

THE GLAD TIDINGS



Mrs. McMillan

Mrs. D. E. McDonald

Estimates for 1941

Responsibility Towards Youth

Dr. Eric North's Message

The Church in Brazil

Among Our Hospitals

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVII

TORONTO, JANUARY, 1941

No. 1

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Returning to Canada

THE members of the Women's Missionary Society will have realized that the situation in the Far East was seriously affecting the missionary work carried on by Churches of the West, so that missionaries might have to leave their fields. The Council Executive now has had word from all the Society's missionaries in all Japanese-controlled areas that they had been advised by the British Consul to leave. The women and children are, therefore, returning to Canada when they can get passage.

Mrs. L. L. Young and her daughter, of Kobe, have arrived in British Columbia, and Dr. Young, Miss Anderson and Miss MacDonald expected to follow in December. Dr. and Mrs. Bews, of Taihoku, are in Canada now, too, and the Rev. James Dickson, Mrs. Dickson, and their children arrived in San Francisco on November 25th. Miss Isabel Taylor has written that she and Miss Hermanson expected to arrive in Canada from Formosa soon after the middle of December; Dr. and Mrs. Gushue-Taylor, of the Happy

Mount Leprosy Colony, and Miss Chisholm are expected about the same time, and Miss Douglas and Miss Ramsay about the first of January. The Rev. G. W. and Mrs. Mackay and their family are also leaving Formosa soon. From Manchuria Mrs. E. H. Johnson and the children and Miss Gibbs are returning, to be followed on a later boat by Mrs. Reoch and her baby and Mrs. Gehman.

In spite of their great disappointment that they have at this time to withdraw from the work to which they had given themselves, the missionaries from all three fields feel profoundly thankful that the young churches are established there and confident that they will be able to carry on, steadfast in the midst of their present difficulties.

Giving Help to Kindergartens and to Mission Bands

MISS ADA ADAMS, whose training and experience make her especially valuable in children's work, has been assisting in the kindergarten work of the Toronto Chinese Mission, as well as in Mission Band work, and will after the New Year be doing similar work in connection with the Chinese kindergarten and the Mission Bands in Montreal. The Council Executive is considering plans for making possible more effective work among the children of the Toronto Chinese Mission.

New Lantern Slides

THE Lantern Slides Secretary wishes to announce that the set of slides "What our Church is doing at Home and Abroad" has been revised so that it is practically a new set, only a very few of the old slides being included. This set, which has fifty-two slides, fifty-one pictures and a hymn, is being sent out to the provinces.

Announcement of Senior Study

THE 1941 Senior Study is now ready for Auxiliaries. It has been prepared in two parts, one a missionary study and the other based on a little book entitled *The Message of the Bible in War-Time*. The material for the complete study consists of three books, two mimeographed articles, and a mimeographed outline. Only eight meetings are planned in order that the Study may be covered in one year, and still allow for meetings with speakers or for other programmes which Auxiliaries may desire during the year. The price of the Study with books and mimeographed material is seventy-five cents.

—L.K.P.

Freight Charges on Shipments to the West

THE Supply Secretary has received the following letter from Dr. MacNamara:

"In reply to enquiry as to arrangement for free transportation on bales to the Western Provinces, the consensus of opinion is that in view of

the privilege granted by the railways in past years and the contribution they are making to the prosecution of the war through the Red Cross and other ways, and in view also of improved conditions in the West, the railways should not be requested to renew the privilege at the present time. Further, that the organizations should be advised to pay the freight charges on bales whenever shipment is required.”

Passing on a Suggestion

WHEN Mrs. Ballantyne, formerly Secretary of Publications, was travelling in the West in the summer, she was struck by the fact that in many towns people coming in and having to wait there, perhaps for their children or to meet friends, had nowhere to go except the hotels, and she wondered whether there was not here an avenue of service for our churches, whether in a town where such a need exists, some arrangement might not be made to have the church open, or a room in the church building, with reading matter provided, so that people coming in from the surrounding country might, if they wished, find there a comfortable place to wait and something to read. It was suggested that the women of the church might help to meet this need, thus showing themselves “good neighbours” to the people of their community.

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For the winter months Miss Ruby Walker, deaconess at large in southern Saskatchewan, is in Estevan, taking charge of the congregation there during the absence of the student missionary.

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The news of the safe arrival in India of the Rev. Joseph Muchan and Mrs. Muchan was gladly received. Without undue delay at Hong Kong they were able to go on to Bombay, and then to their new work on the Jhansi field.

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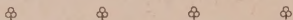
Correction.—Miss Hazel Macdonald’s present address is 104 Horace Street, Norwood, Manitoba, not 859 Grosvenor Street, Winnipeg, as given in the December *Glad Tidings*.

Concerning the Grant to Orphaned Missions

IT will be remembered that at its meeting in September the Council voted \$4000 for the work of “orphaned” missions, the money to be sent to Dr. William Paton, British Secretary of the International Missionary Council, for distribution. Writing (23rd October) to acknowledge the receipt of the Treasurer’s letter with the cheque—“an immense and delightful surprise”—Dr. Paton said: “What I like most of all is your remark that your Society voted this money as a ‘thank-offering that we have the money to give.’ That seems to me, if I may say so, a very fine spirit.”

He thought it would be best to give it to those fields that they knew to be in most grave need. Their own broadcast appeal in Britain for the Scandinavian Missions had met with "quite remarkable success", bringing in over £3,000. Dr. Paton adds:

"Will you give my very warmest thanks to the Women's Missionary Society of the Presbyterian Church in Canada. This kind of gift helps to convince not only us but all who hear of it that there is such a thing as a universal Christian society. I feel sure that in the coming years this work that has been done in war time will turn out to be one of the surest foundations of the future order."



As we go to press the Treasurer has received a letter advising her that money voted by the Council for orphaned missions has been given to the Barotse Mission in Africa, of the Paris Evangelical Missionary Society. The members of the Women's Missionary Society will be glad to know that they are thus able to share in the work in Africa, and help a French mission.

In her letter to Mrs. Strachan Miss C. W. Mackintosh, Honorary Secretary to the London Auxiliary of the Mission, writes (November 19th):

"Our Organizing Secretary Mr. Collet has just acquainted me with the noble and generous gift of the Women's Missionary Society of the Presbyterian Church in Canada. He mentions the sum of \$4000, equal to £894.16.10.

"I can hardly believe it and yet it is true! Do accept our very warmest thanks for the members of the Women's Missionary Society. I cannot express my own gratitude and relief. This sum will go a *long* way to relieve the anxiety and difficulty of our missionaries in Africa. . . . There are very few Presbyterian Churches in England (excluding Scotland and Ireland) and the huge demands of the present time for Relief Funds as well as for the needs of their own Churches and Missions (and taxes) make it very difficult for most people to help any which do not seem to have an immediate claim upon them. For this reason we are especially grateful to the Canadian Women's Missionary Societies for their large-hearted view of present claims and obligations, and send them our very heartiest thanks. We believe that our French Protestant Missions are doing the Lord's work in Africa, bringing His Life and Light into many dark places and we value the gift accordingly as it is offered in His Name. I feel that the foregoing is a very poor expression of our gratitude but I trust it will enable the donors to realize that their sacrifices are not unappreciated and I know our missionaries in Africa will be touched and delighted to hear of the help thus given. I am sending separately part of a letter lately received from Barotseland which will, I hope, convey a *living* message to our friends on your side of the Atlantic. We owe *so much* to them all, on other counts—the generous gifts to our Relief Funds, the welcome to our evacuated children, the identification with Great Britain in her hour of peril. How great

these perils are you know day by day from the newspapers and I need not dwell upon them. Even in this quiet country village, bombs descend upon us from time to time—we had one yesterday quite near us, though we are *miles* from any military objective! What is more serious from the missionary point of view is the difficulty of finding a safe *pied à terre* for our office. It had been removed from the premises of the French Protestant Church in Soho Square to those of the French Y.M.C.A. (*Union Chrétienne de Jeunes Gens*) near Russell Square, but owing to bomb explosions that building has become uninhabitable, and it is very difficult to find another which offers any prospect of safety. We can only say—on the *human* side, ‘Are we downhearted?—*NO!*,’ and on the Divine side, ‘In the shadow of thy wings will I make my habitation, until these calamities be overpast.’”

Note.—We hope in our next issue to give the message from Barotseland to which Miss Mackintosh refers.—EDITOR.

Lord Halifax on Missionary Work

In view of the attitude even of Church people towards the work of Christian missions when the nation is at war, their feeling that all efforts in war-time should be concentrated on war charities and war work of various kinds, it is interesting to read what Lord Halifax wrote a few months ago in this connection. In *The Times* (London) of September 3rd last appeared a letter that he wrote to the Rev. William Paton, D.D., British Secretary of the International Missionary Council, in which he said:

“As you know, action already taken by several Government departments has shown the desire of the British Government that the services rendered by Christian missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church’s witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in war time should lead them to desert this permanent and universal Christian obligation.”

God Knows

And I said to the man who stood at the gate of the year: “Give me a light that I may tread safely into the unknown.”

And he replied:

“Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way.”

So I went forth, and finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East.

—*M. Louise Haskins.*

(Quoted by the King in his broadcast on Christmas Day, 1939.)

Mrs. Thomas McMillan

AN APPRECIATION

READ TO THE COUNCIL EXECUTIVE AT ITS MEETING OF DECEMBER 10TH

THE Council Executive has been very much saddened by the passing of Mrs. Thomas McMillan, a member of our Board of Trustees, after a long illness borne with wonderful courage and Christian fortitude.

Margaret Grant was born into a Presbyterian home in Nova Scotia. She was a half-sister of the late much revered Principal of Queen's University, Rev. George Monro Grant, D.D. She was educated in Halifax. She served on the staff of the Indian Residential School at Alberni, British Columbia, under the Women's Missionary Society of our Church and from 1913 to 1918 was Principal of the Missionary and Deaconess Training Home, 60 Grosvenor Street, Toronto. Many of the graduates of that time still hold her in grateful remembrance. Then for a short time she held a position in the Young Women's Christian Association in Halifax.

After her marriage to Mr. Thomas McMillan, who was another earnest disciple, they worked whole-heartedly together for the preservation of our Church which stood by its colours and the traditions of Presbyterianism. Her interest in the Church was continued after the death of her husband when she was for five years President of the Rosedale Auxiliary of the Women's Missionary Society.

To those who are left to mourn, the two sons, a brother, Mr. J. Glen Grant, and her devoted sister-in-law, we extend our loving sympathy, praying that they may find comfort and help for the future in following her example in showing forth the beauty of a practical Christian life.

Mrs. D. E. McDonald

By MISS ISABEL MCCONNELL

THE news of the death of Mrs. D. E. McDonald, another one of our all too few missionaries, has come to us as a very great shock indeed. Little did I realize in March when I said "farewell" to her that it would be the last time we would meet on earth.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

My first acquaintance with Mrs. McDonald was when she arrived in India as Miss Margaret Moore. She spent some time in Jobat with her sister and her family before proceeding to Ootacamund in South India, to

take up her position as one of the matrons in Breek's School. During her time in that school we heard many glowing accounts of the work she was doing among the girls and for the school in general. She was deeply loved by all the girls and known by most of them as "Auntie Margaret".

One has always had the greatest respect and admiration for the way she stepped in and mothered her sister's children when they were so suddenly left motherless.

After a short time in Canada Mrs. McDonald returned to India in 1935, where she took her place as the "Mem Sahib" in her home in Jobat. Her loving and cheery disposition won for her many friends among the Indians. She was always ready to help where help was needed. Her time in Jobat was spent in language study, as she was anxious to talk to the people and be able to present the Gospel story to them. Many of the people around Jobat, Barwani, and Amkhut will feel very sad and mourn for another missionary; they will miss the love, help, and comfort which she lavished upon them. In her care of her own little son she was able to teach the young Indian mothers round about her.

To her fellow missionaries she always gave a hearty welcome to her home. She was unusual in her hospitality, and I am sure we of the Women's Missionary Society staff shall miss her as one of our very good friends.

Her ministry in the Canadian Presbyterian Mission was short, but God, who makes no mistakes, had a purpose in calling her Home, and in her call a fresh challenge comes to us to be more faithful in the task which is ours to do, and in the field where "the harvest truly is plenteous, but the labourers are few."

Our sympathy goes out to her husband, the Rev. D. E. McDonald, and to her mother and family.

He gives me joy in place of sorrow,
He gives me love that casts out fear,
He gives me sunshine for my shadow,
And beauty for ashes here.

I pray that He may send you all you need
To meet the daily stress of work and prayer:
Health for the body, that the spirit, freed
From every hindering thought and care, may speed
Straight to the Heart of God and shelter there.
Strength for the mind, that every latent power
May be inspired by God the Spirit's Might,
And rise responsive to it hour by hour
In secret joy or through interior night;
Peace for the soul, so deep, so strong, so sure,
So hidden in the Love of God, so pure,
That all your life, within, without, may be
A holy shrine of deepening sanctity.

—Reprinted from the *Glad Tidings* of January 1928.

New Opportunity

"THERE is before us no *débâcle* as far as Christian Missions are concerned, but a great opportunity," declared Dr. Eric North of New York in speaking to missionaries and missionary leaders at the School of Missions in Toronto on November 26th. The General Secretary of the American Bible Society, Dr. North is also connected with the Foreign Missions Conference of North America, the World's Sunday School Association, and the Associated Boards for Christian Colleges in China, and could, therefore, speak with knowledge of missionary work throughout the world at the present time. One of the greatest facts, he said, is the increase of the feeling that is called the œcumenical spirit. We have seen it work—when German missions were cut off, and then Denmark, Norway, Holland, and half of France, and missionaries were called up to service. The œcumenical spirit showed itself in the way a British Mission took on its staff a missionary from each of those that were cut off, and in the way all are trying to find resources to keep the missions going. Therefore, Christians feel the tie that binds them together. Through Geneva, Dr. North said, the American Bible Society is arranging that all British prisoners in Germany and all who are interned who desire Testaments will have them—as a contribution to the British and Foreign Bible Society, which is supplying Testaments to German and Italian prisoners here. Testaments are being provided for Polish prisoners, too. Remarkable evidence of the working of the œcumenical spirit is found in connection with the work in the Dutch Indies, supported by Dutch and British Societies; the American Churches offered to help when the Dutch were cut off; then from Britain they were asked to look after the work altogether.

It is not going to be enough, however, if the œcumenical spirit stops with missionary leaders, the speaker reminded his hearers. One of the most critical and difficult things is to get Church members to have a sense of the greatness of the Church and its universal character, a sense of being members of one Church. "We must try to have people discover that the spirit of Christ goes both deep and wide." Referring to the attitude of German Churches, dependent on the State for support, in deploring the interest shown by American Churches in practical affairs, he said churches were not only to be centres of worship; they should get each member to follow Christ wherever He leads, into the life of everyday, and explore what it means ethically to belong to Christ.

There is at present an amazing strategic opportunity to *demonstrate* what the spirit of Christ means, because of the multitudes of people that face dire need. One of the greatest opportunities ever offered is in China; hundreds of thousands of persons know that through the hands of the missionary there is coming to them the sustenance of life—and that because of the spirit of Christ. It is one of the strategic moments in the Christian enterprise that must be seized, to show what the spirit of Christ and the

practical service He symbolizes is going to mean to the people of China. The practical demonstration in China must be paralleled by what the Church is trying to do in Europe. The secular agencies, the Red Cross and others, do not represent the Church; they are undoubtedly the outcome of it, but they do not carry the message of the Church. The relief of Churches is the definite responsibility of other Churches, all part of the one Universal Church.

If missionaries have to leave, temporarily or permanently, China, Korea, and Japan, there are surely places, he said, where they can be placed. Everywhere there are understaffed institutions and overworked missionaries. Adjustments must be made. Opportunities are shifting from one place to another, and there is a fresh consciousness of the relationship of the various co-operating agencies on the field.

"Let us", Dr. North said in closing, "keep alive and keen our sense of the wholeness of the Christian enterprise, of our relation to every Christian the world around, and endeavour to transfer that spirit to every local group. He who was lifted up is still going before us as the Lord and Saviour of *all*."

News of European Missions

IN regard to "the important missionary work of the Dutch and German Churches in the Dutch East Indies, where the Protestant Christian community numbers approximately one and a half million," the Christian News-Letter (No. 55) of November 13th says, "Though money cannot be transmitted in present circumstances, missionary interest in the Dutch Churches is being kept alive. A vigorous effort is being made to maintain contributions so that funds will be available for the work of the missions as soon as contact is re-established. A good deal of money has been collected locally in the Dutch East Indies and substantial help has been received from America.

"The position of the French Protestant missions is even more difficult, since the headquarters of the Paris Missionary Society is cut off not only from the mission field but from part of France. The Swiss Churches, which have long had an interest in the Paris Mission, are giving valiant help and aid is also being provided by the auxiliary committee of the Society in London. Some of the most important work of the Paris Society is in British territory."

Give me for light, the sunshine of Thy sorrow,
Give me for shelter, shadow of Thy cross
Give me to share the glory of Thy morrow,
Gone from my heart the bitterness of loss.

—Studdert Kennedy.

Prayer

O GOD our Father, at this the beginning of another year we would dedicate ourselves anew to Thee. May we hear Thy voice summoning us to deeper devotion in Thy service and may we respond wholeheartedly to Thy call.

We thank Thee for Thy constant love and watchful care during the past year and we pray for Thy guidance and strength as we enter the unknown paths of the year before us. Thou hast called us to be co-workers with Thee; help us to feel the extreme necessity of responding to Thy call and to make unto Thee an offering of all our days. May Thy blessing rest upon Thy work everywhere. Send the power of the Holy Spirit upon the preachers of Thy Gospel, that their message may bring quickening to those who hear. Bless our missionaries. Give to all Thy people a new vision of the Unseen and a new confidence in their cause, that their witness and their teaching may be abundantly fruitful. Hasten the coming of Thy Kingdom, O God, and lead all mankind in all lands to the Cross of Christ, that in Him the nations may find everlasting blessedness.

O God, the King of nations, who didst send with Thy Son the promise of peace, look in mercy upon a world at war. May righteousness triumph speedily. Prepare Thy people for any sacrifice they may be called upon to make. Vouchsafe to them patient endurance in bearing their many burdens; and do Thou crown their efforts with success.

Bless our King and Queen, their counsellors, and all who guide our Empire's affairs and all who fight our battles on the sea, on land, or in the air. We pray that Thou wilt use them for the fulfilment of Thy purposes. Comfort the bereaved and anxious; keep our people strong in faith and devotion.

As this new year dawns upon a world at war, may there come to the oppressed new hope of deliverance and to our country's armies the consciousness that Thou art using them to set the nations free. Open to each of us the path of duty, and give us grace to follow wherever Christ may lead. For His name's sake. Amen.

"LET US PRAY—That our Church may not fail the present opportunity; that our congregations may have constantly before them the need of the non-Christian world; that we may possess the power as well as the peace of God."

Concerning the Estimates

BY MRS. DANIEL STRACHAN

HEREWITH we present the estimates for the Women's Missionary Society's work as presented and passed at the last Council meeting. A few changes have been made, necessitated and made possible by changed conditions. The total estimate, of course, remains at \$145,000 as set by the Council.

In national work there are some changes to note. Weirdale Nursing Home has now only the Superintendent and the estimate for a nurse is for a relief or emergency nurse only. The contingency at Rocky Mountain House has been reduced \$300. The estimate for Chinese work in Toronto is somewhat changed. The Chinese and their friends bought a car, so that the Women's Missionary Society now grants expenses for running it instead of expense money to the deaconess. The name of Miss Pansy Yeung appears in place of her sister's. In Vancouver for the first time the name of Miss Susan Yeung appears. She is an aunt of Pansy and Lily and was brought from China to serve in our mission.

In the estimate for Residences it will be noted that the Superintendent at Huntingdon voluntarily reduced expenses by \$150.

The Indian Residential Schools show a very greatly reduced estimate. The rest of the expenditure can now be met from the per capita grant.

Some changes are noted in the Welcome and Welfare and Deaconess Departments. Our friend, Miss Mary Murray, retires and goes on pension at the end of the year and her place is taken by Mrs. Gillespie, who has been a part-time worker on our staff. An old friend, Mrs. M. Fesenko, is welcomed back as a part-time worker among the Ukrainians in Toronto. And, of course, the names of Miss Ruby Walker and Miss Elizabeth Walker appear; they were appointed last year under "New Deaconesses". An estimate is also provided for one new deaconess for 1941.

We are glad to be able to restore the grant of \$300 for French work in Montreal which had to be omitted from the estimates for 1940.

As our readers will realize, we publish the estimates for overseas work with very grave doubts as to what can be done in these fields. The work in India is uninterrupted as yet and the estimate is left as sent, with no reduction as was the case in 1940. We have been asked, too, to send the first quarter's grant for Korean work in Japan. Beyond that we can say nothing till our missionaries get home. Our women may rest assured that every effort will be made to explore every avenue of service in overseas work.

One change made in the estimates since the Council meeting is in Christian Literature, where an unallocated amount of \$1000 has been added. It was felt that this was one avenue of service that might well be expanded. Mr. Fesenko is now publishing his paper for Ukrainians as passed by the

Council and it is hoped that the usefulness of this paper will increase during the coming year. Christian literature, too, can be sent in overseas fields where our missionaries cannot go.

The estimates for furloughs has been left. A very considerable amount will have to be paid for getting our missionaries safely home.

The other departments speak for themselves. With great regret we note the retirement of Miss Lamont during the first quarter of the year 1941. This reduces the expense of the Organization Department, but it also reduces its efficiency.

Under "Miscellaneous" all our grants are provided for as usual. The Council decided that a deputation from the Executive should attend the Provincial meetings and provision is made accordingly. The item "Pensions paid to the Church" is omitted, as this is now carried in our own Pension Fund. An estimate appears for Church Extension. This money is to be given as requested by the General Board of Missions.

And so we send out the estimates, which really represent our work as missionary women for 1941. Perhaps never before have we published estimates knowing so little what the future held in store. But, after all, we are women of faith and so we go forward into the unknown.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations".

"Ye Have Done It Unto Me"

An old Chinese Christian farmer made it an invariable rule to tithe his income for the work of the church. War came, swept over his farm, and left him destitute. The missionary loaned him \$20, which he used to buy a cart. The upheaval which cost him his farm in the first place made the returns high as he freighted merchandise through the hazards of fighting, and he made the unbelievable income of \$80.

He repaid the original loan and then began planning what to do with his tithe of \$8.00. "You mean \$6.00, don't you?" asked the missionary. "Oh no—eight; first I had nothing; then I had eighty. I will tithe it all. But what do you think I ought to do with that large amount?" The missionary refused to advise him. "You know of many needs. Suppose you pray about this until you have some definite leading from God."

It took a good while, and several visits from the old man, who wanted to talk over the responsibility of handling such a great sum. Finally he came in beaming. "I have made up my mind," he said. "I have heard of the many Jews who have been driven about over the earth, with no place to stay. Jesus was a Jew. I want this money to go to help some Jew who is in need. Will you send it for me to someone who will use it for that purpose?"

—*Christian World Facts.*

W.M.S. ESTIMATES FOR 1941

NATIONAL MISSIONS

HOSPITALS

Hugh Waddell Memorial Hospital, Canora, Sask.—

Superintendent's Salary	\$1,200.00	
Four Nurses' Salaries	2,990.00	
		\$4,190.00

Weirdale Nursing Home, Weirdale, Sask.—

Superintendent's Salary	\$1,000.00	
Nurse	600.00	
Contingency	500.00	
		\$2,100.00

Rocky Mountain House Hospital, Rocky Mountain House, Alberta—

Superintendent's Salary	\$1,200.00	
Four Nurses' Salaries	2,400.00	
Possible Contingency	200.00	
		\$3,800.00
		\$10,090.00

CHINESE IN CANADA

Montreal, Que.—

Miss Agnes I. Dickson, Salary	\$1,000.00	
Expenses and Room Rent	410.00	
Travelling	50.00	
Assistance	600.00	
Expenses	110.00	
Equipment	30.00	
Daily Vacation Bible School	25.00	
		\$2,225.00

Toronto, Ont.—

Miss Fay McTavish, Superintendent, Salary	\$960.00	
Expenses for operating car	275.00	
Miss Pansy Yeung, Salary	720.00	
Expenses	27.50	
Kindergarten Expenses and Supplies	140.00	
Rent of Y.M.C.I.	300.00	
Daily Vacation Bible School	20.00	
Mrs. W. F. Adams, Anglo-Chinese Work (part time)	350.00	
Expenses	55.00	
		\$2,847.50

Vancouver, B.C.—

Miss Ruth Yeandle, Salary	\$960.00	
Miss Susan Yeung	720.00	
Supplies and Expenses for Two Workers	175.00	
Rent paid to the Chinese Presbyterian Church	200.00	
		\$2,055.00

Victoria, B.C.—

Miss Gertrude Scott, Salary.....	\$1,060.00	
Miss Grace Lee, Salary.....	840.00	
Expenses and Supplies.....	25.00	
		<u>\$1,925.00</u>
Contingency.....		300.00
		<u>\$9,352.50</u>

EDUCATIONAL—PRESBYTERIAN RESIDENCES**Saskatoon, Sask.—**

Superintendent's Salary.....	\$960.00	
Local Improvement Tax.....	60.00	
		<u>\$1,020.00</u>

Huntingdon, Que.—

Superintendent's Salary.....	\$900.00	
Expenses.....	100.00	
		<u>\$1,000.00</u>
		<u>\$2,020.00</u>

INDIAN RESIDENTIAL SCHOOLS**Birtle, Man.—**

Principal's Salary.....	\$1,350.00	
Matron's Salary.....	500.00	
Two Teachers' Salaries.....	1,300.00	
Taxes on Farm.....	63.00	
		<u>\$3,213.00</u>

Mistawasis, Sask.—

Teacher's Salary paid by Government.....		
Maintenance and Fuel.....	\$300.00	
Board of Children.....	150.00	
		<u>\$450.00</u>

Cecilia Jeffrey Indian School, Kenora, Ont.—

Principal's Salary.....	\$1,300.00	
Matron's Salary.....	500.00	
Three Teachers' Salaries.....	1,950.00	
		<u>\$3,750.00</u>
Contingency.....		100.00
		<u>\$7,513.00</u>

WELCOME AND WELFARE AND DEACONESSES**Toronto, Ont.—**

Mrs. S. Gillespie, Salary (hospital visitor).....	\$ 960.00	
Expenses.....	110.00	
Mrs. C. Steinmetz, Salary (part time).....	600.00	
Expenses.....	57.50	
Miss S. V. Scott, Salary.....	1,060.00	
Expenses.....	110.00	
Mrs. M. Fesenko, Salary (part time).....	480.00	
Expenses.....	57.50	
		<u>\$3,435.00</u>

Hamilton, Ont.—

Miss M. Allan, Salary	\$1,060.00	
Expenses	110.00	
		<u>\$1,170.00</u>

Montreal, Que.—

Miss Iris Munro, Salary	\$1,060.00	
Expenses	135.00	
		<u>\$1,195.00</u>

Val d'Or, Que.—

Miss Lily Macarthur, Salary	\$1,210.00	
Expenses	200.00	
		<u>\$1,410.00</u>

Winnipeg, Man.—

Miss Hazel Macdonald, Salary	\$960.00	
Expenses	110.00	
		<u>\$1,070.00</u>

Regina, Sask.—

Miss Helen Ross, Salary	\$960.00	
Expenses	110.00	
		<u>\$1,070.00</u>

Saskatoon, Sask.—

Miss Mabel Booth, Salary	\$960.00	
Expenses	110.00	
		<u>\$1,070.00</u>

South Saskatchewan—

Miss Ruby Walker, Salary	\$960.00	
Expenses	250.00	
		<u>\$1,210.00</u>

Red Deer, Alta.—

Miss Mary Todd, Salary	\$960.00	
Expenses	175.00	
		<u>\$1,135.00</u>

Edmonton, Alta.—

Miss Frieda Matthews, Salary	\$960.00	
Expenses	140.00	
		<u>\$1,100.00</u>

Rocky Mountain House, Alta.—

Miss Elizabeth Walker, Salary	\$960.00	
Expenses	250.00	
		<u>\$1,210.00</u>

Last Lake, Alta.—

Miss Georgina Roy, Salary	\$960.00	
Expenses	175.00	
		<u>\$1,135.00</u>

One New Deaconess, Salary and Expenses	1,070.00	
Contingency	550.00	

\$17,830.00

French Work in Montreal	\$300.00	
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SUPPLIES

Department Expenditure	\$1,200.00	
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\$48,305.50

OVERSEAS MISSIONS

INDIA

Bhil Field

Salaries—

Miss Isabel McConnell.....	\$1,000.00	
Miss M. H. Williamson.....	1,000.00	
Miss Ellen Douglas.....	1,000.00	
Miss B. M. MacMurchy.....	900.00	
Miss Margaret Kennedy.....	700.00	
Miss Mary Sherrick (on loan to British Guiana).....	900.00	
		\$5,500.00
Vacation Allowances.....	225.00	
Furlough—Miss McConnell's return.....	400.00	
Language Study.....	180.00	
Evangelistic.....	1,497.00	
Educational.....	4,717.00	
Medical.....	3,796.00	
Miscellaneous (repairs, taxes and itinerating).....	940.00	
Observation Work in other Mission Fields.....	50.00	
		\$17,305.00

Jhansi Field

Salaries—

Miss F. I. Stringer.....	\$1,000.00	
Miss A. L. Whatling.....	1,000.00	
Miss L. A. Simpson.....	1,000.00	
Miss M. E. Magee.....	800.00	
Dr. E. H. Thurrott.....	900.00	
		\$4,700.00
Vacation Allowances.....	150.00	
Evangelistic.....	1,645.00	
Educational.....	4,885.00	
Medical.....	962.00	
Orphanage.....	612.00	
Miscellaneous (repairs, taxes and itinerating).....	539.00	
Observation Work in other Mission Fields.....	50.00	
		\$13,543.00
Grant to Ludhiana Medical College.....	\$ 50.00	
Grant to St. Christopher's Training College.....	150.00	
		200.00

TOTAL FOR INDIA..... \$31,048.00

FORMOSA—JAPAN

Salaries—

Miss Alma Burdick.....	\$1,000.00
Miss Ada Adams.....	1,000.00
Miss Dorothy Douglas.....	1,000.00
Miss Margaret Ramsay.....	1,000.00
Miss Ethel Chisholm.....	1,000.00
Miss Isabel Taylor.....	934.00

Miss Hildur Hermanson.....	900.00	
Miss Ruth Heighton.....	900.00	
Miss Mildred Weir.....	900.00	
		\$8,634.00
Mrs. Koa (Special Worker).....	500.00	
Language Study (to be used for a teacher in Formosa)	700.00	
Vacation Allowances.....	375.00	
Furlough Allowances, Misses Douglas, Heighton, Weir and Burdick.....	1,200.00	
Evangelistic—		
Evangelism.....	\$1,000.00	
Travel.....	300.00	
Preachers' Wives' Conference.....	100.00	
		1,400.00
Educational—		
Women's School Maintenance.....	\$1,400.00	
Kindergarten Maintenance.....	500.00	
Girls' School Bursaries.....	300.00	
		2,200.00
Miscellaneous, (repairs, taxes, incidentals and renewals)	1,600.00	
Contingency.....	100.00	
Missionaries' Wives, Itinerary Allowance.....	400.00	
		\$17,109.00

MANCHURIA—JAPAN

Salaries—

Mrs. Langdon Gehman.....	\$800.00	
Miss Helena Gibbs.....	800.00	
		\$1,600.00
Vacation Allowances.....	150.00	
Language Study and Expenses.....	500.00	
Biblewomen for Missionaries.....	240.00	
Biblewomen.....	400.00	
		\$2,890.00

SOUTH CHINA

Grant to Evangelistic Work under the Church of Christ in China.....	\$1,000.00
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KOREAN WORK—JAPAN

Salary—

Miss Mary E. Anderson.....	\$1,150.00
Vacation Allowance.....	75.00
Biblewomen for Missionaries.....	500.00
Travel on Field.....	60.00
Tracts and Bible Vacation Schools.....	100.00
Assisting Bible School Students.....	150.00
Nursery Schools.....	1,000.00
Evangelistic, Salaries and Biblewomen.....	3,370.00
Pastor Kim.....	500.00

Language Study.....	120.00	
Property repairs and taxes.....	200.00	
Medical Clinic (including nurse's salary and public health work).....	700.00	
		\$7,925.00

TOTAL FOR OVERSEAS MISSIONS.. \$59,972.00

Provisional Estimate for Furloughs.....	\$2,650.00
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PUBLICATIONS

Literature and "Glad Tidings"

Salaries (five).....	\$6,250.00	
Office Rent (part).....	1,020.00	
New Publications, free leaflets and mimeographing... ..	400.00	
Mission Band Leaders' Corner.....	50.00	
Annual Report.....	1,450.00	
Departmental Tabulated Forms.....	215.00	
Publications Free to Workers (<i>Glad Tidings</i> and Literature).....	250.00	
		\$9,635.00

ORGANIZATION

Miss Lamont, Field Secretary (Retiring).....	\$ 300.00	
Railway Fares.....	50.00	
Miss L. K. Pelton, Promotion Secretary, Salary.....	1,800.00	
Railway Fares.....	350.00	
Miss T. Negoro, Young Women's Travelling Secretary	1,300.00	
Railway Fares.....	200.00	
One New Secretary, Salary.....	1,200.00	
Railway Fares.....	200.00	
Miss Violet Tennant, Girls' Work Secretary (part salary).....	900.00	
Expenses.....	225.00	
Provincial Girls' Camps.....	300.00	
Grants to Provincials.....	670.00	
		\$7,495.00

STUDENT

Contribution to the Budget of the Mission Council of the Student Christian Movement.....	\$100.00	
Subscriptions to Student Magazines and Incidentals..	10.00	
		\$110.00

CANDIDATES

Department Expenditure (The major part of the expense of this department is borne by the Ewart Fund).....	\$100.00
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LANTERN SLIDES

Department Expenditure.....	\$100.00
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LIBRARY

Department Expenditure.....	\$150.00
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MISCELLANEOUS

Exchange	\$ 700.00	
Canadian School of Missions	425.00	
Federated Fees	300.00	
Grant to Missionary and Deaconess Training Home ..	100.00	
Lecturer at the Missionary and Deaconess Training Home	300.00	
Deputation Work	400.00	
Council Meeting and Deputation to Provincials	2,200.00	
Insurance	400.00	
Car	1,000.00	
Refresher Course for Deaconesses	300.00	
		\$6,125.00

CHRISTIAN LITERATURE

Chinese Literature for Saskatchewan	\$ 50.00	
Christian Literature for Manchuria	100.00	
Christian Literature Society, Shanghai	200.00	
Committee on Christian Literature for Women and Children	300.00	
Ukrainian Literature	100.00	
Christian Literature for Formosa	100.00	
Christian Literature for India, through the National Christian Council, India	100.00	
Unallocated amount for Christian Literature	1,000.00	
		\$1,950.00

ADMINISTRATION

Salaries	\$2,650.00	
Rent (part)	1,020.00	
Auditing	250.00	
General Expense	1,400.00	
		\$5,320.00
Church Extension		\$1,200.00
General Contingency		2,287.50

SUMMARY

Total of National Missions	\$48,305.50	
Total of Overseas Missions	59,972.00	
Provisional Estimate for Furloughs	2,650.00	
Publications	9,635.00	
Organization	7,495.00	
Student	110.00	
Candidates	100.00	
Lantern Slides	100.00	
Library	150.00	
Miscellaneous	6,125.00	
Christian Literature	1,950.00	
Administration	5,320.00	
Church Extension	1,200.00	
General Contingency	2,287.50	
		\$145,400.00
Amount to be taken from the Formosa Trust Fund		400.00
		\$145,000.00

Can We Build Youth for the Future?

AT the last Council meeting considerable time was given to discussion of our young people and our responsibility toward them. It was the consensus of opinion that, while the training of youth is always of great importance, it is especially urgent at this particular time. The following from a speech by the President of the United States was quoted: "In these troublous times no longer can we build the future for our youth, but we can build our youth for the future." One of the members remarked, "That should be in the mind and heart of every Auxiliary woman."

In this statement, Franklin Roosevelt expressed an eternal truth, because implicit in his words is the belief that the ultimate value in life is character. The words also suggest the impossibility in this day for older people to establish a form of society that necessarily will serve the next generation. He directs us to the heart of our task—to prepare our young people for whatever future may be theirs.

If this object is to be achieved, the Home and the Church must once more take their rightful place with the School in the training of the youth of our country. It is quite possible that one of the reasons for a decline in our Sunday School attendance could be traced to careless home training. Often it is because of indifference in the home that children forget the Mission Band meeting. The home should be the foundation of all training and no nation can be better than its homes. One of the first steps in preparing youth for the future is to make our homes more than nominally Christian.

After the home we look to the Church, and one of the Church's first responsibilities toward youth is to help in the building of character. The criterion for all our Youth programmes should be their value for character development. If we missionary women of the Church are to assume our share in the building of our youth for the future we must do two things. The first is to accept responsibility and, if necessary, be willing to make some sacrifice in order to do so. Would there be so many Sunday School classes begging for teachers if our senior and young women were willing to accept responsibility? What about the Mission Bands and girls' groups for whom no leaders can be found? Is this the way to build our youth for the future?

Of course, assuming responsibility toward youth does not mean trying to live their lives for them. They must find their own way and do their own job. The responsibility of older folks toward the younger in the Church is to educate them in such a way as to help them choose that which is supremely worth while, and to instruct them how to be effective Christians.

The second thing we must do is to improve our methods of education. The measure of success which Hitler has enjoyed thus far appears to be due to the fact that by expert methods he educated the youth of Germany

in "a way of life". He took the *drifting* youngsters of his adopted country, whom the State was impotent to help and toward whom the Church appeared indifferent, gave them a purpose in life, and taught them what they must do to realize it. That which he offered was a way of hardship, self-denial, and sacrifice, but that didn't matter; the youth of Germany had found something to live for and to die for. While we hate everything for which Hitler stands, and would rather bury our youth than have them trained in his tactics, we are bound to recognize in what he has accomplished the value of expert training and the reward of tireless leadership.

Our weakness has been that we have forgotten youth's capacity for the *hard* way and have failed to appreciate their ability to accept responsibility. Dr. John R. Mott reported Woodrow Wilson as saying, "The most conservative people in the world are young people with a burden of responsibility upon them." It is equally regrettable that we have been so slow to realize the necessity for stepping up our educational methods in the Church so that they might conform more nearly to the advanced methods used in the schools and other institutions working among young people. And, further, we have been too easy-going to pay the price of leadership. One thing is certain: in this ultra-sophisticated age we cannot help young people to equip themselves for an unpredictable future by means of obsolete and mediocre methods.

The Church that is not missionary cannot be truly a Church, so in our plans for youth we naturally include missionary work. Missionary work properly conceived and effectively done can be a real factor in character-building. It is not suggested that the motive for missions is the building of the character of the person doing missionary work; but we believe that the effective doing of it can be an unconscious means whereby character is developed. With this in mind the Council Executive is aiming at improved educational methods and hoping that it may be possible to provide special training for leaders and prospective leaders in various centres. But improved methods and special training can be effective only if our members are willing to accept responsibility and to pay the price of leadership.

Youth stands at the gateway of a new age, the nature of which no one knows. We cannot with any certainty determine the character of the new age, but we can, and must, prepare youth for it. Let us teach them the best that we know, by the most expert means at our command, and, having taught, let us trust them, believing that *our* youth can take the *hard* way too, when necessary.

—L. K. Pelton.

'Tis midnight's holy hour, and silence now
Is brooding like a gentle spirit o'er
The still and pulseless world. Hark! on the winds
The bell's deep tones are swelling, — 'tis the knell
Of the departed year.

—G. D. Prentice.

Among the Younger Churches

4. IN BRAZIL

BY THE REV. WILFRED F. BUTCHER, B.A.

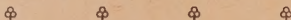
WE usually think of Brazil, a country which is larger than the United States, as consisting of aboriginal savages dwelling in the forest of the interior and an almost solidly Roman Catholic population in the coastal states. This imaginary picture has some truth in it, but we do well to remember that there is a Protestant community of about a million and a half, just over three per cent. of the entire population.

Among the Protestants the Presbyterian Church is vigorous, with a steady increase in its membership of about ten per cent. a year. It has twenty-three Presbyteries, four Synods, and a General Assembly. More important, it is self-governing in every respect; does not depend upon Europe or North America for funds, but derives them from its own members; and it is a vigorous missionary Church, always reaching out into new territory, with its ministers trained from its own membership and a number of laymen who play an active part in its evangelism.

All this is the achievement of a Church which was founded as recently as 1862, but there is perhaps significance in the fact that it aimed immediately at becoming self-governing and self-propagating, as its first Presbytery was established in 1864 and its theological college three years later. Now it also maintains an Arts College, in co-operation with the other Protestant Churches; supports two orphanages, and contributes toward a hospital and two sanatoria. Many schools, though not officially linked with the Church, are controlled by Presbyterians and do much to contribute to the leadership of the Presbyterian community.

The Protestant Churches of Brazil, faced as they are with a vast Roman Catholic majority and vitally concerned for the spread of the Christian life and message, have drawn together in many co-operative enterprises, including radio broadcasts, publications, and a Council on Christian Education.

The most marked development of recent years in the life of Brazil has been a strengthening of the nationalistic spirit. This cannot harm, at its present stage, the Presbyterian work in that land, for this has already for many years been conducted, governed, and maintained by Brazilians themselves. This Church is no "orphaned mission". It has already reached a marked degree of maturity.



The following extracts from chapter IV (written by Philip S. Landes) in THE GROWING CHURCH (Madras Series), may be of interest in connection with Mr. Butcher's article.

—The original Presbyterian Church in Brazil was founded by the Rev. Ashbel G. Simonton on the 12th of January, 1862, when the first three professions of faith were made and the Lord's Supper was celebrated.

The first presbytery of the new church, the Presbytery of Rio, was organized in Sao Paulo City on the 16th of December, 1864, and a seminary was founded on the 14th of May, 1867, with an initial class of four students. These four students became notable ministers and pioneers in the work of evangelizing their country. The first Brazilian minister to be ordained by the new presbytery was an ex-priest, José Manoel da Conceição, who became a devoted and tireless evangelist. Thus, at the very beginning, the new church produced some strong national leaders and has been producing them ever since. . . .

There are about 950 Sunday schools with 50,000 pupils. The actual adult membership is estimated at 55,320. . . .

In the principal cities of Brazil, modest but substantial and beautiful church buildings have been erected by the Presbyterian Church in Brazil, with very little help from outside sources. There is Presbyterian work in all of the states of Brazil, with the possible exception of Rio Grande do Sul where the Presbyterian work was turned over to the Episcopalians. . . .

One of the most important predisposing causes which has aided greatly the growth in indigenous responsibility is the nationalistic spirit of the people. They take a just pride, as Brazilians, in being able to manage their own affairs. This they have proved themselves quite able to do, and it is a source of gratification both to missionaries and to Brazilians that they have shown themselves quite competent to assume the leadership in the life of the Church.

It may be confidently affirmed . . . that the indigenous Presbyterian churches of Brazil have sent their roots deep down into the national life of the Republic and that they are destined, along with other national evangelical bodies, to play no mean part in the establishment of the Kingdom of God in the southern hemisphere.

Two Take the Road

Said the child: "I am weak and weary and sore dismayed!"

Said the Lord: "Lo! hither I come, be not afraid."

Said the child: "This darkness spreads about me, near and far."

Said the Lord: "Lift up thine eye, look on my star."

Said the child: "I fear and falter before Thy cross."

Said the Lord: "Beside my gain, all else is loss."

Then did they travel—the weak one and the strong:
They forded rivers and bravely trudged along.

At dawn, the tired child said with a gladsome cry:
"We journeyed safe and surely—my Lord and I."

—Barbara Ross McIntosh in *Life and Work*.

News of Our Hospital Work

THE autumn saw several changes at the Hugh Waddell Memorial Hospital at Canora, Saskatchewan. Miss Jennings and Miss McIntyre, nurses who had been on the staff for more than four years, resigned and were married at the same time in October. They are both living in Canora and are ready to come to Miss Cuddy's help during the winter, if the hospital is especially busy or any of the staff are off duty. In October, too, the senior ward helper, who had been in the operating room for several years, left to be married. Miss Isobel Sym, formerly of Weirdale, has since October been on the nursing staff at Canora.

From Miss Cuddy's letters we see how busy the hospital has been, and how varied are the duties of the Superintendent. On September 16th she wrote: "We are terribly busy, have had over fifty patients in the house through the past week, have extra stretchers set up in the wards and four meat baskets fixed up for extra babies. It is one of the heaviest rushes we have ever had. . . . However, everything is running along nicely, for which we are thankful, but it is certainly taking a tremendous amount of supplies in every way to run us these days." On October 7th—"This last week I spent hunting feed for our stock. For a couple of days I feared we would have to bring feed in from Manitoba, but I finally got a couple of deals through. . . . With nine cows to feed for milking purposes, it isn't any small item. I have come to the conclusion that hospital administration courses should all include plumbing, farming and market trading." October 14th—"The past few days have been hectic. We had some fourteen tonsil cases in on Thursday and Friday, as they were holidays, with a long week-end to recover. This would, I think, about clean up the tonsil work for this year." October 16th—"We have ten babies in at the present time and the rest of the house is fairly well filled up, so that everyone is still kept busy." November 9th—"We are still very busy. I had thought that with the storm (we are in the midst of a real snowstorm) we might have a quiet week-end but are filled, except for one bed, and we have two stretchers set up as well. Our infants are still arriving daily, so our maternity department is in for a big record."

In her letter of November 20th, Miss Cuddy tells of work Miss Sym, who had then been a month there, was undertaking aside from her nursing. She was organizing a social club among the girls for Red Cross work and a course in First Aid as well as social activities. "They (the girls) were all thrilled with the idea and had arranged with Miss Sym to have their organization meeting this evening. They have quite a programme thought up to discuss. Each girl is to act as hostess; as it is war-time, they have limited their lunch to sandwiches and coffee. I had thought they would likely wait until after Christmas, but they are all for starting in at once."

From the Rocky Mountain House Hospital Miss McRae wrote on October 4th: "Somehow we don't seem to have had as busy a year as last,

but I think that it is because we have more room, as we have had forty-five more admissions than last year. This summer was the first we have been really settled since the opening." A month later she wrote that they were quite busy in October, and with the bush work started they expected to have a busy winter. They had a very successful Hospital Pound Day, in spite of the fact that such a thing was quite new to most people there. People could give a pound of anything they wished, as the hospital could use almost everything. "Many people from the country have sent in chickens, eggs, vegetables, &c., so that it did stimulate interest in our hospital. One lady brought us three small fruit cakes, all iced, which we have on display and intend selling."

It means much to the Nursing Home and its Superintendent that there is once more a doctor in Weirdale; Dr. McKay began practice there some time ago. On November 16th, Miss Lyons wrote: "We are beginning our clinics this month. The Department of Health was very pleased about it and is sending their Public Health nurse to call on us in order to give any assistance possible. They have sent literature, too, which will be beneficial."

At the beginning of October a Sunday School was organized in Weirdale. Miss Lyons took charge of the intermediate class, "either to teach or get a teacher", and also trains two girls who take the primary class. A teachers' training class meets on Thursday afternoon at the Nursing Home. Eleven young people having gone away to school, Miss Lyons said, it was impossible to have a Young People's Society. "We met and decided that a good Sunday School with the young people helping to uphold it would be of greater service. The Young People's Society was agreed that its members would support the Sunday School and turn over their funds for Sunday School supplies . . . We have a social function every month. It is my work to arrange these. The former Superintendent has resumed that work and the Bible Class teacher has now the senior class".

Interested Young People

IN a recent letter Miss Hazel Macdonald gives interesting news of young people's work in Winnipeg, as well as of her work at Elmwood.

The women greatly appreciated the Moderator's taking time to come to their Mothers' Meeting at Elmwood when he was in Winnipeg. Mr. Barclay went, too, to a young people's wiener roast at Gonor, and spoke at a Young People's and Camp rally, giving, Miss Macdonald said, a real challenge to the young people there. For some time a group has been meeting at First Church every second Tuesday evening for supper at six o'clock and then an hour's Bible study. From fifteen to twenty had been attending for the Bible study, but it was hoped that more would come this year. Lately, under the auspices of the Presbytery's committee of Sabbath Schools and Young People's Societies, another study course was arranged, "of special interest to superintendents, teachers, prospective teachers, and

young people". The subjects of study include: The Sunday School, the Church and the Home; Old and New Testament History; The English Bible and How to Use it; the Reformation in Europe; the Reformation and Presbyterianism in Scotland; the Westminster Confession of Faith; the Presbyterian Church in Canada; Missions; and Teaching Methods—to be taken by the Rev. J. S. Clarke, the Rev. R. M. Esler, the Rev. G. H. Sparks, and Miss Macdonald. This new course was begun on November 12th and that same evening Miss Macdonald wrote: "Our Bible study was fine, with twenty out at both meetings; some came for Bible study and left; then some came just for the study course."

Of her work at Elmwood she said: "We have been busy as usual at Elmwood, and last Friday we had the C.G.I.T. rally over there. Our girls were quite excited about entertaining. They put on a little play about C.G.I.T. and Miss Lamont spoke to us.

"Two weeks ago my thirteen-year-old girls in Sunday School decided they didn't know enough about the Bible. Then one girl, who had been at camp, asked why they couldn't study the Bible as they did at camp. So I told them to come at seven o'clock on Wednesday and we would have an hour before the prayer-meeting. For the last two weeks I have had ten girls out and they are quite interested. I think more will come eventually. It's worth while, anyway.

"On Tuesday night we have a Boys' Club. We play games, and then have a short devotional service; we are going to try some linocuts for Christmas cards—I am enjoying it, but I do hope I can get a leader, because there are too many things for Tuesday night.

"A week ago Sunday I took the service at Elmwood in the morning, Bible Class and Sunday School in the afternoon, and then went to Stonewall for the evening service, as we had asked Mr. McSween to come to Elmwood. Then I went over to the hospital and stayed all night—with a ninety-year-old lady from Elmwood. Next Sunday we are having Communion service at Elmwood and I shall have to take Mr. Johnstone's service at Calvin.

A Prayer for a Child

Be with me in the strife,
O, Thou who hast me made;
And fit me for this life,
It's joy and pain and anguish,
Nor let my spirit languish,
Nor be at all afraid.

Teach me to fill each hour,
With love of Thine own world;
Of sea and hill and flower,
Of sun and cloud and moonlight,
Of starshine in the dark night,
And every leaf unfurled.—Margaret S. Duncan.

The Contribution of Christian Education to Changing India

THE greatest contribution which Christian education has made and is making to India's need in the changeful and perplexing situations in which she finds herself to-day has been to give to her students a sound education; to open their minds to the opportunities of service which are all about them, and through the inspiration of the spirit of Jesus Christ to render that service effectively; to furnish leaders to the Christian community, which in its growing numbers and enlarging influence is becoming a factor of increasing importance in India's national life; and to encourage its scholars to study the baffling problems—economic, social, and religious—which cry out for solution. This is to do for India what India most needs.

This is in fact the service which Christian education has rendered in the past—a service whose significance it is difficult to exaggerate. It has trained men and women who have been leaders in many fields of useful activity. What is even more important, by their resolute opposition to a narrow communalism and the demonstration which they have given in their own community life that friendship and understanding is possible between caste and caste, religion and religion, they have set an example which was never more needed than in these days of increasing communal tension. . . .

There is another way in which the influence of Christian educational institutions is being exerted. They have undoubtedly had a large share in that permeation of Hinduism and of Islam by what we may call Christian ideals and Christian sentiments. It is true that the introduction of the "Conscience Clause" has prevented a good deal of direct proselytizing of non-Christian pupils in Christian schools, but, on the other hand, it has shifted the emphasis to that of indirect, though probably no less effective, evangelism through voluntary religious instruction, character education through life situations and the lives of consecrated staffs.

It is in the field of girls' and women's education that Christians are making their most distinctive contribution. Of the recognized schools of various kinds in India, no less than fifty per cent. of all colleges for women, forty-six per cent. of the high schools, thirty-three per cent. of the middle schools, and forty-nine per cent. of the teacher training institutions for women are operated by Christians. Christian institutions also have a large proportion of the students enrolled in recognized girls' schools. They have fifty-five per cent. of those in the colleges, forty-five per cent. of those in the high schools, thirty per cent. of those in the middle schools, and fifty per cent. of those in the teacher training institutions for women.

. . . In the past Christian schools were the best, partly because they had so few competitors. To-day, Government and other agencies surpass them greatly in number and in some cases in standards as well. This demands a new educational policy and a new statement of objectives.

Christians must maintain fewer but better schools. They must follow the policy of concentration rather than diffusion. Christian schools must get back the spirit of pioneering which marked their earlier efforts. . . .

It is agreed by all that Christians can still do pioneering work in educating the masses in India. To what extent have they entered upon this work? . . . Christian males in all India, including Burma, have a literacy percentage of thirty-one, while that for non-Christian males in all India is twelve per cent., and that for the entire population, men and women, is seven per cent. This is a great achievement in view of the fact that Christians are drawn almost exclusively from the Depressed Classes. But it is in the literacy of Christian women that Christian education registers its highest achievement. The literacy of Christian women is eighteen per cent., while that of all women in India is less than two per cent. The Christian village schools present a great opportunity for a wider social service programme in the way of village uplift work. Several notable Christian village schools are doing excellent work in the field of rural reconstruction. . . .

Another big problem enters in the reorganization of the curriculum to meet community needs. Christian schools were the pioneers in introducing handicrafts and industrial arts into their school programmes. Although other schools are rapidly introducing these subjects in the school curriculum, due to the impetus given by the Wardha Scheme, yet several fine Christian schools remain pioneers in this field.

It is worth while mentioning that Christian schools are well known for their character-building programmes outside schools, as well as in school. Christian schools are making a notable contribution in extra-curricular activities including religious, social and economic activities such as night schools, health and sanitation, recreation, boy scout and girl guide, thrift societies, literary societies, temperance, music clubs, and child care.

Christian schools are still blazing the trail and doing pioneering work in the field of education all through the country.

. . . In this time of national crisis, India needs, above all, men of trained intellect and unselfish spirit to fill the posts, to render the service which is essential to her welfare, and to guide the destiny of India. In the chaos and confusion produced by the impact of new forces on an ancient civilization, she needs knowledge informed by the spirit of Jesus Christ. This is the highest contribution that Christian education has made and can make to the new India.—Lalit. K. Shah, Ph.D., in the *National Christian Council Review, India*.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.—*Tennyson*.

OUR LETTER BOX

In Landour — Success in Language Study

IN a letter written on September 29th and received December 6th, Miss Margaret Kennedy writes that she was just completing her first year's language study at Landour, and had passed the oral examination with an average of eighty per cent. She was looking forward to going back to Jobat, especially as she hoped to begin work on the field, probably going out with the Biblewomen in the mornings and visiting around in the Bhil homes, then studying with the pundit in the afternoons.

"The monsoon is over now, and we're not sorry to see the sun and blue skies again, though of course we did see them intermittently in July and August. Such a rain as the monsoon brings—everything you have with a touch of leather on it becomes thick with blue mould which you have to wipe off periodically. Shoes become such a mess and I got tired of taking mould off my good books. Of course, I was warned to expect this, but people forgot to give me the other side of the picture. The rains had hardly started when this hillside seemed to turn into a kind of fairyland. Soft green moss clothed every available spot, and after it had covered the trunks and branches of all the trees, out from the moss sprang dainty, waving ferns, thousands of them, so that every tree on this tree-covered hillside became a cool, green grotto of loveliness. Sometimes coming up the driveway here, I would stop and catch my breath to see the huge overarching trees festooned in this way. Then, too, the flowers began to appear, yellow and mauve peacock orchids and many others I don't know the names of, and, loveliest of all, dahlias of every colour splashed their splendour all over the hillsides. Another thing that holds you breathless in the rainy season is the cloud formations. I used to come out for my pundit lessons at seven or eight in the morning, and when it was clear, there, rising up from the plains, would be blankets of soft white clouds, glistening in the sunshine. Soon they would rise as high as Mussoorie, the plains would be shut from view, and only a sea of white fluff could be seen. Then, at last, they would be all around us and for us they were no longer things of beauty, but a thick, wet mist. You can imagine what the sunsets would be like with all this moisture in the air. Many an evening we have stood outside and gazed almost with awe at the brilliancy of colour overarching the blackness of the mountains as the sun sank behind them. We wouldn't know whether to stay and watch this kaleidoscope or to run up to the top of the hill and see if the snows were visible, in which case the colours would be reflected back on to their startling whiteness. It is so beautiful that one can't escape the urge to try and put it into some kind of words. . . .

"I have met most of the Jhansi missionaries now, as they have been up here. They have very kindly invited me to stay with them for a few days on my way back to Jobat, and I'm looking forward to that. Another girl, going in the same direction, and I plan to leave here the day after the examinations and go to Delhi, then to Agra. We will arrive there at one-thirty in the morning and we hope to take a *tonga* or something right out to the Taj Mahal then and see it by moonlight, as the moon will be nearly full then. Won't that be glorious? Then the next night we shall be in Jhansi."

— Mrs. Gehman wrote from Szepingkai, Manchuria, on October 29th:

WE have a wee baby in our compound who has been keeping me very busy, and still is for that matter, John Allan Reoch . . . He is very tiny and demands very special attention. The Scottish mission has been very generous in loaning us Chinese night nurses from their busy hospitals, replacing one with another when the first could be spared no longer. I've enjoyed immensely doing special duty with these girls and I think they've liked it here, too. It's been good for my Chinese and made me realize I would not be long in becoming useful in a Chinese hospital.

As it seemed unwise to start any new work this fall, Helena (Miss Gibbs) and I have been devoting most of our time to language study, getting ready to take some examinations, going to chapel in the evenings, where she leads the singing, and doing some visiting.

One lovely day I cycled with Mr. and Mrs. Johnson to Pa ha Shan Men, a little mud village nestled among low mountains some eight miles distant. We left our bicycles in charge of the pastor's wife. Our little church was unusually clean, cheery and inviting, while across the town square from it is a great dismal-looking temple. May it be that our church will grow and grow and the temple disappear! We climbed the mountain overlooking the town and chose a quiet spot for our lunch. Below us a tiny river meandered through the town and the valley, losing itself in the rolling hills beyond. The Chinese were busy harvesting millet and *kaoliang*, and here and there we saw men and women sitting in a circle pounding grain, threshing it. On our way down we passed a boy herding cattle who was amusing himself calling to a lad similarly occupied on the hills opposite. . . . The weird music reaching our ears told us a non-Christian funeral was in progress in the village below. It was my first visit to any of our missions outside of Szepingkai and I resolved to go back later with one of our Biblewomen who likes cycling out into the country to work for the Master.

You will no doubt be wondering about conditions here, for I imagine there would be a good deal in the papers regarding the American evacuation. We, too, have been told we stay at our own risk. Just now we are trying to secure bookings for Mrs. Johnson, the children, and Helena, and some later for Mrs. Reoch, the baby, and myself. The men and Mrs. Davis will stay on for a time. It does seem too bad to leave now after a two-

year struggle with the language and just when we are reaching the point of usefulness, but all things are in the Lord's keeping and we can and must commit our church here to Him. As far as we can learn, it seems to be the policy of other missions to send their women and children home.

As the Presbytery is in session just now, Mr. and Mrs. Davis are here with us and we women are trying to decide what to send home by freight and what to leave behind. We are without a cook, having dismissed our second after persevering with him for almost a year. Only Chinese can make Chinese stoves burn properly, so we are hoping to find a reliable one before it gets any colder, if it is only for a month or two.

A New Home

*445 Hyakken Machi,
Maebashi, Japan.*

WE had a very nice summer at Karuizawa and the time went quickly. During August my husband was doing several hours a week on Japanese with his teacher and I did an occasional hour. We stayed on a week later than usual and during that time had Ruth Heighton and Mildred Weir with us en route to Canada. We were glad to have them, and I was reminded of the fact that my furlough would have been very soon if I had not left the mission.

Our house is not large enough to accommodate a servant, and I get the meals and try to study three hours Japanese a day. We cook with charcoal and now I am beginning to feel quite experienced. Our rooms are quite small, but we manage beautifully.

We are in a real Japanese house, so if you came to see us you would have to remove your shoes at the door and wear flat slippers indoors, and would walk on straw-matted floors. The doors between the rooms are of paper and are the usual sliding doors. We have a bedroom, living-room, dining-room and kitchen, also very small; then there is another room in which we have our little organ and a couple of chairs. There are doors, or rather windows, practically all around the house; these, too, are the sliding kind. Of course, we have chairs and tables, and indeed have everything looking quite home-like.

On Saturday evenings my husband has a Bible class for Japanese boys and usually about seven or eight come. They come about seven o'clock and first have a short English lesson; then I play the organ and we sing a few hymns, also in English. Then they have their Bible lesson, they read the Bible in both English and Japanese, and Paul gives the explanations in a mixture of the two languages. Finally about nine o'clock I serve a cup of Japanese tea and some little Japanese cakes, so they leave about nine-thirty. To-day a new boy called, asking for a little help with English, so he is coming to the class, too, and has promised to come to church next Sunday. We are praying that the Lord may use the class to the salvation

of souls. They are all very nice boys and we do enjoy having them come to us.

Maebashi is a rather level place compared to Kobe. There are no mountains right in the town; there is no sea either, or boats as we had in Kobe; but I do not miss them as much as I thought I was going to do. There is only one street car service in the city, which is not near us, so I go to town by bicycle and, in fact, sometimes go to church that way, too. I often smile as I think of myself going off to shop by "bike". At first I was a bit nervous as there seemed to be children everywhere and the little ones always seem to pop up from nowhere; however, as yet I have had no accidents. . . . Last week having a holiday we went to Karuizawa for the day and it was lovely. It is much cooler up there and the air and scenery just like Canada. The maples were gorgeous in their autumn colouring. . .

I can still speak of the mission as our mission, because this work is not denominational and I am still a Presbyterian. We pray every day for the folks in Kobe and for the Korean work and then at our mission prayer-meeting once a week we also remember that work. My husband has a great interest in and love for the Koreans and is much attached to Dr. Young, so we still feel we "belong". —(Mrs. Paul) Jean MacLean Rumball.

— On November 6th Miss Elizabeth Walker wrote from Rocky Mountain House:

WE have enjoyed fine weather and until to-day have been able to get around regularly to all country schools. It has snowed very heavily all day to-day.

Contact has been made with six rural schools; Sunday School is carried on in four, Mission Band in one, and Sunday School twice at another. I find the teachers are glad to co-operate and the children certainly are responding very favourably. At present I am preparing for their Christmas concerts, and am hoping to be present at them all, providing they don't all fall on the same night! One teacher asked me to be sure and come to play the music. The portable organ a friend in Rocky loaned to me is a great help.

Miss Todd and I were both very glad of the opportunity of attending the Synod meeting in Calgary. . . . The W.M.S. ladies very kindly arranged a luncheon meeting for us, when we met the members of the Alberta Provincial. We were given an opportunity to tell the Synod about the work and conditions here, and also had a chance to speak of the camp site and the girls' work in the province.

I am happy at the progress in the local Sunday School. We have organized a Primary Department and now meet separately in the basement. Arrangements have been made for the Christmas concert on December 23rd, and as I have been given full charge of programme arrangements, I am looking forward to training the children.

For the New Year

MISS MARGARET NESS

THE Church In Action. Four broadcast talks by William Paton—"The World-wide Front", in which the author discusses "the world-wide range of the Christian Church and the amazing variety of the groups that are gathered within it"; "Barriers Go Down", in which he develops the point that "The Church must belong to, and be at home in, every kind of human community, and yet must always be different from them all"; "Training Recruits", in which he shows that education "is especially important from the Christian point of view because there is such a thing as a Christian view of the world"; "The Heart of the Conflict", in which he comes to the crux—that missionaries are, primarily, "heralds, tellers of good news". Price, 10 cents.

The Message of the World-Wide Church, by William Paton. The preface explains that this book was "written expressly to set forth a proposition . . . that the Christian Church contains in its distinctive message, its distinctive methods of work and its distinctive type of life precisely that which the society of mankind most sorely needs." The chapter on the growth of the Christian Church and its impression on various peoples, and the chapter on the Church in time of war are of vital interest to missionary women. Price, 40 cents.

Life Has No Ceiling, "A Romance of Changing China". This story is based on fact, on the lives of James and Dorothy Cheng, an unwanted girl and a homeless boy who, on scholarships, come to America to train for teaching and for medicine, meet and marry, and return to help build up the new China. Excellent for later teen ages and adults. Price, 60 cents.

"Now More Than Ever". Extracts from addresses and notes from the annual meeting of the Foreign Missions Conference of North America held last June at Swarthmore, Pennsylvania. Excellent material for speakers. Four worship services as given by Dr. Edward Ziegler at the Conference are included. Price, 20 cents.

What Should Christians Pray For? The Canon of St. Paul's and an ex-serviceman discussed this question in four broadcast talks: "Is Praying Any Good?" "Should We Pray for Protection?" "Should We Pray for Victory?" "Praying for Our Enemies". These discussions are now in print. Price, 35 cents.

Senior Study for 1941. See page 2.

Monthly Envelopes, 2 cents a package.

Note: World Day of Prayer, February 28th. World Day of Prayer Programmes and the Service for Youth may be obtained from the Publications Department, Room 800, 100 Adelaide Street West, Toronto. Please order early. Price, one cent each.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

Dear Young Women:

WE have been reading letters from little groups of Christian people all over the world, letters that are hauntingly reminiscent of those written by Paul. Strange that his queer little congregations of nineteen hundred years ago, the "wooldressers, cobblers and fullers, the most uneducated and vulgar persons, slaves and women folk and children" who made up the churches of Corinth and Ephesus should have so many problems in common with Christian groups in France, Scandinavia, Poland, Czechoslovakia, Finland, and China to-day. Once again we have proof that the Christian Church can become more vital and alive in times of crisis because of small groups of Christian people who stand their ground uncompromisingly.

One of the dangers of the whole situation for us is that we shall cease to consider ourselves as part of the universal Christian Church—that we shall become so absorbed, so preoccupied with our own personal problems that the Church of Christ will become unreal and that our fellowship with members in China, Europe, India, or Africa will become unreal, too. It takes a lot of imagination to see and feel a world movement.

I wonder if you ever think how much the work of our Society, of our Church, and the whole missionary movement depends upon you? Think of the far-reaching things that have been done because of the gathering together of all the offerings of individuals—the light of the living God that has gone into dark places, the compassion that has been visited upon the needy, the lives that have been made new, the life that has been made more abundant. The challenge of the present is that we be quick to capture the opportunities of the moment and to press on in the struggle to achieve this Christian community for which He has called us to live and, if need be, to suffer.

There is no tragedy like the tragedy of having nothing to live for, no cause to work, study, pray and sweat blood for, nothing that "grips supremely". On the other hand, there is nothing more contagious, nothing more winning than the personal witness that springs from genuine, whole-hearted loyalty to a Christian Cause and from the discipline which that Cause makes necessary.



And now for a few practical matters. Once again we remind you that the study for this year is *The Way of Fellowship* (\$1.00), also that the China study has been very much simplified and now comes at 45 cents complete. *All Canadian*, the national study, is quite popular with new

groups, and *Enter Missions* and *So This is Missions!* (introductory study for newly organized groups) are still on the list. Reading Fellowship people will be interested in a new romance of changing China called *Life Has No Ceiling* (60 cents), two interesting views of the Church in China and Japan entitled *Conflict* (70 cents), and Dorothy Sayers, *Creed or Chaos* (20 cents).

With all best wishes for another year,

—Tsuyuko Negoro.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

IN the following article Miss Ada Adams has given us some suggestions that may help us to answer the question brought to the Council—How may we work more effectively among our older Mission Banders (9 to 12 years)?

—Very frequently some children arrive early at Mission Band, while others lag behind. It is a great help during this interval of waiting if you play games with these early arrivals. There is nothing like an active game to relax the tired muscles of children who have had to sit still most of the day. Nor will there be as much restlessness during the rest of the period. Later when Jack wanders in you may hear the remark, "Jack, you should have been here—" In all probability Jack will be one of the first to arrive the next week, and there will be no need of admonishing remarks from the leader concerning attendance.

At another meeting, place the materials for work on tables and as the children arrive direct them to it. If it is work that is suited to their interests and abilities, and does not require too much exactness, the children will soon be happily engrossed. When the time comes for worship, give them a few minutes to put their work away. Towards the end of this period the pianist can play the prelude and the children gather as grown-ups do when they go to church. They will like the responsibility of going quietly to their places.

"Honour Mission Band Member Tests" contains many excellent suggestions. But when the tests have been completed there may still be time on your hands. So why not try making more posters? There are many mission scenes that can be used. When they are finished they should be hung so that all can see them. This will stimulate the interest of others. Some children will not enjoy making posters, but would prefer to make a "book" of missionary activities. Other children may be more interested in the geographical aspect of mission work and be thrilled at the prospect of making an "Atlas", etc., etc. It sounds complicated to have so many activities going on at once, but it actually is easier, for if the children are permitted to choose the type of activity they will go at it with a will.

Most children have an insatiable curiosity, and well it is, for it impels them to seek knowledge. It is a good idea every once in a while to have a "question meeting" where the children ask questions on the subject under discussion. It gives the child an opportunity to get some answers to his questions, and it gives the leader an opportunity to learn whether or not she has been really helping the children. There are two things that are well to remember. Never show surprise at the questions asked, no matter how startling they may be. And do not be afraid to admit that you do not know the answer to a question. But always be sure to add, if the question is worth while: "Let's try to find the answer. You see what you can find and I will do the same." You will soon discover that you have started out on a new adventure with your children which will lead you to a finer understanding of people who live in other parts of God's world, the understanding that is necessary for efficient missionary work.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON P.S.—Miss Frieda Matthews has re-organized the Mission Band of St. Andrew's and it is off to a good start.

First Church welcomes its new minister, the Rev. J. McBeath Miller and Mrs. Miller, formerly of Smith's Falls, Ontario.

The death of Mrs. A. K. Southen is a great loss to the Westmount Church as well as to the Women's Missionary Society. She and her husband gave of their time and musical talent in the work of the young people and Junior Choir until Mr. Southen's death two years ago. For the past six years she was a Presbyterian Secretary, for three years for Young Women and Girls' Organizations and, latterly, for Girls' Organizations.

Calgary P.S.—Mrs. H. O. T. Burkwall, Edmonton, visited the Calgary Presbyterian, and delighted the ladies with her talks on her missionary experiences in China. She visited Banff and High River, and the Cayley ladies were present at the latter meeting. Speaking on the subject, "Are Missions Worth While?", Mrs. Burkwall said that, as Confucius was a scholar, the Chinese have respect for books and are great readers. Robert Morrison, as missionary to the Chinese, did not preach sermons but translated the Scriptures and God blessed the written Word. Many splendid Chinese teachers have come forward to lead study classes in the Bible. She said that a Chinese Doctor of Philosophy, who had the gift of preaching, acted out his sermons. A Chinese man established the first Gospel broadcast and a biscuit manufacturer put the text, "I am the Bread of Life", in each box of biscuits. The eyes of the non-Christians are ever on the

Christians and they have not been found wanting. In the Government Universities, Bible study classes are now being held. Less than half of China, however, has been reached by the Gospel.

Red Deer P.S.—At the Red Deer Auxiliary's Thank-offering meeting Mrs. R. Williams gave a paper based on the text, "Freely ye have received, freely give." They have an active Mission Band.

The early winter has added to the duties of our two deaconesses, Miss Todd and Miss Walker. The women on their fields appreciate a visit from the deaconesses; many are so isolated that they have very few women callers. The Sunday Schools and Mission Bands show continued interest, with new contacts being made.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

THE Provincial Board was delighted at the last meeting to have such a good representation of members from "The Island". At the former session three missionaries spoke briefly after the business was finished.

Kootenay P.S.—There is a most interesting report of an augmented Auxiliary meeting in Creston, a number of women not belonging to the Society having been invited for the special meeting. From Creston, also, comes the news of a Mission Band being treated to a parade of dolls at their little meeting. The dolls were dressed to represent the different peoples among whom our missionaries work, also showing certain of the customs. The children were delighted with the unusual programme and volunteered to add to their givings to help send the Gospel to these people.

Westminster P.S.—Vancouver Heights Auxiliary reports a very interesting and well attended Thank-offering meeting, at which Mrs. Young gave an address on India which was much appreciated. Miss Hewson gave an appropriate missionary reading.

The Richmond Auxiliary recently enjoyed seeing pictures that had been taken on different overseas mission fields by missionaries. They depicted most vividly the way of life of the people among whom some of our missionaries work. The programme was much appreciated.

It is interesting to compare the different methods of conducting our Auxiliaries with a view to finding the advantages of each. Central Auxiliary (senior group) have this year used the study books throughout the year, having outside speakers on special occasions. They feel they have accomplished much from this definite plan. Fairview has had outside speakers for all meetings of the year but, having a representative list, they think they have gained a personal touch with mission fields which counts for much. Other Auxiliaries have adopted both these methods, sometimes alternating and sometimes using the study books at meetings when it is difficult to get a speaker.

Several Auxiliaries have enjoyed most informative talks by the Rev.

D. A. Smith on our "New Canadian" work. He referred to our Society's work among Ukrainians, of whom there are nearly half a million in Canada, work which has had its effect in Europe. The seeds sown here bore fruit among friends there so that a number of Presbyterian churches were founded among Ukrainians in Europe.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON P.S.—The Thank-offering meeting in the church on the Waywayseecappo Reserve, Rossburn, was attended by over one hundred, men, women and children. Miss Stewart, the nurse from the Birtle Indian School, was the speaker and her message was much enjoyed. The Rev. Mr. and Mrs. Lockhart of Birtle were also present.

The Senior and Young Women's Auxiliaries of Ekford united for their Thank-offering meeting, with the Young Women's President in charge. This is a new group, but the workers are greatly interested. Miss Patterson, the boys' matron at the Birtle School, was the special speaker, her message making a deep impression on all present.

Superior P.S.—Mrs. R. W. McGee of Winnipeg, President of Manitoba Provincial Society, was a very welcome visitor at an open meeting of Superior Presbyterial, in St. Andrew's Church, Fort William. She gave a comprehensive report of the Council meeting in Toronto; she also outlined the mission work being done in Winnipeg. Mrs. C. LeCocq was in the chair. Mrs. McGee was also the guest speaker at the Thank-offering meeting of the First Church Auxiliary, Port Arthur.

The Willing Talent Workers of First Church, Fort William, had Mrs. LeCocq as their speaker at a recent meeting. Before giving her report of the Provincial meeting in Winnipeg, Mrs. LeCocq referred to world conditions in 1940, and to the calmness and determination with which the British people were facing the war. The members of the Young Women's Guild were guests.

Winnipeg P.S.—The Presbyterial Executive holds an evening meeting every three months so that the younger leaders may have an opportunity of attending. At the last meeting they had the privilege of hearing Miss Lamont, Field Secretary. Various phases of the work were discussed and much interest shown. Miss Lamont visited Elmwood, where a Canadian Girls in Training rally was held, and a conference of Mission Band leaders. Other meetings were held at East Selkirk, Morden, and Roland.

The Rev. J. S. Clarke led the devotional service at the Thank-offering meeting in Knox Church, Selkirk. The Mission Band contributed to the programme. Mrs. McGee gave a very interesting report of the Council meeting in Toronto.

A special meeting of Winnipeg Presbyterial was held in Gonor Church,

when the women from MacBeth Church, East Selkirk, and a number from Winnipeg joined in a very profitable meeting. The devotions were conducted by members of the Auxiliary. Each Secretary led in discussion of various phases of the work of her department. Mrs. A. M. L. Long gave a very interesting address on Formosa. Other speakers were Miss Hazel Macdonald, deaconess at Elmwood, and the Rev. J. S. Clarke of West Selkirk.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

OUR Annual Inventory. New Year's resolutions are very much in evidence now. Every Presbyterian Treasurer has been notified to have her final remittance sent in on or before January 20th. There is still time (twenty whole days) to make good any shortage for our 1940 budget. New Year's Day is the natural time for stock-taking and our reckoning should be *retrospective* as well as *prospective*. We have been told repeatedly by the Finance Secretary that the allocations are "cut to the bone" and unless every Presbyterian meets its full obligation there is bound to be a shortage. Those who can must disregard allocations and give beyond them, to the limit of their ability, or we cannot raise our full budget. Giving should be with sacrifice, for it is our link with the Great Giver, who measures every gift in His own scales. Let every member see how her gifts to the Lord's Treasury in the past year compare (1) with what she has given to other, even good, causes, (2) with what she has left. Our Lord commended the poor widow, for "she of her penury cast in all the living that she had." We are constantly being warned that Canada must of necessity feel the hardships incident to war conditions and that sacrifices must be made. Can we not begin to sacrifice for the greatest of all Causes, the spreading of the Gospel of Jesus Christ? Presbyterian Executives should call their Finance Committees *at once* and make good use of the days between New Year's Day and the 20th. The Provincial Treasurer will receive money until the last minute. Before entering on the 1941 work, see that that of 1940 is completed so far as possible.

—E.M.T.



In connection with the Diamond Jubilee of Erskine Church, Hamilton, the senior and Mildred Soutar Auxiliaries held a joint meeting at which Mrs. R. Moynan gave an address on "The Faith of Our Fathers". Former presidents and members sent greetings. West Flamboro Auxiliary celebrated its 55th anniversary with more than a hundred present, including one charter member, Mrs. J. Addison of St. George. Miss Agnes Henderson gave a brief history of the Auxiliary; and Mrs. H. C. McKellar led in a service in memory of pioneer members whose work made progress possible. Mrs. J. G. Inkster, Toronto, spoke on her stay in

New Zealand. Knox Auxiliary, Dundas, observed its Diamond Jubilee, the Rev. A. Laing, Guelph, son of the Rev. John Laing, D.D., a former minister, addressing the 150 members and friends present. Miss H. Stewart conducted an impressive memorial service.

Toronto Presbyterian women appreciated the opportunity given them at a special meeting in Knox Church, Toronto, to greet overseas missionaries and home mission workers. On the platform were: Mrs. Hugh MacMillan, Miss Weir, Miss Adams, and Miss Burdick, of Formosa; Miss McConnell of Jobat, India; Dr. Jessie MacBean, formerly of South China; Mrs. Steinmetz, Miss S. V. Scott, deaconesses; Mrs. Gillespie, hospital visitor; and Miss McTavish and Miss P. Yeung of the Toronto Chinese mission. The Toronto Presbyterian Executive entertained the members of the Council Executive and of the Provincial Executive at tea at the Missionary and Deaconess Training Home.

The Fidelis Young Women's Auxiliary of Dovercourt Road Church, Toronto, recently honoured Miss Lundia MacBeth by making her an Honorary Member.

Glengarry, Lindsay, and Stratford Presbyterian Executives heard encouraging reports at their autumn meetings. Glengarry had, too, a full report of the Council meeting and helpful discussion. Interest and givings had increased in Lindsay, and *Glad Tidings* subscriptions were given in honour of Miss Gould, a former president. At Stratford visits of the Executive were reported by members of the Auxiliaries visited; clothing valued at \$895.82 had been shipped, and \$30.00 sent for shoes. The Presbyterian meets on January 9th in St. Andrew's, Stratford.

As a result of the enthusiastic efforts of Mrs. Adams, Presbyterian Mission Band Secretary, Sarnia Presbyterian had its first Mission Band rally in St. Andrew's Church, Petrolia, with 144 present. Gerald McCahill, Forest, with a perfect attendance record for seven years, took part, and the slides "Happy Days in Bhil Land" were enjoyed.

Well attended Thank-offering meetings are reported throughout Sarnia Presbyterian, and in Barrie Presbyterian at Cookstown, Collingwood, Sunnidale Corners, Stayner, and Essa Road; Alliston and Beeton held a joint meeting; Stayner Jubilee Mission Band enjoyed the lantern slides, "Pathfinders of the Great North West". In Lindsay Presbyterian Ashburn Auxiliary was honoured in having Dr. Jessie MacBean as its speaker. Miss G. Brown is the leader of Meaford's new C.G.I.T. group.

Successful sectional meetings were held at Ashfield and Molesworth, in Maitland Presbyterian; a lively discussion on "How to increase subscriptions to the *Glad Tidings*" proved helpful at Molesworth.

Eight Mission Bands took part in the programme at the Mission Band rally at First Church, Chatham. Mrs. W. Tuckey, Presbyterian President, presented pins and certificates. Mrs. E. Bird, speaking to the children, said

they were soldiers of the King, serving their Heavenly King. Miss Ada Adams told of little Eng Hok, who went to kindergarten to play games and there learned to know and love Jesus. Dressing one of the girls in a Formosan costume, she sent her through the audience to show what a girl in Formosa wears. Articles made by the Bands were inspected. At a meeting of Knox Auxiliary, Leamington, Mrs. C. Steedsman took the members on an imaginary trip through the Rocky Mountain House Hospital. From passages from *Goforth of China*, Mrs. R. E. Smith showed our missionaries' wonderful faith in God and their spirit of sacrifice. To the Star Mission Band of Leamington missionary work in Formosa was effectively portrayed by Mrs. D. Ferguson, who used coloured slides; mothers and friends of the children were guests. The bale was on display.

Miss Isabel McConnell addressed the Young Women's Club of Knox Church, Morrisburg; in Brockville Presbyterial; the Senior Auxiliary and teen-age groups were guests. Cardinal Auxiliary held a "Family Night", with the Mission Band, Rainbow Guild, and Sunshine Class taking part. Instead of having refreshments, the members were asked to move about and exchange friendly greetings before uniting to sing the national anthem. Kemptville Auxiliary members took charge of a morning church service; Mrs. B. D. Armstrong gave a timely and inspiring missionary address.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

ST. ANDREW'S Auxiliary, Sherbrooke, held its autumn Thank-offering meeting on October 23rd, with Mrs. E. E. Gilson presiding. Dr. MacIvor of Danville gave an address on "Some of the Hopeful Things in these Troubled Times." Referring to Christ's rebuke of the Pharisees in the sixteenth chapter of St. Matthew, he said this was one of the most scathing things Christ had to say about the hypocrisy of His times. He accused them of lack of discernment, which was the prevailing weakness of that day as it is of this; they could tell about the weather, but could not understand Christ's great mission on earth. Those were bewildering days. We are living in strange times, too. We seem to know so much, but we are lacking in discerning the greatest mission of this day and age. Christ would have us understand that there are hopeful signs these days of a great opportunity. One of these is that we are laying more emphasis on the value of the soul and on the fact that the world is our field. Another hopeful sign is that to-day, as never before in Canada, we are emphasizing quality, whether on the farm or in citizenship, in thought, speech, and conduct; and beauty rather than ugliness, especially the ugliness of conduct. Dr. MacIvor concluded his encouraging address by presenting Christ's beautiful life as a pattern for a needy world.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW P.S.—At the semi-annual Thank-offering meeting of Knox Auxiliary, Moose Jaw, Miss Whatling of Jhansi, with simple vividness and a strangely moving sincerity, recounted some of her experiences in her fourteen years on that field. Food is a constant problem for the people, millions going to bed every night without knowing a satisfied appetite. She brought home to her hearers the tremendous field for Christian work in India and the scarcity of workers. "In your work for your earthly King in these trying times", she concluded, "do not forget your Heavenly King". Members of St. Paul's, Moose Jaw, and Briercrest Auxiliaries were visitors at this meeting. Miss R. Walker sang and a girls' choir assisted in the service.

Prince Albert P.S.—At Tisdale Auxiliary's Thank-offering meeting the pastor, the Rev. K. M. Glazier, spoke on "Early Martyrs of the Church", briefly reviewing the lives of men and women who were early Christian martyrs. He pointed out that, if it had not been for them, we might not to-day live as a Church.

Regina P.S.—St. Andrew's Auxiliary, Stoughton, though still in the "crop-failure" area, reports an active group of ten members. Miss Walker and Miss Whatling met with them in October for their Thank-offering meeting. Miss Whatling's address was rich in inspiration and helpfulness and the description of her life work in India most vital.

The Young Women's Auxiliaries of Regina met in a Fellowship meeting in First Church. It was a supper meeting with about sixty attending. Mrs. R. Nygaard, Presbyterial Young Women's Secretary, gave a very helpful survey of the books, *Youth Calls to Youth*, *One Great Fellowship*, *Comrades Round the World*, and the study outline accompanying these. Dr. Gilmour's address, with its message "Go Forward," showed his great interest in young people's work and his enthusiastic confidence in their contribution to the Church, and gave real inspiration.

Saskatoon P.S.—St. Andrew's Auxiliary had Miss Whatling for its Thank-offering meeting in October. The Jhansi mission field, where she has been working, lies in the heart of India, about 700 miles north-east of Bombay. She described the arrival at that port and the first glimpses one had of India—at the dock, almost naked coolies, lepers covered with sores, half dead children, and, in the background, Victoria Station, one of the most beautiful in the world! Jhansi, she said, is one of the hottest spots in India, but it is healthy. In their work the missionaries try to bring light and understanding into the Hindu homes, so that the standard of living may be improved.

The second annual rally of the young women's and girls' groups in Saskatoon was held in Parkview Church, with a good attendance from each group. The afternoon devotions and the musical numbers were

Legacy Fund—

Interest	\$ 22.50
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Special Fund—

Rent of Bungalow in Japan	15.00
Rent of Prince Albert Residence	41.27
Interest	23.26

Formosa Trust Fund—

Interest	120.00
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\$1,384.72

DISBURSEMENTS:

Pension Fund—

Paid for Government Annuities	\$5,445.65
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(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

—In the *Christian News Letter* (No. 54) of November 6th Dr. J. H. Oldham writes:

AN event which may have greater significance in world history than we realize at the moment is the conference now taking place at Delhi. Representatives of eleven of the Governments of the diverse peoples united in the British Commonwealth are taking common counsel—Australia, Burma, Ceylon, East Africa, Hong Kong, India, Malaya, New Zealand, Palestine, South Africa, and Southern Rhodesia. Representatives of the Dutch East Indies are in attendance as observers. Bonds forged by the necessities of war may outlast the emergency which created them. This war is being fought to save from destruction some of the essential values of western civilisation, but the ultimate problems of human society are not merely European but world problems. Those who realize this will be stirred by the latent possibilities of good in this drawing together of representatives of the peoples of British, Asiatic and African stock bordering on the Pacific and numbering together not less than 500,000,000 souls.

This integration of effort, as *The Times* rightly insists, is characteristic of the vitality and spontaneity of the British Commonwealth which differentiates it from every other system. It is a living, organic growth, whose “cells respond instinctively to every change of conditions, forming ever new combinations and developing ever new activities to adapt themselves to new circumstances”. It would be a confusion of thought and misuse of terms to ascribe to what is taking place any specifically Christian character. But it has its springs in a tradition that owes far more than men to-day realize to Christian inspiration, and the spirit of free, spontaneous activity accords with the Christian understanding of human responsibility and the worth of the individual, of which tyranny and the cult of power are a flat denial.

New Organizations

Ontario

Toronto P.S.—Mission Band, High Park Church, Toronto.

Quebec

Montreal P.S.—Mission Band, MacVicar Memorial Church, Montreal
(Re-organized).

Quebec P.S.—Happy Helpers Mission Band, Inverness.

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Mission Band Study, SOWING SEEDS	.35
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WITH ONE ACCORD, a brief story of outstanding Christians of different races against a background of Madras	.35
THE HOUR AND ITS NEED, by William Paton	.30
VOICES FROM THE YOUNGER CHURCHES, by five outstanding Christian leaders	.60
FOR THE HEALING OF THE NATIONS, by Henry P. Van Dusen	.65
PRAYERS FOR THE PRESENT CRISIS	2 for .05
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Order from your Literature Secretary or from
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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

THE GLAD TIDINGS



Messages from Barotseland

Women's War Work in Scotland

Among the Younger Churches

World Day of Prayer Services

On Rocky Mountain House Field

Auxiliary Page

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of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVII

TORONTO, FEBRUARY, 1941

No. 2

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Missionaries Home from Far East

AUXILIARIES are asking if the missionaries who have been returning from the Far East are available for meetings. Realizing that all missionaries who have been living and working in Japan-controlled countries have long been under a severe strain and, therefore, need rest, and not yet knowing what plans can be made for them, the Council Executive wishes to let it be known that in the meantime these missionaries are not available for deputation work.

The Society's missionaries have now all returned to Canada from the Far East. Miss Chisholm, Miss Hermanson, Miss Taylor, Miss Douglas, and Miss Ramsay arrived from Formosa in December and early January; Miss Weir and Miss Heighton came earlier on furlough, and Miss Burdick has been on furlough during the past year; from Manchuria Miss Gibbs arrived with Mrs. Johnson and her children just before Christmas, and Mrs. Gehman, with Mrs. Reoch and her baby son, the second week in January. Miss

Anderson and Miss MacDonald (Eastern Division) arrived in Vancouver on January 4th from Kobe, Japan.

Arrived Safely

THE Secretary for India has received word that Miss Whatling of the Jhansi field, who left Vancouver on November 2nd, arrived in India on December 18th.

Visits Two Indian Schools

EARLY in December Miss Lang, Secretary for Work among Indians in Canada, visited the Indian Residential Schools at Birtle, Manitoba, and Kenora, Ontario, bringing back encouraging reports of what was being done there. The Cecilia Jeffrey School, where Mr. and Mrs. Pitts are doing good work, was honoured by a visit from the Moderator, when he was in Kenora.

Concerning Western Deaconesses

THE heartfelt sympathy of all members of the Women's Missionary Society goes out to Miss Hazel Macdonald in her recent bereavement—her mother, who had been making her home with Miss Macdonald in Winnipeg, died on December 16th.

Miss Booth of Saskatoon has been doing some work at outside points. She has, too, been very busy with the bales, distributing supplies to those in need.

A great deal of sickness throughout the district during the last months of the year meant very busy days for Miss Roy of Brownvale and Last Lake in the Peace River country. How much the service of the missionary nurse means in such a case as the following!

—“One Sunday morning about three weeks ago, I was awakened quite early (it was still dark) by a sleigh coming into my yard. It was an Austrian who lives six and a half miles away—his baby was sick and the other five members of the family were down with the 'flu. I dressed hurriedly and was very grateful when I saw that the sleigh was a 'jumper'—a boxed-in affair with a stove inside which makes one quite comfortable. The baby was not seriously sick, really just a badly upset stomach from eating the wrong food. . . . The mother I found had a temperature of 103°. As I was very much afraid of pneumonia at first, I got her to bed immediately. I applied poultices and gave her as much to drink as she could take. I stayed a couple of days there; after that the oldest girl (fourteen), after being instructed what to do, looked after her. Her temperature was lowered, of course, before I left her, and when I went back it was reduced still more. The father could not write English, but he told me to write down the directions for making poultices. I showed the girl how they were made and told her the method to follow, when to change, etc., and I know she followed the instructions faithfully. I saw that they got

lots of lemons and made drinks. It was very fortunate that he came for me when he did because if the woman had been left any longer without attention she would have had pneumonia."

World Day of Prayer

A COAST-TO-COAST Broadcast over the C. B. C. will be given from Ottawa on Thursday, February 27th, 1941, at 5.45 p.m. Eastern Daylight Saving Time (1.45 p.m. Pacific Time, 2.45 p.m. Mountain Time, 3.45 p.m. Central Time).

Please note that the Maritimes, the Prairie Provinces, and British Columbia are on Standard Time, Ontario and Quebec on Daylight Saving Time.

Gratitude for Help Given to the Barotse Mission

IN last month's *Glad Tidings* we were able to inform our readers how the Council's contribution of \$4,000 for orphaned missions was to be used. Of the decision to devote it to "the very important work of the Paris Evangelical Missionary Society", Dr. Paton wrote to the Treasurer (25th November):

"I have given a good deal of thought to this, and I feel sure that this Mission in proportion to its size and importance is perhaps worse off than most of the others. I have therefore sent the whole of the sum to the London Committee of the Paris Mission. . . .

"I think you will understand that in some ways the maintenance of relations with French Christians is one of the most important as well as one of the most delicate matters in the whole situation to-day. Of course the French here are strong supporters of de Gaulle, but I think that many of our friends in France itself must be going through agonies of mind, torn between the different loyalties and hampered by lack of information which does not go through German sources."

Monsieur Collet, Secretary of the British Committee of the Paris Society, wrote to Mrs. Strachan (23rd November):

"Dr. Paton has just handed me the generous gift of the Women's Missionary Society of the Presbyterian Church in Canada, which, in view of the acute difficulties under which our Missions are labouring, he has graciously placed at our disposal.

"Most of this donation is going to our Mission in Barotseland (Coilard's Mission) where, to give you an idea of their difficulties, our Missionaries were down, in October, to £4 a month for bachelors and £6 a month for married couples. Which did not prevent them from writing to tell us that they were not only willing but enthusiastic to carry on the work for which they had been consecrated. These figures show the great difficulties which they have had to contend with in the equatorial climate of Barotseland, where indigenous help is indispensable for the heavier manual work. Your gift will be a great help to them and will allow them to carry on for some time in better circumstances until systematic help is organized for them.

"I hardly know what words to find to thank you and the Church in Canada for this proof of our unity in Christ. I have therefore asked Miss

C. W. Mackintosh, the Honorary Secretary of the London Auxiliary (which is a constituent part of the British Committee) to write a word of thanks to you. [See January *Glad Tidings*, page 4]. She is a niece of M. Coillard, and has been associated with this work for more than forty years. She has visited this Mission field twice, and no one better than she, in England, knows what splendid work is being done there for the Kingdom of God. Her gratitude for this help for which she has been praying night and day is very great, and I must leave it to her to express all our thanks.

"We have formed a Committee in Great Britain for raising help here for these Missions. We hope that we may be able to do something, although the Churches here, with the intensification of the aerial warfare, have to meet great difficulties themselves. . . . We have been bombed out of our office and have to look for hospitality elsewhere."

The Church of Scotland Hut and Canteen Work

MUCH has been heard of the wonderful work the Church of Scotland is carrying on for men and women of the services through its Huts and Canteens and our readers will be interested to know that an opportunity is being given to friends in Canada to help with it. Dr. Charles L. Warr of St. Giles' Cathedral, Edinburgh, Convener of the Committee, has sent out the following letter:

"The Church of Scotland Committee on Huts and Canteens for His Majesty's Forces is responsible for over two hundred Huts and Canteens in Scotland, stretching from the Shetland Islands to the Solway; for Canteens at key ports in England where mine-sweepers and other vessels of the Royal Navy have their bases; for a fleet of thirty Mobile Canteens and travelling cinema-vans which visit small and scattered units in lonely and isolated places; and for a chain of Huts and Canteens throughout the Mediterranean and the Middle East. Hundreds of thousands of men of every branch of the Services, irrespective of nationality or religious belief, share the welcome, the comfort, and the friendship of these bright and cheerful centres. The Women's Auxiliary Services are also well looked after. Impregnated with a truly Scottish atmosphere, our Huts and Canteens are 'homes from home' for the men and women on active service; and the members of their staffs, as well as attending to the material welfare of the troops, prove themselves their loyal and faithful friends. Many a young man and woman, far from home, and exposed to all the hardships and difficulties of active service, has found in our centres help and guidance and understanding when such were sorely needed. I appeal to all Scots folk beyond the seas to help us in our great task by purchasing 'The Scotsman' Picture Calendar and the 'Weekly Scotsman', which will not only bring to them a breath of the old Mother Country, but will help to provide the funds we urgently require for the adequate prosecution of our work for the men and Women of the Forces, so many of whom belong to the Dominions."

The Scotsman Calendars may be ordered from the Publications Department (See page 77).

Miss Mary Murray

AN APPRECIATION

(Read to the Council Executive at its meeting of January 14th)

THE members of the Council Executive of the Women's Missionary Society wish to place on record their deep appreciation of the services of Miss Mary Murray, who for twenty-five years has been their hospital visitor in Toronto.

By her personality, her loyalty and her faithfulness she has endeared herself to all with whom she came in contact. She has gone daily in and out of our hospitals and institutions carrying a message of love and peace to all and pointing the way to the better things of life. Through her perfect trust in God and her gratitude for all blessings received she has made for herself a place in the hearts of all members of our Missionary Society. Thus to have gained so much affection is a proof of her sterling qualities and generous friendship. Now on her retirement we again wish to express our thanks to her and to wish her health and happiness in the years to come. We feel that while she enjoys her well earned rest, her motto will still be as in former years—"OTHERS".

New Opportunities

There was a hearth I used to know
And gladsome faces in a row
With youth and eagerness aglow
In halcyon days of long ago;
But War crept on us unaware
And caused an early empty chair—
Then Time with age came culling there
And made this earthly home less fair.

Yet . . . 'tis not only memory'
That fills my heart and walks with me,
But love abiding, full and free—
All that I learnt at mother's knee
When as a little baby thing
I lisped the songs that seraphs sing,
And knew the joys that trust can bring
When God was watching everything.

Oh, Lord and Father, now renew
That infant faith so pure and true
That Thou might'st use our lives anew
And show us what we still can do
To fit the world for Thee.

—Blodwen Davies, in *The British Weekly*.

Women's War Work in Scotland

BY RUSSELL FERGUSON

(Mr. Ferguson is in Canada representing the Church of Scotland Committee on Huts and Canteens.)

IN common with other women in Great Britain the women of Scotland are taking an active part in the national effort and many thousands are actively engaged in the Services and the Auxiliary Services as well as in munitions manufacture. For those who are not so engaged there are many avenues of service open. The care of refugees, both adult and children, and the staffing of canteens for serving men offer opportunities for which women are well suited.

The Huts and Canteens Committee of the Church of Scotland is to-day operating over 200 huts and canteens in Scotland and these require thousands of voluntary women workers. It is the aim of these centres to create homelike surroundings for the comfort and leisure of those on service. The army is composed largely of youths and through the canteen service contacts are made with these young men and their free time is filled in attractive fashion. The huts and canteens serve men from all parts of the Empire. In conjunction with the usual functions of such centres there are hospitality bureaux where visits to private homes are arranged. This enables many men from overseas to enter homes during leave and to escape for a few days from the routine of military life. The debt owed by the homeland to those who have come from all countries of the Empire to share in the common struggle is realised and women are doing splendid service for them. Mothers in Canada may be sure that the well-being of their sons on leave in Scotland is being provided for by understanding women whose homes extend a cordial Scottish welcome.

Another important service provided by women is the care of thousands of girls who are employed in the Auxiliary Territorial Service and the allied women's auxiliaries. These are young women who are playing a large part in the active life of the Navy, Army and Air Force. Already the Church has opened a hut for the exclusive use of these girls. The hut is attractively decorated in pale yellow and brown and is furnished comfortably, providing ample space for games in the evenings. In this way it is planned to provide homelike surroundings where these girls, whose lives have been completely changed by war, may relax.

Another less spectacular service but one of great value is the work being done by groups of women who repair and mend socks for thousands of soldiers. Owing to the shortage of wool this work is a great contribution to the national economy.

In addition to providing for their families under rationing—no small undertaking—the women of Scotland are fashioning their lives to war conditions and are playing a noble part in the Empire's struggle.

Among The Younger Churches

5. IN KOREA

BY THE REV. WILFRED F. BUTCHER, B.A.

NOW that the Christian Church in the Japanese Empire is suffering increasingly from Government interference with its affairs the story of the "miracle church" of Korea is the more interesting. In the light of its past one has cause to wonder how it will emerge from its trials, and what great stories there will be to tell when communications are again free and unrestrained.

The statistics are impressive:

	1885	1938
Christians	None	380,000
Church Buildings	None	3,400

In 1938 the Church was served by 599 ordained Korean ministers, 771 unordained pastors, 675 "local evangelists", 19,839 lay workers, and 32,183 Sunday School teachers.

The Korean Church resulted from the pioneer work of a missionary doctor, who began in 1884, and the efforts of the missions of the Presbyterian Church of the U.S.A., the Presbyterian Church of the U.S., the Presbyterian Church of Australia, and the Presbyterian Church in Canada. (The work in Korea under the Presbyterian Church in Canada later became the responsibility of the United Church of Canada.) In 1893 the missions began to co-operate in a "Presbyterian Council", and in 1907 the National Korean Presbyterian Church was founded, which has always been distinct from, though of course aided by, the missions. In 1938 there were twenty-seven Presbyteries, four of them among the Koreans in Manchuria. At one time there were fifty-five churches in Siberia, but Communist persecution became so severe that worship and teaching was impossible and most of the Christians migrated to Manchuria.

The first ruling elders were ordained in 1902, and by 1938 there were 2,713. In 1907, twenty-three years after the first missionary landed in Korea, the young Church sent out its first "foreign missionary" to the great island of Quelpart in the Yellow Sea.

Two important principles lie behind the amazing growth of the Korean Church. They were suggested by a missionary who visited it in 1890, Dr. John L. Nevius of Shantung, China, and can be summarized by the expressions, "self-support" and "self-propagation".

The Christians learned in the beginning to look to their own Church, and not to the missions, for their corporate spiritual life. This was encouraged by practical principles. Dr. Nevius had suggested that "no missionary should ever be allowed to have more than two evangelistic assistants on foreign pay", though he might, and often did, have many more who were being supported by the funds of the Church itself. In 1938

the givings of the Church were the equivalent of nine days' wages from every man, woman, and child connected with it!

The most remarkable characteristic of the Korean Church has been its mass Bible Classes. Every member of the Church goes, as a matter of course, to Sunday School once a week, whatever his age. But some do more than that. Every one of the 3000 congregations has at least one special Bible Class a year, or possibly two. These last a week and all business stops for that period. The day begins at five a.m., or earlier, with a prayer service. For three or four hours in the morning there is concentrated Bible Study under the leadership of the minister, or possibly a missionary. In the afternoon individual efforts are made to attract and interest outsiders, and in the evening evangelistic meetings are held. In each province there are special regional Bible Classes to which people go for more advanced training, and beyond these, again, are Bible Institutes running for six weeks a year, with courses covering six years. In 1936 these were attended by 4509 laymen. Yet others who wish for more intensive training attend the full-time three-year courses of the Biblical Seminary for Women and the Theological Seminary for men. It is no wonder that the Bible is the centre of everything to the Korean Church. Nor is it surprising that the growth of that Church has been so rapid, for it has been spread by the convictions and the activities of the majority of its members.

Miss Helen Kim, the most outstanding of the Christian women of Korea, has often visited Canada, and has aroused wonder at her simple faith, vigorous mind, and gifts of leadership. It may be that many of the Christians of Korea have much to teach the Church in Canada.

I Saw the Morning Break

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world of strife,
And know that out of death and night shall rise
The dawn of ampler life.

Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,

That ye may tell your sons who see the light,
High in the heavens, their heritage to take:
*I saw the powers of darkness take their flight;
I saw the morning break.*

—Found in a soldier's pocket.

World Day of Prayer Programme

February 28th, 1941

Adapted from Order of Service prepared by the
WORLD DAY OF PRAYER COMMITTEE, Shanghai, China

Theme: "*Thy Kingdom Come.*"

I. The Coming of the Kingdom in Our Individual Lives

LEADER: The Lord reigneth, He is clothed with majesty.

His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

All the ends of the world shall remember and turn unto the Lord: for all the kindreds of the nations shall worship before Thee.

For the kingdom is the Lord's: and He is the governor among all the nations.

The kingdoms of this world are become the kingdoms of the Lord, and of His Christ; and He shall reign for ever and ever.

Hymn 251: Thy kingdom come, O God. (Tune: *Dominus Regit Me*)

LEADER: Let us pray:

O Most High, Almighty Lord God, to Thee belong praise, honour, glory and all blessing: for Thy supreme Majesty, which demands our adoring obedience; for Thy omniscience, omnipresence and omnipotence which fill us with reverence,

RESPONSE: We praise and magnify Thee.

LEADER: For Thy patience that waits while we stumble to find our way and to learn our share in the building of Thy kingdom,

RESPONSE: We praise and magnify Thee.

LEADER: For the revelation of Thyself through the mystery of the Holy Incarnation; for Thy boundless love that demands our self-surrender; for Thy completeness in which we find our own,

RESPONSE: We praise and magnify Thee.

LEADER: O God who hast called us to share in the service of Thy Kingdom: we thank Thee for Thy gifts of body, mind and spirit with which to worship Thee and to serve Thee in the building of Thy Kingdom; for those who share with us the fellowship of this great adventure, and for all who have been pioneers before us—patriarchs, prophets, saints and ordinary men and women; for all wise hearts and helping hands, and for all who have followed Thee in every walk of life; but above all for Thine inestimable love in the gift of Thy Son, our Saviour Jesus Christ, who taught us when we pray to say:

IN UNISON: Our Father who art in Heaven . . .

IN UNISON: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; Thine is the Kingdom, O Lord, and Thou art exalted as head above all.

LEADER: "Seek ye first the Kingdom of God."

"The Kingdom of God is within you."

Let us confess our sins before God, that our hearts may be prepared for the coming of the Kingdom:

O God our Father, though we have prayed "Thy will be done

on earth," we have been unwilling that it be done at all times in our own hearts,

RESPONSE: O Lord, forgive.

LEADER: We confess to Thee our unreadiness of mind which hinders us from obedience to the laws of Thy Kingdom; our blindness of heart which hides from us the mystery of Thy will and Thy purpose for Thy Kingdom; our failure in loyalty to Thy Kingdom, and our indifference to its claim upon our whole-hearted allegiance,

RESPONSE: O Lord, forgive.

LEADER: The bitterness, wrath, clamour and evil-speaking which so often break the peace of our personal and social relationships; our absorption in the cares, riches and pleasures of this life, and all that hinders us from waiting upon Thee in obedient readiness of will,

RESPONSE: O Lord, forgive.

LEADER: Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace; that we may be cleansed from all our sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Hymn 556: Jesus, Master, whose I am (stanzas 4, 5, 6) (Tune: *Dix*)

Prayer (*in unison*)

O Lord God Almighty, we beseech Thee to renew in us the gifts of Thy Holy Spirit. May He guide us into all truth. May He take of the things of Christ and show them unto us. May He sanctify us wholly, that we may bring forth the fruit of the Spirit. May He endue us with power from on high, that we may be used in Thy service to Thy glory and the increase of Thy Kingdom; through Jesus Christ our Lord. Amen.

II. The Coming of the Kingdom in Our Community and Nation

Reading (*by one appointed; the congregation seated*)

Thy counsels of old are faithfulness and truth.

When Thy judgments are in the earth, the inhabitants of the world shall learn righteousness.

Righteousness exalteth a nation: but sin is a reproach to any people.

Blessed is the nation whose God is the Lord.

All thy children shall be taught of the Lord; and great shall be the peace of thy children . . . and nations that knew not thee shall run unto thee.

LEADER: If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Let us therefore confess to God our Father the sins of our community and nation, while at the same time we ask for honesty and humility in seeking the motives that control us. Let us pray:

Let us think of the sins of our social order which hinder the Kingdom of God, and of our personal share in the corporate sins of the world; our misuse of the treasures of knowledge meant for God's glory; our greed of gain and misuse of wealth; our love of the world and the things of the world.

(Prayer by one appointed)

LEADER: Let us think in deep humility of our toleration of evil—of unemployment, of want and misery, of preventable ignorance; of intemperance;

(Prayer by one appointed)

LEADER: Let us think of our fear of human opinion and desire for the praise of men; our subservience to the strong, our tyranny of the weak; our hardness of heart and neglect of God's will and commandments; our race prejudice and lack of the feeling and practice of human fellowship:

(Prayer by one appointed)

IN UNISON: O most merciful Father, forgive us for these our transgressions, our lack of vision, our failure to accept responsibility; and grant us, we beseech Thee, Thy mercy and Thy pardon. Amen.

III. The Coming of the Kingdom in its Realization of a Family of Nations Founded on the Fatherhood of God and the Brotherhood of Men

Hymn 74: O God, our help in ages past.

(Tune: St. Anne)

Bible Reading *(by one appointed)*: Psalm 46.

A Period of Intercession

LEADER: Let us pray for our King and Queen and for the government of our nation:

(The following prayer to be used by one appointed)

O Lord God Almighty, we pray Thee that Thou wilt bless, protect and guide Thy servant George our King, Elizabeth the Queen, and all the Royal Family. Bless all who bear office and authority throughout the realm; all on whom is laid the burden of responsibility in government and war; all heads of the Allied governments who are with us in our fight for right as Thou givest us to see the right. Have them all in Thy gracious keeping, and give to them at this time special gifts of wisdom and understanding, of counsel and strength, that they may be used of Thee to the fulfilment of Thy divine purpose; through Jesus Christ our Lord. Amen.

LEADER: Let us pray for those on active service:

(The following prayer to be used by one appointed)

O Lord God of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect the sailors, soldiers and airmen of the King in every peril of sea and land and air. If it be Thy will, give them victory in the day of battle, and in the time of peace keep them safe from all evil. Endue them with loyalty and courage, and grant that in all things they may endure as seeing Thee who art invisible; through Jesus Christ our Lord. Amen.

LEADER: Let us pray for all victims of the war:

(The following prayer to be used by one appointed)

Lord Jesus, who when Thou wast on earth hadst not where to lay Thy head, and didst Thyself take our infirmities and bear our sorrows: we pray Thee now to have regard to all who need Thy care: for all who hunger, we pray that they may have bread; for the homeless and unsheltered, that Thou wouldst cover them; for victims of air raids, that they may not be afraid for the terror by night nor by day; for the oppressed and persecuted, that they may know Thy consolation; for prisoners and captives, that Thou wouldst

give them light in their darkness; and for all those whose hearts are heavy and their minds oppressed, that Thou wouldst enlighten them and give them peace. Amen.

LEADER: Let us pray for a greater consciousness of God's over-ruling providence in this time of war, and for a just and lasting peace:

(The following prayer to be used by one appointed)

O Holy and most merciful God, grant us grace, and help us in the sufferings of war. Let us hear Thy voice amid its storm and tumult. May Thy mercy be our comfort, Thy peace our defence. Hold fast in Thy keeping our loved ones who afar and at home are giving their lives for their country. Draw all men unto Thee and to one another by the bonds of Thy love. Build up through present sorrow new bonds of brotherhood. Forgive and convert all whom we regard as enemies. Deliver them from blindness of heart and contempt of Thy holy word and commandments. Open their eyes to the truth, that the truth may make their hearts free from falsehood and wrong. Change them and change us to Thy holy will and purpose, and bring us in Thine own good time to a just and lasting peace; for Jesus Christ's sake. Amen.

Prayer for Peace (in unison)

O God the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness, and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us day by day the will to understand one another, and forgive us our trespasses, as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done. Through Jesus Christ our Lord. Amen.

Note: If a hymn is desired here, "O God of love, O King of peace" is suggested.

Brief Devotional Address (5 minutes)

Offertory (*quiet music or solo while Offertory is being taken*)

IV. The Vision of the Kingdom

LEADER: Hear the vision of the prophets and sages who by faith have seen God's Kingdom on earth:

(Reading by one appointed)

They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall

be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

LEADER: Let us pray for all who are working for the establishment of God's Kingdom throughout the world; praying especially for the "orphaned" Missions cut off from the support and fellowship of their home churches in Europe; for the Chinese Church, that its members may continue steadfast in their Christian courage; for the Japanese Church, that now more than ever they may hold fast to a clear vision of God:

(Prayer by one appointed)

LEADER: Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." The greatest of all world movements began with a handful of devoted souls who knew they possessed the only answer to the world's need. Therefore with self-abandonment they gave themselves to God, that the world through Christ might be saved. Let us therefore dedicate ourselves to His service, that we may do our part in the bringing in of His Kingdom. Let us pray:

(Prayer of dedication by one appointed, followed by a moment of silence)

Prayer of Dedication *(in unison)*

Fill us, we beseech Thee, Lord Jesus, with the wonder of Thy love, that we may adore Thee in all things, thank Thee for all things, trust Thee with all things, prefer Thee to all things, and so lose ourselves in love to Thee that we may take no rest until all have been brought to Thy knowledge and love; so shall we enter into Thy Kingdom, there to abide with Thee for ever and ever. Amen.

Hymn 671: The day Thou gavest, Lord, is ended. (Tune: *St. Clement*)

God Save the King

The Benediction *(in unison)*

May the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion for ever and ever. Amen.

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All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto, Treasurer of the Inter-Board Committee of the Women's Missionary Societies of Canada.

Allocation of Money from 1940 Offertory

Christian Literature Society, China, \$600.00; Canadian Mission Press, Chengtu, Szechuan, West China, \$300.00; *Christian Farmer*, China, \$50.00; Christian Literature Society for Women and Children, Japan, \$250.00; National Christian Council of Japan, *Kingdom of God Weekly*, \$250.00; Christian Literature Society, Korea, \$250.00; British Christian Literature Society for Moslems, \$200.00; Christian Literature, India, \$400.00; Mass Movement Literature and Literacy Campaign, India, \$350.00; Christian Literature, Missionary Medical College for Women, Vellore, \$100.00; Women's Christian Medical College, Ludhiana, India, \$100.00; Henry Martyn School for Islamics, Lahore, India, \$200.00; African Christian Literature, \$700.00; Christian Literature, Missao de Dondi, Angola, Portuguese West Africa, \$100.00; Christian Literature Committee for Women

and Children, New York, \$600.00; Jewish Christian Literature, New York, \$700.00; International Missionary Council for "Orphaned Missions", \$700.00; Christian Medical Council for Overseas Work, New York, \$100.00; Canadian School of Missions, Toronto, \$500.00; International Leper Mission, Toronto, \$200.00; British and Foreign Bible Society, Canadian Branch, \$500.00; Upper Canada Tract Society, \$200.00; Religious Education Council of Canada, \$200.00; Printing of Gospel of St. John in Ukrainian, \$200.00; Ukrainian Christian Literature, Canada, \$100.00; The Canadian *Ranok*, \$100.00; *The Witness for the Truth*, Russian Christian Literature, \$100.00; Hungarian Literature for New Canadians, \$100.00; total, \$8,150.00.

Messages from Barotseland, Northern Rhodesia

(Extracts from letters to Miss C. W. Mackintosh, London, referred to in her letter in the January *Glad Tidings*)

—From Mademoiselle M. Perrier, Matron of the Mission Hospital at Limalunga, the capital (August 6th, 1940):

WE were just in the midst of our Conference when we heard of France's capitulation. You can easily guess what our feelings were and what we thought. We were French, English, Swiss, and Italian Missionaries, but before God we were all one, and our hearts bled for France, for M. Couve, the Committee and all Mission friends. We thought of England, left all alone to carry on the fight! We thought of our work, its position, its future, and we felt absolutely blindfolded as no message from Headquarters had reached us, and we were left in darkness. But although no definite steps were taken, there was not a single doubt about carrying on as best we could for as long as possible. And that is what we are still doing, carrying on from day to day, trusting in the Lord for guidance, for steps which may have to be taken sooner or later. In these tragic days, we felt very near God, and fully realized His presence.

I was very thankful to have Sepo's main buildings (the Hospital Village) finished this year. I had plans for extensions—more patients' huts, &c; but I am afraid it will have to wait till better times. There is so much needing repairs; let us hope everything will not crumble to pieces. Let us hope that God will grant England a speedy victory, and that His work may not suffer too much in the meantime.

—From Mrs. Dyke (née Mabile), a life-long missionary in Basutoland, now retired, at Morija, the head station of the Basuto Mission, March 19th, 1940:

Our nephew Henri Mabile, who is now president of the Basuto Mission, invited us to come and spend a few days with him. He occupies the house built by my own father, where we lived in our childhood and (later) as helpers of the Mission and where his dear father (Mrs. Dyke's brother) lived as Missionary of Morija.

Morija is transformed. . . . At the Training Institution two dormitories have been built, three classrooms, the large dining-hall extended and a fine school built where the students teach the children of the village so as to train themselves to be schoolmasters. At this moment there are 257 students. Thanks to our splendid Book Store and Printing Department, the Mission is helped toward the building; and offices, houses for the staff, a lecture hall &c. have been built. In this hall services are held once a month in English or in French for the Europeans, and are very well attended, and appreciated. The Hospital is a valuable adjunct and good work is done there. We visited all these with the greatest interest.

Our dear black friends received us with such joy, and in spite of the drought and the hailstorms they brought us gifts, chickens, beans, maize, grapes, pumpkins.

I had the great pleasure of holding the Mothers' meeting which was one of my dearest undertakings when I was at Morija. The little magazine for mothers is still being printed there and this year 6000 copies have been circulated.

On the Sunday afternoon my sister and I went to see our aged friends Neftali and Monica, now too old to come often to church. Their good faces were all smiles when they saw who their visitors were. In course of conversation, Neftali said to me, "Would you wish to die?" "No", I replied; "not as long as I can still work for God. It is He who will call me when He wills." And with a broad smile, he said: "I don't want to die (he is 90) because I believe God is going to do wonderful things. He has given us a great King in England, a Christian and one who is still young; He has just given us a young chief, Seiso, (the new Paramount); and He has given us a young missionary, M. Mabile, (Mrs. Dyke's nephew, Henri Mabile). With these three young men He is going to do grand things and I want to live to witness them."

When we told them that our nephew Georges Mabile (recalled to France in September 1939 for military service) was going to be an interpreter with the British army (B. E. F.) Monica went to shut the door, a sign amongst the Basutos that prayer is going to be offered, and said very happily to her husband, "Neftali, let us give thanks to God; we had asked that our dear missionary should not have to fight and kill people, and there now, he is made interpreter," and they both thanked the Lord for having granted their prayer.

- From Mrs. Dyke, October 8th:

We live with you all, dear friends, and surround you with our love and prayers. While I write, our missionaries are in conference in Morija. It is a kind of Retreat to seek the Lord's will and to plan for the future.

We have just heard that we can write to Georges Mabile (her nephew), who is a prisoner in Germany. M. Müller, we believe, is safe; we only know M. Python is a prisoner. It is very hard for their dear young wives, but they are all working in the Mission. We are so sorry for the Missions

in French Colonies and wonder what Missionaries are doing. I know what noble efforts you, M. Collet, and our Committee are making, but it is difficult just now with all the funds that are being collected for, and yet the Lord's work must go on.

What makes one's heart so heavy is the thought of so many millions who are facing a winter of hunger and privations, so many of our dear ones whom we cannot help at all.

I wrote to our native pastors at the Seboka (Conference) beseeching them to work harder than ever before in this time of trial, and may they be filled with the spirit of strength and love. I reminded them that when our missionaries, during the Boer war, were expelled from Basutoland, there was a revival in the country and when they came back, they found many converted and were greatly rejoiced. May the Lord grant us such a revival.

M. Couve (Pastor D. Couve, Director of the Paris Missionary Society), sent the mission the following cable on 2nd September: "Direction re-installed Paris, but address cables and letters to . . . Geneva (the Swiss Auxiliary) (Let us) persevere in affection, prayer and faith."

Prayer a Vital Factor

BY MISS ALMA BURDICK

DR. IAN MACFARLANE, a medical missionary and soldier who lost his life in the great war, often wrote from his field of work to his parents in Scotland as follows: "I know you are continually remembering me in prayer, and that is my greatest asset. . . . The longer I live the more I need your prayers. . . . Work here needs not only to be remembered but to be wrestled and fought for in prayer. . . . Nothing in all the world encourages me like knowing that you are constantly praying for me—Nothing!"

These words express what was felt regarding our mission work in Formosa, especially during the last few years. In answer to the prayers of Christian friends at home some things have happened for which we can praise God.

At the time of the earthquake (1935) our Christians had a unique opportunity to witness. Under the direction of a missionary's wife they made many garments, which were labelled as gifts from the church. When these were being distributed many openings were found for telling the Gospel, leaving tracts, and inviting people to worship at the church.

Later, in 1936, when Dr. Song, a Chinese Evangelist, held meetings in Formosa, many Christians were revived. Bands were formed to carry the message to small villages. Some women, travelling by bicycle, held regular evangelistic services in nearby towns, and some people were converted.

Year by year women have been trained in the Women's School to publish the Good Tidings, which they do by house-to-house visiting and Sunday

School work. And in the mission hospital an effective effort has been made to heal souls as well as bodies. Many interesting people have heard the Gospel in the hospital. One lady who had been blind for six years received eye-treatment for weeks; during that time, with the help of a Biblewoman, she learned to understand and repeat the words of twelve different hymns. Her physical sight partially returned, but since the other members of her family are unbelievers it will be difficult for her to increase in the knowledge of the Lord.

About two years ago a farmer spent a time in the hospital. Later his nephew was treated there. The two became so interested in the Gospel teaching given in the ward that they began attending services in the church a few miles from their home, and when a Biblewoman was introduced in their home she was cordially welcomed. Now Sunday School is held regularly in that house, attended by some forty aunts, uncles and cousins, for there are over a hundred relatives living together in that spreading farm-house.

Thus the work has gone on, but now the missionaries who have been helpers and advisers in this work have come away. The Formosan workers are being tested as they have never been tested before. What can we on this side do to help now? Can we not uphold those Biblewomen, those pastors and their wives, and those new Christians in prayer that they may experience daily the presence of the Holy Spirit so that they may be able to stand, loyal to the King of Kings, and faithfully give out the message of Life? Let us through believing fervent prayer continue to be used in the spread of the Kingdom in the "Beautiful Isle".

Jobat Girls Enjoy Trip to Dohad

BEFORE I went on vacation I took a few of the Amkhut school girls (home for hot weather vacation) to Dohad one day when I had business there. Only one had seen a train before, and I wish you could have seen and heard them when the Delhi Express came steaming into the station. They had all sorts of questions to ask. One that surprised me was, "Is it true that men get in the coaches and kill people?" Some one, I suppose, had been telling them weird stories. Thinking youngsters at home would be interested in the impressions of these girls, I had them write accounts of their trip, which I am enclosing.

The girl at the left of the picture is Nahaju, one of the practical nurses. She was thrilled to have the trip. The other girls are Ruth Jigiyo, Violet Mangtiya, Salomi Bhim Singh, Honor Kunji, and Alice Jigiyo. Nahaju is carrying a bag of bananas I bought from the fruit vendor on the train—6 annas (12 cents) a dozen.

—Bessie M. MacMurchy.

Jobat, Central India.

As the girls wrote in Hindi, we are grateful to Miss MacMurchy and Miss McConnell for translating for us.

One wrote, "When we received news that we could go to Dohad our appetites left us. We were so happy that we could not even drink tea." They were pleased to see many big houses, "in which the officials lived". Another mentioned, too, the many things they saw to eat, and the many people in Dohad. But all were very much impressed—and frightened—by the train and became quite dizzy watching it. Here is Honor's account of their trip:

"When we went to Dohad we saw a lot of sheep and goats on the way and the motor stopped in Bhabra. And when we got to Dohad we shopped. And Miss Sahib also shopped. She bought cloth and things to eat and we girls also bought something. After a little time we went to the station. Freight cars were there, but when a bell rang the train came. When the train came I was very frightened. I was amazed when I saw the train and



became dizzy and the bell rang again and the whistle blew very loudly and the train left. Miss Sahib took our picture and when we sat in the motor she gave each of us a banana and we ate them. Then we went to the bazaar again. There we had tea and then went home. On the road there was a goat with a broken leg."

God knows. His will
Is best. The stretch of years
Which wind ahead, so dim
To our imperfect vision,
Are clear to God. Our fears
Are premature: In Him
All time hath full provision.

—M. Louise Haskins.

Prayer

DEAR Father, we come to Thee at this time believing that Thou art able and willing to grant the earnest petitions which we offer at Thy Throne of Grace.

We thank Thee for the privilege of coming to Thee to ask Thy help in our time of need. We thank Thee for the privilege of being co-workers with Thee.

We pray that the spirit of Christ may dominate our national life, in our homes, schools, industries, and Government; also that we may have peace and understanding between nations. Give guidance to all in authority and endue them with wisdom and faith and uphold them by Thy Holy Spirit. Grant that gifted young men and women may give their lives to Christ and His service.

Dear Father, do bless the children and young people in our communities and grant that more leaders may come forward to work in Thy vineyard. Bless our missionaries at home and across the seas; be near to them and comfort them in time of need. We thank Thee for the blessings that have come to this country through Christianity, for all organized and individual efforts in the missionary spirit of our Church, and especially for Jesus Christ our Saviour. Help us to say, "Thy will, not ours, be done." We ask it for Christ's sake. Amen.

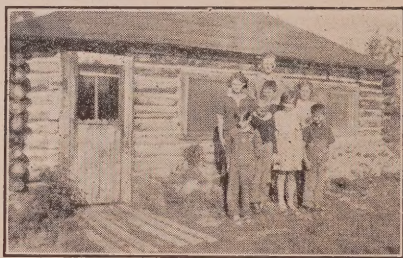
Could we but see
Away into those years
That lie so far before us
The multitudes
That in these Eastern lands
Will band themselves together as the Church of Christ,
We would not say,
"How weak these people are!"
But raise a hymn of praise
That such there be
Who humbly will confess
That Christ is King—
We would rejoice and say
That God is good
Who giveth us to know, to see, even now and here,
The promise of the harvest that shall be.

—Written some years ago by a missionary in India.

The Deaconess at Work in the Rocky Mountain House District

THIS part of the West must exert a peculiar influence, in that time simply flies past, each week so filled with various duties and experiences that one scarcely realizes it will soon be six months since I first came to Rocky Mountain House.

In spite of changeable weather, from forty below zero to forty above, only on two occasions was it impossible to reach our destinations. "Mud" was the victor, in spite of the fact that we were half way to our goal! The Saskatchewan River Ferry closed on November 7th; only last week (the end of November) has traffic begun to cross the ice. The closing of the Ferry automatically stopped our Sunday services at Garth school. However, it is only five miles away, and my first walk to Garth turned out to be a real train ride! One mile out a railway engine picked up the deaconess, and the section foreman allowed her to ride home on the "Jigger"! Since then arrangements have been made to drive out, and Sunday School is now held on Tuesday afternoons.



Crimson Lake School

When the Clearwater Bridge was under repair for several weeks and traffic only allowed between five p.m. and eight a.m., that difficulty was solved by going out in the evening and staying overnight. Families were visited in the district of Hardindell, and Sunday School conducted at Hardindell and Everdell. It was a new experience to sleep in a log house and be awakened at five a.m. with twenty-five-below-zero breezes playing hide and seek with one's nose. Driving during the winter is a problem in itself, but I am sure prayers are being answered. While I was in Calgary attending Synod, the Women's Missionary Society women asked me for something specific to pray for. I replied, "Pray that the deaconesses stay on the road while driving." Since then their prayers have been answered many, many times. When I needed help, it turned

up almost immediately, reminding me of a story of two shipwrecked men. One was a Christian, the other not. The latter wondered why the Christian wasn't praying hard to be saved, so the Christian replied, "There is no need, I've kept my prayers up to date."

The month of September was "Organization month" in regard to work in the rural schools. I found the teachers co-operative and helpful. One young teacher was amazed to meet the new deaconess, expecting as she said, "someone at least sixty-five years of age." Mid-week Sunday Schools were started at Friscoe and Hardindell schools; Sunday services



Sunday School at Everdell

each week at Everdell and Garth schools. A Mission Band was organized at Arbutes school with meetings held every first and third Mondays; a young woman who had attended our Camp for girls at Sylvan Lake assisting. Two services were held at Buster Creek school before the Ferry closed. Visits were also made to Oras, New Arbutes, and Crimson Lake schools.

For the most part our work with the children is very encouraging. They are responsive and seem to appreciate what is being done. I have had several children thank me for coming to their school, and one young lad showed his thoughtfulness by saying, "We should thank the Women's Missionary Society for giving you a car so you could visit us." Two weeks ago at a Sale of Work at Friscoe, one of the mothers thanked me

for teaching the children; she said, "Your Sunday School just completes our community life now." In all but one of the schools a weekly offering is received which will be sent to the Women's Missionary Society Treasurer.* That is in itself an indication of people's appreciation. . . .

The extra copies of the *Glad Tidings* were very much appreciated. One mother wrote a nice note thanking me for it, and saying she would appreciate receiving such literature occasionally. Even a young girl, a member of Arbutes Mission Band, asked me last Monday, "Have the December *Glad Tidings* come yet?"

Wherever possible, contact is made with rural women through attendance at their Club meetings. All groups usually try to help people in their own district—providing for new babies, doing Red Cross work, etc. I am always glad to go. At one meeting I distributed copies of the *Glad Tidings* and some noticed the reference to our new nurse here. Conversation started about the Hospital POUND Day, and several gifts were received. It is always a pleasure to attend the Arbutes Auxiliary and Ladies' Aid meeting every second Thursday of the month. Progress is being made in regard to our own missionary programme; nearly every woman in the community attends. All seem quite happy about dividing their "tea money", half going to the Women's Missionary Society and the other half to Red Cross or Ladies' Aid.

Follow-up visits have been made to many country families. One new District, Hardindell, has been surveyed and it was very encouraging to find several Scottish Presbyterian families who had never before been visited by a representative of any Church.

Much appreciated bales have been received at various intervals and many homes have benefited by the generous gifts. . . . It is a comfort to know that many children have been enabled to attend school regularly.

Our local work like that of the rural districts has its encouragements as well as its discouragements. It was a real joy to find two excellent leaders for the newly re-organized Mission Band. The Band meets every week, with an average attendance of nearly thirty, both boys and girls. Nearly every week I type out more membership cards. The C.G.I.T. group was re-organized in September also and the girls are making progress. At present I am leading the group with the help of two assistants. The Young Women's Auxiliary shows encouraging progress; we have nearly eight different nationalities represented in it, although most of the girls were born in Canada. The President co-operates to the fullest extent. Help has also been given the local Sunday School. A new Primary Department has been organized with very satisfactory results; at present I superintend it with the help of another teacher. Families in the village are visited with a view to

* At the end of December \$7.35 was sent to Mrs. Strachan, contributions from three Sunday Schools: Everdell, Garth, and Friscoe. "It is the children's wish", Miss Walker wrote, "that their offerings be sent to the W.M.S. (W.D.) in an effort to help others hear the 'Good News'."

closer co-operation and understanding of the Sunday School's work. The real highlight of October was the open meeting of our Women's Missionary Society Auxiliary held in the church on Sunday evening, October 13th. Members of the Rocky Mountain House Auxiliary, the C.G.I.T., Mission Band, and the Arbutus Auxiliary all took part. I'm glad to be able to tell you that a record was set for the local church—everyone who came couldn't get in—every available seat was occupied. The Women's Missionary Society Fact Sheets were distributed at the close of the service, and as an indication of interest and appreciation of our Society's work in this district an offering of \$17.00 was received.

Regular weekly hospital visits are carried out. Of late the hospital has been well filled, which naturally means more patients to visit. On all sides I hear appreciation of the hospital and its competent staff.

—Elizabeth J. Walker.

Rocky Mountain House, Alberta.

War at Home and the Church Abroad

BY REV. J. W. C. DOUGALL,

Associate General Secretary, Church of Scotland
Foreign Mission Committee

Reprinted from *The Student Movement*, November 1940

I WELCOME the title suggested to me for it is an apt illustration of the parochialism of our Christianity in these islands. It suggests that there is no war in progress but the Western War, whereas China has endured colossal suffering, chaos and destruction since Japan's undeclared war began three years ago. In the Occasional Leaflet of the Council on Medical Missions in China, figures are given for the war damages sustained by Mission Hospitals up to December 1939. Of 62 hospitals, 13 were bombed, 10 others destroyed, 3 burnt, 7 damaged, 8 occupied, 3 looted and 12 closed. In all, 23 per cent. of the Christian medical work in China has been injured by the war to the extent of 1½ million dollars national currency. One of the extraordinary things to notice for our comfort and confidence as Christians is that the Church still carries on in China, in occupied areas as well as in free China, and indeed stands higher in the national estimation than ever before because of its costly service to the suffering and its gallant refusal to leave the place of danger.

. . . The war is not at home any more than the Church is abroad. Already the Near East is involved and the Italian push from Abyssinia brings Kenya into the war-zone. The Dakar incident reminds us that, though certain parts of French Africa have declared for General de Gaulle, the British territories of the Gold Coast and Nigeria may soon be added to the list of battlefields. In any case, Africans and other Colonial peoples in many distant places are fighting and carrying for us, and this war of

ours is their war, as the future of the Colonies and hopes of their political and social justice depend upon its issue.

At first sight, events in the "mission field" appear to carry on after a year with surprisingly little change. . . . The Churches themselves are limited in outlook just as we are, and but for the interruption of the normal routine of personal and material communication with the Church at home, they might forget about us as readily as we forget about them.

These interruptions, however, are a constant reminder that the life of the Church overseas is bound up with our own. Missionaries are not able to travel as freely as in normal times. Sailings are difficult to get and voyages take much longer. But most serious has been the effect of the German occupation of so much of Europe in cutting off all home-support for the Continental Missions. German missionaries in India, the Cameroons and South Africa who, at the beginning of the war were interned, are mostly back at work. In Tanganyika territory and Gold Coast there were greater difficulties. Arrangements were generally made by the International Missionary Council and the National Christian Councils so that the work of the interned or repatriated missionaries could be carried on to some extent with the help of other Missionary Societies. This was done at the express desire of the British Government, which was anxious to maintain the witness and service of the Christian Missions in war as in peace.

But the Missions of Finland, Norway, Denmark, Holland, Belgium and France have been practically cut off from funds no less than the German Missions. War had thus brought us an almost insoluble problem to find the means to support these missionaries as well as our own. American funds will be raised by appeal this winter but they cannot provide a permanent income. Meantime all the British Societies find themselves next-door neighbours to these indigent missions and churches which are at work all over Africa and the East. The younger Churches are not yet able to support them, though in the Dutch East Indies the now well-known Batak Church is a notable exception. Thus the pressure of the war situation is bound to lead to a great acceleration of the process by which in recent years responsibility has been transferred from missionary bodies to the younger Churches which they have helped to build up. Both financially and in terms of leadership, the Churches will have to rely more on themselves and less on us. The impulse too which has brought the Societies and Churches more closely together in the planning and occupation of the field is sure to be strengthened and our understanding and support will be required increasingly for work which is not limited to our own denomination.

It is quite impossible to forecast the effects of the war on the Missionary Movement. . . . There is scarcely any doubt that the financial strength of the Sending Societies will be grievously and perhaps permanently disabled as a result of the war. . . . It is likely that the activities of our missionary societies will be threatened because they derive their main support from people in this country who will be hard hit by the war. The

central difficulty, however, is not one of finance but of imagination. Do we realize that these younger Churches to which missionaries are sent are fighting our battles? In face of State Absolutism, ancient caste systems and the impersonal machine-made civilization of the invading West, they witness to man's dignity and mysterious capacity for fellowship. Thus they are proving the reality of the Christian Gospel in society at a time when we despair of Christianity as empty theory, as the vanity of vanities, because it is the preacher's. The war is going to test our sense of the Church Universal, and in particular that of the generation now forming its views of the world and patriotism and the issues at stake in the war.

If we think of our job and our duty in terms of this country or the local or national Church, we shall never understand God's judgment or God's opportunity even in our own case. The struggle in which we are involved, we are told, is vital to the future of civilization. It is even more true that the fate of mankind will depend on how far the Church succeeds in its task in Asia and Africa. If the fate of Britain may be affected by what happens in Singapore or Gibraltar, the future of Christianity itself and the hope of an ultimate basis of understanding between the nations is also at stake in the life of these younger Churches which hold the most exposed positions in the conflict of faiths and cultures. "If it has mattered to the whole world that seventy million people in Russia twenty years ago set their faces towards Marxism, how much will it matter if about the same number in India now ask us to show them the Christian way of life?" (Godfrey Phillips in *The Untouchables' Quest*.) So, equally, the future of much more than Africa will depend on what sort of policy the white man adopts towards the African, whether it is to be attempted repression and exploitation, or the offer of friendship and opportunity for a just share in the economic and political development of his country.

There is no doubt as to which policy the British Government has committed itself to follow. The significance of the recent announcement in regard to the Colonial Development and Welfare Fund is that the emphasis is shifted from schemes of purely material development to the protection and advancement of the interests of the people of the territories even where the Colonial Governments are unable to pay for the necessary social services out of the local revenue. One sometimes wonders how far the Colonial Office is in advance of the opinion of the man in the street and even of the men in the universities. There is the old tag about a great empire and little minds, but our trouble seems to be lack of interest in anything but domestic affairs, so that few people have any idea about Colonies, and these are mostly "colonials" or officials.

In the meantime the Government has done what it can to enable the Missionary Societies to keep their staffs in the field and to complete the training of new recruits. Men in the Theological Colleges are already exempt from the provisions of the Military Service Act, and similar exemption is offered in the case of other candidates accepted by the Missionary

Societies. But while difficulties are not raised from the Government side, nor because Societies are unable to provide for new recruits in their budgets, there is a distinct scarcity of candidates, particularly for theological and educational work. It is easy to understand how men do not want to take advantage of the offer of exemption and prefer to rank as combatants. It is not so easy to see why men whose call to ordination is unaffected by war should not offer in greater numbers for the arduous work of the Church abroad. Leslie Newbiggin, who was a former Secretary of the S.C.M., writing of his work amongst the village people of the Madras Presidency, describes how he was invited to one place to explain the Christian teaching in a new Hindu temple which had not yet been dedicated. The people were not sure whether the idol was any use, and before going further, they wished to hear what Christianity had to offer. The letter then continues: "During these evenings in the villages, watching the faces of the eager listeners who squat in a circle round the Petromax lamp, my mind has wandered back and forth between this little world, bounded by the dim outlines of thatch huts and the jagged silhouette of palm trees, and that world in which the one reality seems to be the monster of universal war. And again and again I have reminded myself that it is upon these people, the inarticulate and exploited millions whose labour keeps the world going, that the other world depends. And if the dynamic power of the Gospel is at work among these, it will ultimately revolutionize the other."

Progress in Manchuria

THE Kung Chu Ling church has called a pastor and will support him and a Biblewoman as well. They are also building a church.

Mrs. Ma, who is twenty-eight years of age, lives in the country about a mile from one of our churches. On April 25th she became demon-possessed. At first they thought she was sick and, though the aid of seven doctors was sought, she was not helped to recovery. A Buddhist priest was called in to present offerings and burn incense, but her condition grew steadily worse. . . . The family paid \$200 to a witch doctor but he was unable to help either, so her relatives and friends were waiting for her to die as they could think of no other plan whereby they could bring about her recovery. On July 1st she was brought to the Chapel and heard the Gospel for the first time and believed in Jesus. Mr. Liu, the evangelist, prayed for her and taught her to pray. The demon was cast out and since then she has completely recovered. The twenty members of her family or clan are very happy over the outcome. Mr. Liu, in his letter telling about this conversion, concluded by saying, "The glory of the Lord has been revealed and has filled the whole town and the surrounding countryside. Pray for us."

Evangelistic work in Tailai began in 1929 with Pastor Chiang and 1 preaching on the street corner. A building was rented the following year. Splendid progress has been made. The congregation built a church and has

opened up a short-term Bible School for women. This one congregation has sent four men and two women out into the work of Evangelism. They have just formed a circuit with some of the smaller churches and called a pastor. Mr. Davis writes about the ordination service:

"August 18th, 1940, witnessed the consummation of years of preparation and prayer in the ordination of Mr. Liu Chen Hua at Tailai, the northernmost county seat in our field. A circuit of six churches in that district united in calling Mr. Liu as their pastor. From the beginning of his work in Tailai, he has been partially supported by this circuit. This year these churches united in undertaking his full support. Presbytery went carefully into the matter and agreed to respond to their appeal. The service was solemn, but simple, conducted in a building of purely Manchurian style of architecture. Mr. Liu's mother had come from a distant part of the country to be present at this so important event in her son's life. His home church sent him a complimentary banner. The local church presented him with a silver shield in lasting commemoration of the happy event. In this drab land on the edge of the Gobi, just two pots of blooming flowers added a much appreciated note of cheer to the church. Pray for Pastor Liu and for all over whom God has made him overseer."

When the Deacons and Elders from the south end of our field met in conference, for two days reports were given and needs and difficulties talked over and requests sent on to the Presbytery. The next two days were given over to a retreat—inspirational addresses, Bible study, and talks on Church Government. A fine spirit was in evidence and the gathering will contribute much towards the continuity of the work and advance in self-support. A similar gathering took place in the north end of our field. Pastors and Elders from the whole district meet to-morrow in the second annual Presbytery.

Please continue to pray for us and for the Chinese evangelists and Biblewomen and for the young churches. We are resting on the promise, "Let not your heart be troubled."

Szepingkat, Manchuria.

—*Allan Reoch.*

New Honorary Members

Ontario

Bruce and Owen Sound P.S.—Mrs. Peter Reith, Tara.

Chatham P.S.—Mrs. James Reid, Leamington; Mrs. William Tuckey, Windsor.

Hamilton P.S.—Miss Grace W. Pringle, Erskine Church, Hamilton.

Ottawa P.S.—Mary Eleanor Thorburn, Ottawa; Mrs. Willis McRostie, Vernon.

Toronto P.S.—Mrs. G. L. Oliphant, Toronto.

Quebec

Montreal P.S.—Mrs. Harold Crabtree and Miss Emma W. King, Stanley Auxilliary, Westmount.

Service of Worship for Youth

This service of worship has been prepared by two young women—a Canadian and a Japanese—who are giving Christian leadership to youth.

WORLD DAY OF PRAYER, FEBRUARY 28th, 1941

Theme:

"Thy Kingdom come—we would build the Kingdom of Peace."

(I) Call to Worship

LEADER: O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

RESPONSE: For the Lord is a great God; a great King above all gods; in His hand are all the corners of the earth.

Hymn of Praise:

(Tune: *St. Denio*)

Eternal, Unchanging, we sing to Thy praise,
Thy mercies are endless and righteous Thy ways,
Thy servants proclaim the renown of Thy name,
Who rulest Almighty, forever the same.

We praise Thee for Jesus, our Master and Lord,
The might of His Spirit, the truth of His Word,
His comfort in sorrow, His patience in pain,
The faith sure and steadfast that Jesus shall reign.

Though darkness surround us, we lift up our voice,
The faith that is in us cannot but rejoice;
Eternal, Unchanging, we sing to Thy praise,
Thy mercies are endless and righteous Thy ways.

LEADER: We would be building the Kingdom of Peace. Therefore let us hear the words of Jesus, the Master Builder.

Scripture

(Matthew VII: 24-27)

Prayer: (by Leader, with appreciable pauses for silent prayer at each star.)

Lord of our life, and God of our salvation,
Star of our night, and Hope of ev'ry nation,
Hear and receive Thy Church's supplication,
Lord God Almighty!*

Lord, Thou canst help when earthly armour faileth;
Lord, Thou canst save when deadly sin assaileth;
Lord, o'er Thy Rock nor death nor hell prevailleth;
Grant us Thy peace, Lord:*

PEACE IN OUR HEARTS, our evil thoughts assuaging;*

PEACE IN THY CHURCH, where brothers are engaging;*

PEACE IN THE WORLD where furious war is waging;*

Calm Thy foes' raging.*

Amen.

(II) Peace in Our Hearts

LEADER: If the Kingdom of Peace is to be built, we must begin with ourselves, you and I; for there is no other material from which the Kingdom can be built. What does PEACE mean to us?

RESPONSE: Jesus said: "Whoever is eager to make his life secure will lose it; but whoever is willing to lose it for my sake shall preserve it."
 "My peace I give unto you: not as the world giveth, give I unto you."

READER: "Peace does not mean the end of all our striving,
 Joy does not mean the drying of our tears:
 Peace is the power that comes to souls arriving
 Up to the light where God Himself appears.
 Joy is the wine that God is ever pouring
 Into the hearts of those who strive with Him."

LEADER: Are our feet set in the ways of peace? Our hearts filled with kindness? Our hands outreaching to share what is ours with all God's other children? What does PEACE mean to us?
 Let us hear the words of a follower of Jesus:

Scripture (I John IV: 16-21)

LEADER: Let us give expression to our love by the giving of our gifts.

Offertory**Dedication of Gifts:**

Father of men, in whom are one Accept our service, done to Thee
 All humankind beneath Thy sun, Thro' those whose pressing needs we see;
 Stablish our work in Thee begun. Thy Reign bring peace from sea to sea.
 Amen.

Hymn: (Tune: *Welwyn* or *Intercessor*.)

O Brother man, fold to thy heart thy brother:
 Where pity dwells, the peace of God is there;
 To worship rightly is to love each other,
 Each smile a hymn, each kindly deed a prayer.

For he whom Jesus loved hath truly spoken:
 The holier worship which He deigns to bless
 Restores the lost, and binds the spirit broken
 And feeds the widow and the fatherless.

Then shall all shackles fall; the stormy clangour
 Of wild war-music o'er the earth shall cease:
 Love shall tread out the baleful fire of anger,
 And in its ashes plant the tree of peace.

(III) Peace in Thy Church

LEADER: If the Kingdom of Peace is to be built, none of us dare face the task alone. Our only hope lies in a fellowship of Christian comrades as disciplined and ready as any army of soldiers; comrades who know their Leader's plan of campaign and are prepared for any sacrifice in order to carry it out. This band of comrades is to-day the Christian Church. We must build together.

RESPONSE: Jesus said: "Whoever is eager to make his life secure will lose it, but whoever is willing to lose it for my sake shall preserve it."
 Again, He told that first band of comrades: "You are my friends if you do what I command you."

LEADER: Let us think of our part in this fellowship of Christians which is our own local Church. So many of us expect to find in it a ready-made fellowship of friends; a minister who can preach perfect sermons every Sunday; an atmosphere of worship that will lift us to high levels of inspiration without effort on our part. . . . No Church can be all this. Our Church can never rise above the level of its members; especially it can rise no higher than the thought and action and worship of its member organizations lift it. Do we sit back and criticize or are we willing to accept our share of the responsibility and dedicate ourselves to this service? Let us stand and repeat together our pledge of dedication.

Take us, O God, the children of Thy love,
The brothers of Thy well-beloved Son;
Descend, O Holy Spirit, like a dove,
Into our hearts, that we may be as one;
As one with Thee, to whom we ever tend;
As one with Him, our Brother and our Friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth, and thus to follow Thee. Amen.

(IV) Peace in Thy World

LEADER: If the Kingdom of Peace is to be built, we cannot leave its building to the future. Let us see if there is something we may do *here* and *now* to build peace among the nations.

FIRST READER: We can learn the true meaning of Christian democracy and practise it.

In Christian democracy differences of opinion are not adjusted by persuading others to accept our opinion. It is a far more exciting and creative business than that! We must learn in all our work together to pool the best that each can give and from the whole to build something that is better than any of us could do alone.

In our group meetings, in our Sunday School classes, in our Mission Circles, in our Committee meetings, we can try so to practise Christian democracy that we shall learn how it works in all the everyday situations of life. Some day world peace must be built from the best contributions of every nation and race. Only by daily practice can we learn to make our contribution and to use the gifts of others.

SECOND READER: We can learn to act on careful thought, as well as on feelings.

A French woman whose home was in the occupied portion of France was speaking to those who had befriended her after her flight. Her home was destroyed, her people and friends killed and exiled. She was asked to tell of her experiences. She replied: "I will not tell my story even to my friends if by so doing I stir up their feelings to deeper bitterness against those who have injured me."

In those last solemn moments on the cross, Jesus said: "Father, forgive them, for they know not what they do."

Those who would build the Kingdom of Peace must learn in all their everyday relations to accept injury and bear no ill-will; to see wrong clearly, but by the power of unquenchable faith to turn it into God's good end.

THIRD READER: We can resolutely weed hatred and prejudice out of our hearts.

We think of the Negro race as one of deep feeling—of lasting loyalty and implacable enmity. Sibusisiwe Makanya was the daughter of a Zulu tribal "prince" living on the east coast of Africa. With her family and tribe she was removed from their fertile ancestral home to an arid mountain district to make room for a holiday resort. Her people had no knowledge of how to make a living there and soon fell into the depths of poverty and ignorance. She gave her life to training herself and her people in new ways.

Speaking of the people for whose pleasure this calamity had fallen upon all she loved, she said simply: "Some day they will learn that the way of love is better."

If we can learn, day by day, the sort of love that suffers and still sees clearly; that can see others suffer, yet work courageously and without bitterness for their release; then we shall help to build the Kingdom of Peace.

Prayer (in unison):

We praise Thee, O God, because Thou hast made of one family all the nations of the world. For Thou madest all; Thou lovest all; Thou carest for all.

So help us to love Thee and to care for one another that through the whole world the strong may help the weak, the wise may teach the ignorant, the rich may share with the poor, as our Lord Jesus taught us. So may He ever be worshipped, and all nations join with us, saying with one heart and voice, "We praise Thee, O God." Amen.

Closing Hymn: O God of love, O King of peace. (Tune: *Hesperus*)

O God of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain;
Give peace, O God, give peace again!

Remember, Lord, Thy works of old,
The wonders that our fathers told;
Remember not our sin's dark stain;
Give peace, O God, give peace again!

Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful word?
None ever called on Thee in vain;
Give peace, O God, give peace again!

Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heavenly chain;
Give peace, O God, give peace again.

Benediction (in unison)

O God, who art Love, grant to Thy children to bear one another's burdens in perfect good will, that Thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord. Amen.

Please send offerings to the Treasurer, Inter-Board Committee, Miss MacMurchy, 122 South Drive, Toronto, Ontario.

February Suggestions

BY MARGARET NESS

PLEASE order the **World Day of Prayer Programme and Service for Youth** well in advance of February 28th. It is often impossible to fill "by return mail" orders in time. It saves book-keeping and postage if money accompanies orders. Price, one cent each. A free leaflet, **Many Thanks!**, printed by the Inter-Board Committee, is being sent out with programmes—in large orders one for every ten programmes.

There has been a steady demand for **Prayers for the Present Crisis**. Price, 2 for 5 cents.

With the newspapers carrying stories of the reconstruction that is going on in West China, the book **China Rediscovered Her West** should be of great interest to everyone. It is written by nineteen prominent Chinese and American Christian leaders. Price, 70 cents.

Of interest to our women is the Oxford pamphlet, **The Ukrainian Canadians and the War** by Watson Kirkconnell. "The theme of this pamphlet is the heartening way in which the large Ukrainian community in Canada is supporting the country in the present war." Price, 10 cents.

Readers will please note that **Women of the Old Testament** is out of print. However, copies of **Women of the New Testament** are still available. Price, 75 cents.

We feel that we must draw attention again to the excellent book, **Women and the Way**, written by a group of Christian women living in Africa, Europe, the Philippine Islands, and North and South America, who strongly believe that they have found The Way. It is a stimulating book. Special price of 50 cents while they last.

The price of the Hodder and Stoughton books that usually sell at 35 cents has been raised to 45 cents, but we still have some at the former price. We are quite sure that these books should be of interest to you personally or for your Auxiliary library. Here are some of the outstanding titles: **The Way to Pentecost** by Samuel Chadwick, which gives "a presentation of the teaching of Scripture from the practical side"; two volumes of addresses delivered by Rev. James Reid to his congregation (St. Andrew's Presbyterian Church) in Eastbourne, England,—**The Victory of God** and **In Touch With Christ**; the series of books by Hugh Redwood, which have been reprinted numerous times so steady is the demand for them—**God in the Slums**, **God in the Shadows**, **Kingdom Come**, **An Handful With Quietness**; **Jesus Christ** by Canon Anthony Deane, in which the "chief characteristics of our Lord's ministry and the great turning-points in His earthly life" are effectively presented; **A Gentleman in Prison**, the story of a converted murderer, written by himself in Tokyo prison and translated by Caroline Macdonald.

We would also recommend the two books by A. M. Wilkinson as

having excellent material for leaders of 'teen age groups,—**Facing Life**, in which the writer sets out "to discover the meaning of Christian vocation for young people to-day" and **Followers All**, in which she discusses "leading and following", ending with Christian Leadership. Special price of 25 cents each while they last.

Easter Thank-offering Envelopes, 35 cents for 100, 9 cents for 25. For use at Easter Thank-offering meetings, the free leaflet, **We Can Still Give Thanks**.

Monthly Envelopes, 2 cents a package.

Just arrived from Scotland are the Scotsman Calendars. Beautifully illustrated with Scottish scenes for every week in the year. These sell for \$1.35. (Please see page 48.)

AUXILIARY PAGE

Miss L. K. Pelton

IN response to a request brought to the last Council meeting, the Council Executive has decided to restore the Auxiliary page—so here we are. We shall try to be practical and trust that through it we may be of help to members and officers of the Society. One feature of the page is to be a "Questions and Answers" section. Perhaps you have questions about missionary work in general or ours in particular and you do not know offhand where to find the answers; send them in and we shall do our best to answer them. Only with your co-operation can we help you in this respect. Although names will not be published, anyone sending in questions should give her name and address.

Questions and Answers—Are all the graduates of the Presbyterian Missionary and Deaconess Training Home employed by our Women's Missionary Society?

The Missionary and Deaconess Training Home is an institution of the Church, under the management of a Board appointed by the General Assembly. Our Society is not under obligation to employ graduates of the Home, except those who may be under appointment by it. A number, however, have been and are on the staff of the Women's Missionary Society; others are employed by individual congregations or other Boards of the Church.

New Auxiliary Officers—May we have a word with you? When you were approached to take office, did some one intimate that there would be little to do in connection with it? Any office is either *important* or unnecessary. If the latter, it should be abolished; if the former, there is work in connection with it; and every *Auxiliary office is important*. We have a few suggestions for you. Have a talk with the one who preceded you in the office. If not convenient to talk with her, write and ask her to tell you what she did while in office and, as a result of her

experience, what suggestions she would offer to further advance the department. If you have not had any communication from your Presbyterian officer, write to her and tell her that you are anxious to hear from her and to receive her advice and instructions. With the aid of the annual report review the work of your department in other Auxiliaries and thus attempt to determine whether or not your Auxiliary compares favourably with others. Look back over the records of three or four years to find out what progress has been made. Don't *wait* for things to happen in connection with your office—*make* them happen. You have taken on a job; do it as though it were worth doing, and put *yourself* into it.

Home Helpers—This department should be and in many instances is the natural recruiting ground for new active members. It also provides for the service of the countless number of women who are truly interested in missionary work, who desire to give to it, who undertake to pray for it, who enjoy hearing about it, but who cannot attend the meetings. It can be, and often is, a veritable treasure-house in our Society; therefore, it requires thought, care, and planning to make the maximum use of the treasures it contains. What are you going to put into this department in order that you may bring its riches to the Master's service in larger measure? Most Auxiliaries need to give more missionary information to their Home Helpers and to do this the Home Helpers' Secretary requires a definite plan put into operation at the beginning of the year. A meeting once a year for Home Helpers is good, but it is not sufficient. Calling on them once or twice a year to collect their offerings will not necessarily make them missionary women. We suggest that for 1941 Home Helpers' Secretaries take as their slogan "*Go tell*". Tell your Home Helpers what goes on at your meetings, tell them about our missionaries. Tell them about the "Orphaned Missions" and as you take up this year's study in your Auxiliary pass on to them the present situation in world missions, and information on how the Universal Church is measuring up to this unprecedented crisis. In the larger Auxiliaries the secretary will not be able to do this herself. Ask for a committee and discuss with the members of the committee the information you are going to take to your women. Convene your committee occasionally for the purpose of discussing your visits and exchanging ideas. If every Home Helpers' Secretary would take upon herself seriously the task of becoming a missionary information bureau, and "go tell" the women of her department what she has learned, and where necessary, have a committee working with her, we believe that there would be a substantial increase in the active membership, and in the givings of our Society. TRY IT.

In one of the Church's Huts on a tiny island of the north, a book is kept in which visitors are invited to sign their names. Tucked away in a corner of a page was found written: "Here I found peace—and, I think, God. Thank you!"

—*Life and Work* (Church of Scotland).

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

THE officers of your group have been elected for 1941. Some will be experienced in the work for which they are responsible. Others will be newly appointed and possibly are wondering exactly what their duties entail. They should study carefully the Constitution of the Society and the by-laws, especially those articles relating to their offices (1939 annual report). Free leaflets, outlining the duties and responsibilities of the following Secretaries may be obtained through your Presbyterial Literature Secretary: Supply, Welcome and Welfare, Literature, Library, Home Helpers ("A Guide for the Home Helpers Department"); as well as "A Guide for Auxiliary Officers" and "Don'ts for the New President".

We should like to make the suggestion that Vice-Presidents be given some definite responsibility. In one group, the first Vice-President is responsible for arranging about the place of meeting, distributing the hymn books and looking after all details in this connection. The second Vice-President is the Study convener—it is her responsibility to see that the programme committee receives the study books and holds a meeting, and to be ready to help them in every possible way.

—F. Holman.

Results of the Reading Fellowship Contest

Reading Fellowship members who took part in one or other of the three contest features which were announced on this page in the February, 1939, issue will be glad to know the results.

Up to date we have had a rather disappointing number of actual registrations for the Reading Fellowship—so far only thirteen have come in. However, thirty-six groups (from British Columbia to Quebec) were interested enough to enquire for more information and, of these, twenty-five borrowed literature from the Young Women's bookshelf. Also, sixteen copies of *India on the March* were sold to groups that did not already possess this book. On making a few enquiries here and there among Young Women's groups we found that, in most cases, the required reading had been done but that some one had neglected to send in the registration form. As it is difficult to estimate the value of this type of project, we should appreciate it very much if you would please fill out your forms and send them as soon as possible. If you have mislaid your registration form, send us the information anyway.

And now for the contests! We are happy to announce that the winner for the first contest, "Off the Bookshelf" is the Young Women's group at Nashville, Ontario, with a total of 1,345 credits. During the year 1940 seven books were read in this group by an average of twelve members, and their secretary adds a postscript: "All books have been read with great

interest and have proved an inspiration to the girls." A copy of *Three Sisters* by Cornelia Spencer is being sent to the Nashville Young Women's Auxiliary with warmest congratulations. We trust that the group will continue to be an active member of the Reading Fellowship in the knowledge that "a good book is the best of friends."

The "runner-up" for this contest is the Daughters of St. Andrew's Young Women's Auxiliary, Windsor, Ontario, with 605 credits, and since no entries were received for the second contest—"Current Events" (best liked article in the *Glad Tidings*)—a copy of *Life Has No Ceiling* by Frank Cartwright will go to this group. Gordon Young Women's Auxiliary, New Westminster, B.C., made 850 points, but unfortunately did not send in the contest entry form and were therefore not eligible.

Only one entry was received for the dramatization of the chapter from *India on the March* and Miss Pelton's book prize—*Three Sisters* and Watson Kirkconnell's *Canada, Europe and Hitler*—goes to Gowans Young Women, Glebe Church, Toronto. An adaptation of this play suitable for use in Young Women's groups will be available on request.

We wish to thank all Young Women's groups in the Reading Fellowship who have co-operated in these contests and sincerely hope that the effort has been worth while.

New Member

The Good Companions Young Women's Auxiliary of Patterson Church, Toronto, has enrolled in the Reading Fellowship. —T. Negro.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

"YE ARE MY FRIENDS"

Theme for Canadian Girls in Training Week, February 9-16

CANADIAN Girls in Training have their own calendar, and the passing months are marked by many special festivals. Hardly has the memory of the lighted candles at the Christmas vesper service faded when throughout the Dominion C.G.I.T. celebrates its birthday. Each year this one week is set aside to make the work of Canadian Girls in Training more widely known, to enable groups to make special contributions to the movement, and to win new members. Each year a special theme for the week is chosen, to give leaders and girls alike something to think about, some standard by which to judge the work done during the year just past.

Around us lies a world torn with war, a world in which thousands of men, women, and children are facing danger and privation. The theme chosen for C.G.I.T. week is none the less a very simple one, the quiet words spoken by Jesus to His little band of followers on the night before His

crucifixion, "Ye are my friends" (John 15: 14). If perhaps they seem remote from our troubled world, let us think about them for a little.

Many of us picture Palestine in the days of Jesus only as we have seen it on the picture rolls in the Primary Department—as a land where shepherds watched their flocks in the green fields, fishermen sailed on the blue sea of Galilee, and the Passover was celebrated in Solomon's glorious temple. In those days Palestine was a conquered country, forced to pay heavy taxes and to obey the rule of her overlords, the Romans. Many were the secret conspiracies that sometimes flowered into open revolts that were put down with savage cruelty. Jesus, as a boy, probably saw and heard some of the sufferings of the Jewish patriots at Sepphoris, a city near Galilee, when a rebellion was crushed. The Jews felt themselves the chosen of God, far superior to these Romans, and indeed to any race on earth. Yet Jesus, in His earthly life, found friends not only among the Jews, but among the Roman centurions, the despised tax-gatherers, and the outcast Samaritans. He knew, as we do, what it was to live in a world where there was hatred and strife, violence and fear. Facing death on the Cross, He reminded His disciples that even in such a world, "Ye are my friends."

While history is being made and great events are taking place in the outside world, perhaps it often seems to a disheartened leader that her work is so small, so unimportant. To her, this simple motto brings new hope and encouragement; it brings her the assurance that in working faithfully with her group of girls, in sharing with them her experience, in helping them to grow into a new understanding of God, she has her own particular place as a friend of the Master. To every member of a C.G.I.T. group, the words may serve as a reminder that the one purpose behind the outward activity—meetings, banquets, handicrafts, outdoor life—is this, to build a true friendship with God. The Sunday session, spent in studying His teachings, the worship periods, evenings spent in learning of girls in far-off lands, and in helping them to become the Master's friends also; these are the real things in Canadian Girls in Training, and every true member, even in the smallest group, is included in Jesus' words, "Ye are my friends."

Nor should we forget, in this year 1941, the world's great need for friendship. Jesus' friends become His ambassadors also, bringing His message and spreading His influence far and wide. There are so many new ways in which groups can serve to-day. Your Church has special need of your help, when so many of her members are serving overseas, and it is up to us to see that the Church goes triumphantly forward, in war as in peace. In your community the services to the poor, the sick, the lonely must be maintained, and your group can fill an important place on the home front. If there are refugee children in your town, you know their need for friendship in this strange land. We all, I think, might devote part of our group meeting during C.G.I.T. week to discovering new ways in which to "walk the way of friendly hearts".

"Ye are my friends"—the quiet group gathered that evening about

the Master, distressed and full of uncertainty, felt the calm strength that lay behind His words. Do you remember at camp, how the day began with the Morning Watch, how there was time to listen for His voice and how those quiet moments shed a special radiance over the whole day? Perhaps the best way in which we could honour C.G.I.T. week in 1941 would be by keeping the Morning Watch each day, even if only for a few minutes. Then every one of us, like the disciples of old, could face our turbulent world with new strength and hope, ready to be His friends and disciples through all the days to come.

—O. Mary Hill, Girls' Work Secretary, 1933-1935.

—By courtesy of *The Challenge*.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

THE WHITE KITE

A GOOD many years ago two Chinese boys, Toksang and Yingchi, lived near the Emperor's palace. Toksang was a very honest boy, but Yingchi often cheated in the games they played.

One day the Emperor's prime minister stopped them. "The Emperor wants a page," he said, "who will be trained to take a responsible position in the state. I have often noticed you two boys, and I have decided that one of you shall be the Emperor's page."

The boys were delighted, of course. The prime minister continued, "To-night, I suppose, you will be flying kites?"

You see, this was the night in the year when Chinese men and boys prepare kites in secret, writing on them all their faults. Then, when it is dark, they send the kites up and let them fly away, hoping the kites will thus take away their real faults.

"Yes," both boys cried. "We are flying kites to-night."

"Then," said the prime minister, pointing to Yingchi, "fasten a silver coin to your kite. You, Toksang, fasten to yours a peacock feather."

Toksang sighed as he wrote his faults on his kite. "Oh dear, the prime minister will send out servants to find our two marked kites, and I have such a lot of faults." Still he never thought of doing anything else but writing his faults on his kite. However, Yingchi was not honest like Toksang. He, too, knew what the prime minister's plan was, and he decided to fool him. He thought that if his kite had not a single fault written on it the prime minister would make him the Emperor's page. So he wrote nothing on his kite.

That night both boys took their kites out and let them fly away. The

prime minister sent servants after the kites and, when they were found, sent word to the boys to come to the palace.

The boys came. There sat the prime minister with the kites before him. One kite had such a lot of writing on it, the other was pure white.

The prime minister ordered a servant to bring a brazier with a charcoal fire burning in it. "Let us see," he said, "what the fire says of the kite of perfection." He held Yingchi's pure white kite over the brazier. Suddenly words appeared on the kite—"ill-tempered", "deceitful", "a cheat".

"Throw the deceiving Yingchi out into the street," said the prime minister. "Take Toksang to the Emperor to be his page."

Of course, the boys were astonished when the writing appeared on Yingchi's kite. They did not know that the prime minister had really chosen Toksang beforehand but wanted to teach Yingchi a lesson. When Yingchi's pure white kite, without a fault written upon it, was brought to him, he had written on the kite with a secret ink all the faults he knew Yingchi really had. This secret ink became visible when exposed to heat. Thus the prime minister taught a lesson in truth-telling that Yingchi never forgot.

—Adapted from *Chinese Stories for Juniors*.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON P.S.—Edmonton Presbyterial most heartily welcomes the Rev. J. McBeath Miller and Mrs. Miller to their fellowship. Mr. Miller is the newly inducted minister of First Church. Their presence is adding confidence and inspiration to greater service along missionary lines.

The members of the First Church Auxiliary were very happy to present to Miss Frieda Matthews a life membership certificate at their December meeting, the gift of the president, Mrs. Hahn. Words fail to express the appreciation of the Christian services rendered continually by Miss Matthews in her deaconess work. Another devoted deaconess, Mrs. W. Hildred, is now serving in the Brownvale district, where the difficulties of transportation make work at this time of year very hard.

Red Deer P.S.—From the Willowdale field come reports of Miss Todd's splendid work and the people's appreciation of her services. One secretary has named her baby Mary, after the deaconess.

Valley Centre Associate Society held a social in December with a sale of novelties, a programme, games, and community singing, making an enjoyable and profitable evening.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

VICTORIA P.S.—Esquimalt House, 1280 Paul Terrace, Esquimalt, for members of His Majesty's Forces and their wives, was formally opened on November 28th by the Rev. J. L. W. McLean, Moderator of the Presbytery of Victoria, although the home, which is in charge of Miss Ruby Blyth and is being sponsored by a committee of women from Presbyterian churches, had been open for several months. Growing out of the work of St. Paul's Church for Sunday School children, this undertaking had met with a good response through the interest of the Esquimalt community and Victoria. The Rev. Arthur Bischlager spoke briefly on the problems of the navy men away from home when off duty, and the need for a meeting place where the families, new to the community, could get acquainted. The Rev. J. Mackie Niven of Knox Presbyterian Church and the Rev. David A. Smith, Superintendent of Chinese Work in Canada, were introduced by Mr. McLean. The ceremony drew a crowd of interested friends who had the opportunity of inspecting the home, to which has been added a recreation room in the basement. Since its opening, approximately 120 men and women have been making use of it each week. On Wednesday evenings the men are entertained with programmes given by young people's groups of the various churches. Each week afternoon meetings are held for the wives of the service men, and through the generosity of Miss Ellen Hart arrangements have been made to give instruction in arts and crafts, weaving, and citizenship. The home is also open every afternoon and evening for any who wish to read or write in a home atmosphere.

Victoria P.S.—The Moderator of the Presbyterian Church in Canada, the Right Rev. William Barclay, was present at a meeting of St. Andrew's Auxiliary, Victoria. He urged all to be on the alert and not lulled into a false sense of security during the present emergency, to remain true to the Church and its cause in the world. Mrs. C. P. Young, returned missionary from the Bhil field, gave an interesting talk on the work being carried on in that part of India.

The Young Women's Missionary Society of St. Paul's Church, Victoria, welcomed members from the Gorge Young Women's Society and the Associate Society to their November meeting, at which Mrs. C. P. Young gave an informative talk on customs of the Bhils and displayed miniature copies of the native dress of men and women among these aboriginal people of India.

Westminster P.S.—At the annual meeting of Fairview Auxiliary, Vancouver, Mrs. Gourlie, Provincial Vice-President, installed the officers for 1941.

A very interesting meeting was held at White Rock when Mrs. R. Pollock, Presbyterial President, Mrs. Deas, and Mrs. Coleridge drove out

to form an Associate Society for Cloverdale-White Rock. A very enthusiastic group was present and it is hoped that the new organization will have a successful year.

On December 12th St. Stephen's Auxiliary, North Vancouver, held its annual meeting. All reports showed progress; the allocation was over-subscribed. Miss Jean Morrice was re-elected President. A presentation was made to Mrs. Loggie, for long a faithful member of the Auxiliary, after which an enjoyable social hour was spent. Mrs. McLean-Bell installed the officers.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG P.S.—The Provincial President, Mrs. R. W. McGee, has visited practically all the Auxiliaries of this Presbyterial and given a report of the Council meeting in Toronto. To those who were not privileged to attend the Council meeting, Mrs. McGee's report was inspiring and most helpful.

Reports presented at the annual meeting of First Church Auxiliary, Winnipeg, showed much good work accomplished. Faithful service rendered over a period of years by Mrs. W. J. Martin and Mrs. G. M. Williamson was recognized by the presentation of Life Memberships. Mrs. J. S. Hutchison was elected President for a third term. Rev. F. Allan conducted the installation service. Mrs. A. M. L. Long presided for the election of officers.

The Golden Sheaf Mission Band of First Church held their Thank-offering meeting, a very encouraging feature being the large attendance of parents, Auxiliary members, and children. The programme of songs and recitations reflected great credit on Mrs. G. M. Williamson, Superintendent.

To the Stonewall Auxiliary, meeting at the home of Mrs. A. N. McDonald, Mrs. A. M. L. Long gave an address on "Formosa, Past and Present," which was of special interest because several of our missionaries in Formosa are well known to the Auxiliary members and are always remembered in their prayers.

ONTARIO

MISS E. MACBETH, 206 HAVELock STREET, TORONTO, PRESS SECRETARY

IN these days of national distress we are urgently called to prayer. We believe that each Auxiliary member is earnestly praying for peace, and yet corporate intercession is important at this time of extreme need. The World Day of Prayer will be observed on Friday, February 28th, when women the whole world round will gather in groups and unitedly lift up

their hearts in worship and prayer to the Lord of All. On this appointed day we are called to definite and united prayer. As we realize the tremendous need for intercession, let us pray that the coming meetings will fill our churches to overflowing. Let the women be ready and respond; let us put aside all else and spend that one hour in the great fellowship of intercession, knowing that "prayer availeth much." —E. C. MacBeth.

In honour of the late Dr. Margaret O'Hara an impressive service of Remembrance was held in Westminster Church, Smith's Falls, in November. Queen's Alumnæ there attended in a body and in the congregation were many old friends of the beloved missionary. The Rev. J. McBeath Miller conducted the service, taking for his text "And his servants shall serve him" (Rev. 22:3). He paid tribute to Dr. O'Hara's noble life of service and sacrifice as he told of her medical ministrations to purdah women, villagers in the jungle, personages in the Palaces, members of the British Residences, outcasts, and others she could help. In the midst of fever, famine, and brigandage she ministered to all.

Instead of one large Mission Band rally a series of smaller ones was held this year in Ottawa Presbyterial. At all gatherings programmes were presented by the members and high tea was served. Mrs. A. W. Grant, Presbyterial Mission Band Secretary, brought greetings and Mrs. J. R. Hill, Provincial Secretary, was the special speaker. It is felt that these smaller gatherings have brought the senior members closer to the children; more parents have attended, and more personal missionary interest has been aroused. The total offering at these meetings more than doubled that taken at the last big rally. It is felt that larger meetings are important as they exemplify the size and power of the Church and so have great influence, but the smaller groups have been of benefit for a change.

For the past seven years the members of the Agnes Johnston Young Women's Auxiliary, Riverdale Church, Toronto have presented a Missionary pageant at their Thank-offering meeting. The group system is used in this Auxiliary with each member taking part in the programme twice a year. They correspond regularly with former members who are now in different parts of the province.

An Auxiliary in Goderich, Huron Presbyterial, is making use of Mrs. Goforth's book *Climbing*; it has been loaned to the shut-ins in turn and used for study in a Girls' Bible Class. The Boys' Missionary Club of Goderich regrets to report the loss of their leader, Miss Edith Taylor, who resigned because of ill-health.

Bruce and Owen Sound Presbyterial, in recognition of her faithful service, presented to Mrs. Peter Reith, formerly of Tara, now residing in Toronto, an Honorary membership certificate.

St. Andrew's Auxiliary, Amherstburg, in Chatham Presbyterial, at their annual meeting unanimously elected Miss M. Hackett as President for her twenty-third term in this office. The allocation of \$90.00 had been met.

In Barrie Presbyterian Miss Alma Burdick addressed Auxiliary meetings in Stayner, Barrie, Elmvale, Sunnidale Corners, and Orillia. Collingwood Auxiliary sponsored an illustrated lecture, "May there always be an England," by the Rev. M. D. Gregg of Toronto; members of the C.G.I.T. sold tickets on a commission of five cents a ticket. The Auxiliary at Bond Head was recently re-organized.

A sectional meeting in Orangeville Presbyterian was held in St. Andrew's Church, Hillsburg, with the Auxiliaries of Erin, Bethel, Hillsburg, and Ospringe in attendance. A question box in charge of Mrs. W. D. Turner induced interesting discussion and was productive of useful information. Miss M. Mitchell sent invitations to Presidents of all branches to be present at the Presbyterian executive meeting in Orangeville and bring suggestions and new ideas in programme planning. The meeting was well attended and proved interesting and helpful. Grand Valley Auxiliary rejoices in having reached its allocation for the first time in three years.

The MacGillivray Mission Band of Goderich, in Huron Presbyterian, sold tickets for a Patriotic Tea. The Goforth Band of Seaforth held a patriotic musicale, serving tea at the close. An enthusiastic Mission Band rally was held in St. Paul's Sunday School Hall, Hamilton. Choruses by the Bands of St. John, Erskine, Calvin, MacNab, Knox, and St. David's Churches, a Bible sketch by the Chalmers Band, and a Mother Goose pageant presented by the Bands of St. Andrew's and New Westminster were greatly enjoyed. Miss Bessie Ferguson, Presbyterian Mission Band Secretary, presided.

Miss Isabel McConnell, Reg.N., was an honoured and welcome guest in the Presbyterials of Chatham, London, and Sarnia, where she gave inspiring and interesting addresses on the hospital work at Jobat and the opportunities afforded for spreading the Gospel among the people of India. The Bhils, at first suspicious, were grateful, she said, for healing and listened eagerly to the Gospel. One Hindu Christian has his followers learn II Chronicles, 7:14 and repeat it at every meeting. A visit from Miss Laura Pelton, Promotion Secretary, was much appreciated at rallies in Chalmers and New St. James Churches in London; in her usual stirring manner, she urged the members of the Senior and Young Women's groups to bigger and greater efforts in missionary work. Mrs. Lee Diggon, Presbyterian Young Women's Secretary, presided at the evening supper meeting when Mrs. C. H. McDougall, the Provincial Secretary, and Mrs. J. A. MacLean, Presbyterian President, were special guests.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

FOR the first time the Chinese Christmas festival in Montreal was held in the evening (on December 20th), for we now have our own church building, with all the various activities connected with church work, so that the festival has ceased to be, primarily, for the small children.

The programme was furnished by the Kindergarten, Wolf Cubs, Mission Band, True Light Club, and Boy Scouts. The little ones as usual charmed everyone by their songs and recitations and a Bell Drill which closed with the singing of a Chinese Bell Chorus. The Cubs gave a fine camp-fire scene, with their leader Mr. Eldon Andrews, closing with a song describing their club programme. The beautifully rendered Christmas song by the Mission Band, conducted by Mr. Andrews, was specially commented upon. The Pageant "Christmas Tokens" was presented by the Senior Girls' Club and the Mission Band—about twenty-eight in all. This was most effective, the congregation joining in the singing of the Christmas hymns. The Scouts brought the programme to a close with another camp-fire scene, which included stories, and an amusing editorial skit. They led the audience in the singing of the Chinese and British national anthems.

Greetings from the Montreal Presbytery were brought by Dr. Reid, and from the Presbyterial by Mrs. W. E. Baker. Mr. Paul Chan, the minister, also spoke briefly. Santa Claus paid his traditional visit and distributed the gifts so generously provided by the Presbyterial and interested friends.

The Mothers' Christmas service was held on December 16th, with a splendid attendance, considering the very inclement weather. The Presbyterial provided them with lovely table cloths, which were much appreciated.

Our first Christmas festivities in our new building were most satisfying and keenly appreciated by the large number of friends who came to share them with us.

—*Agnes Dickson.*

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PRINCE ALBERT P.S.—Miss Whatling's visit to the Prince Albert Presbyterial was a great inspiration to all who listened to her messages. She addressed a meeting in the Meath Park Church, with a large number from Weirsdale present. She gave her message at the Sunday evening service in Prince Albert, when representatives from Clouston Auxiliary were present. Well attended meetings were held at Melfort and Tisdale. May we all uphold her in our prayers as she courageously takes up the work of evangelism in India.

The Ephraim Scott Mission Band celebrated its twenty-seventh anniversary at the Thanksgiving meeting in November. Addresses were given by the Rev. A. Roskamp and Mrs. H. Horton and some of the members gave a dialogue, "With our Missionaries in India."

The Lucy Baker Young Women's Auxiliary of Prince Albert presented the pageant "The Shining Years", to an appreciative audience in the church hall in November.

New Organizations

Ontario

Toronto P.S.—Mission Band, St. Andrew's Church, Whitby.

Saskatchewan

Moose Jaw P.S.—Prairie View Associate Society, Cedoux; Associate Society, Divide; Associate Society, Robsart.

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THE GLAD TIDINGS



Financial Statement for 1940

The Church in Assam

Among Koreans in Japan

Inter-Board Conference

Christmas in Indian Schools

Easter Worship Service

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVII

TORONTO, MARCH, 1941

No. 3

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Changes in the Girls' Department

AT its first meeting in January the Council Executive accepted Mrs. Kelman's resignation with deep regret that her removal from Toronto made it necessary, but with warm appreciation of the service she has rendered during more than six years as a member of the Board and as Girls' Organizations Secretary. At the time of her election to the Council Executive she had been for three years the Girls' Organizations Secretary of Toronto Presbyterial and for many years has served on the Provincial and National Girls' Work Boards. Although giving up her office on the Council Executive, Mrs. Kelman will continue to render valuable service in the work for the girls of the Church, as in other aspects of the Society's work.

To fill the vacancy thus left on the Council Executive, Mrs. L. B. Beath of Royce Avenue Church, Toronto, was in January elected a member and

appointed Girls' Organizations Secretary in succession to Mrs. Kelman. Mrs. Beath has long been active in the work of the Women's Missionary Society, in her own Auxiliary—of which she has been President for three years—and in the Provincial Society; in particular, she brings to her new office a knowledge of girls' work and proved ability in that important department of the Society—for the past five years she has been the Provincial Girls' Organizations Secretary, after a year as Assistant Secretary.

Superintendent Resigns

AT the meeting of the Council Executive on February 4th the resignation of Miss Irene McRae, Superintendent of Rocky Mountain House Hospital, was accepted. Miss McRae resigns to be married. Much appreciation was expressed of the splendid service Miss McRae has rendered as the first Superintendent of the new hospital.

Concerning Overseas Work

IN this issue we are publishing articles written by Dr. L. L. Young and Miss Anderson on the work our Church has been carrying on among the Koreans in Japan, work in which Dr. Young has been engaged from the beginning and Miss Anderson since 1930. In succeeding numbers of the magazine we hope to have articles from the missionaries who have returned from Manchuria and Formosa. We wish to give our readers all the information we can about the work our missionaries have helped to establish on these fields.

New Italian Presbyterian Church in Montreal

FOR some years a church building has been urgently needed by the Italian Presbyterians in Montreal. In 1937 a site was bought at the corner of St. Zotique and De Lanaudière Streets for \$2800, that amount having been raised by the congregation; but not until recently could they proceed with the building. Now, however, they see their hopes fulfilled. On November 9th, 1940, the corner-stone of the new church was laid by Miss Sarah M. Robert, the Rev. G. H. Donald, D.D., Moderator of the Presbytery of Montreal, presiding at the ceremony.

At the end of the year the congregation, of which the Rev. R. de Pierro has been the minister since 1912, reported 250 communicant members and nearly 300 children in three branches of the work, besides many adherents. The Women's Missionary Society contributed \$1000 towards the cost of the new church building and \$500 towards the cost of furnishing it.

This Italian Presbyterian Church is to be known as the Beckwith Memorial in memory of General Beckwith, who was born in Halifax, Nova Scotia, in 1789 and died at Torre Pellice, Italy, in 1862. After the Battle of Waterloo, where he was Adjutant to the Duke of Wellington, he went to

Italy and for thirty-five years lived in the Waldensian Valleys, "encouraging the people, witnessing for Christ, building much needed churches, manse, hospitals, colleges, and in every way identifying himself with the 'Israel of the Alps!'"

Margaret O'Hara, M.D., C.M., LL.D.

A CABLE from Toronto has brought the word that Dr. Margaret O'Hara has gone to her reward. She was for most of her full life a Medical Missionary at Dhar. She was one who gave her all, so has a good investment. In the great famine (1900-1901) she gathered together many Bhil orphan girls, superintended them, taught them, mothered them. When they grew up she not only married them but loved their children and grandchildren as her very own. Gifts and fees from grateful patients went into the hospital and orphanage. Her small salary was always taxed to the full to help her children and others. She could never be got to the hills for a change, unless needed to nurse some fellow missionary and then she would be off back as soon as not needed there. "She loved much" and gave to the uttermost from her salary and pension from the Presbyterian Church in Canada. She might have been called Dorcas, but Margaret—a pearl—she was. One of her last trips before going home to Canada was a ninety-six-mile drive down through the Bhil jungles to Amkhut to see her little ones of the second and third generation, her hands full of little jackets and coats, quilted resais, and what not, all from her own meagre salary. She was to the last always "poor yet making many rich". Missionary children too claimed her as their special "Aunty".

Her genial, generous, loving Irish heart and great good will found a response everywhere. She was a favourite of rich and poor, high and low. The Dhar Rajah Sahib and the British Politicals and the poorest helpless Bhil hut responded with their wealth of love. So she died poor in this world's goods but a millionaire in the things of the Kingdom. As a kind of foretaste of the "Well done" up yonder, she was decorated by order of King George with the Kaisar-I-Hind silver medal.

She was loyal through and through to the British, who have done so much for India, to the Dhar Rajah and State, to the Presbyterian Church, to her medical work, especially the city and village sick women far and near, and to the orphaned and lonely ones. O woman "greatly beloved", let your mantle fall on some other!

In thankful memory,

J. BUCHANAN.

Toran Mal, Khetia P.O., Central India.

NOTE.—Although Dr. Buchanan sent this tribute on September 25th it did not reach Toronto until January 22nd!—EDITOR.

Statement of Receipts and Disbursements

FOR YEAR ENDING 31st DECEMBER 1940

RECEIPTS:

Provincial Givings	
Alberta	\$ 3,931.94
British Columbia	5,102.13
Manitoba	3,296.86
Ontario	111,600.00
Quebec	15,200.00
Saskatchewan	2,200.00
	\$141,330.93
Individual Subscriptions	924.35
Special Refunds	250.35
Interest	270.00
Ewart Trust Fund for Education of Missionary Candidate	350.00
	\$143,125.63
Refund from Cecilia Jeffrey Indian School	354.96
Government Grants: Birtle and Cecilia Jeffrey Indian Schools	40,083.21
	\$183,563.80
DISBURSEMENTS:	
On Estimates	\$134,002.08
Government Grants paid to Birtle and Cecilia Jeffrey Indian Schools	39,619.64
	\$173,621.72

The Auditors' Statement was received and accepted by the Council Executive at its meeting on February 11th. Above is given a synopsis of it and the full Statement will appear in the annual report.

Taking it all in all, the Statement is satisfying and should give us cause for thankfulness, and stir us to greater effort during this year.

Provincial receipts are \$475.39 above those of 1939, while the total receipts which can be spent on the estimates are above those of 1939 by the small sum of \$41.42. The provinces of Ontario and Saskatchewan have exceeded last year's givings, and the other four provinces are down by only small sums. The estimate for Provincials was \$145,000 and they have contributed \$141,330.93, so that we are short \$3,670, which after all is not much for six provinces. At any rate, should our reach not exceed our grasp?

Our disbursements for the year on estimates were \$134,002.08, or \$8,773.55 less than was received.

As you know, all the per capita grant received from the Department of Indian Affairs is now sent out by the General Treasurer on requisition from the Principals of the two Indian Schools, and so we show receipts and disbursements of these Government grants.

In accordance with the instruction of the Council there was transferred to the Pension Fund from the General Fund bonds \$17,910 (\$18,000 par value), and at the end of January \$2,000 from the General Fund to the Pension Fund. After this money was transferred, the Pension Fund stands at \$61,187.84, after many annuities were taken out. During the year \$1,514.39 was received from the Gold Mite-boxes, and since 1936 these boxes have yielded \$8,223.27 to the Pension Fund. Contributions through these boxes have now stopped, but they certainly proved the value of conserving small amounts. May we ask what is to be done with these small amounts now? Should they not find their way into the General Fund?

It is not my purpose to analyse our disbursements. Suffice it to say, that all our work at home and abroad was maintained by our estimate during the year 1940. Some new work was done, such as the Ukrainian Hymn Book, the cost of which has already been reduced by the sale of 389 books for \$232, and the publication of a paper for Ukrainian people, *The Evangelical Truth*, which is helped by our grant to Ukrainian literature. New deaconesses have also been appointed.

Rather than hark back to last year I would ask our women to consider the future of our mission work. Do you hear in your Auxiliary the statement that you will not require to raise as much now that the missionaries have had to return from three of our fields? That the foreign mission enterprise is pretty well ended? This is nothing short of fifth columnist talk and is calculated to do untold harm. The facts are these. Already the Women's Missionary Society has been able to send to the Korean work in Japan the whole of the estimate asked for the first quarter of 1941 and is ready to send most of the second quarter almost immediately. In Formosa the Women's Missionary Society has by arrangement not only given enough to carry the work for this year, but has brought all its missionaries home. The expenses of the returned missionaries from Manchuria and Japan have also been met. Our grants to the Church of Christ in China and to Christian Literature are still being sent. And, of course, our work in the two fields in India is still being maintained and, in fact, increased a bit for 1941.

What of our duty to the Orphaned Missions? The response all over the world to their need has been a great example of Christian friendship. It has lifted our eyes from our own bit of work to the work of the Kingdom all over the world. And the need is not over, and our Women's Missionary Society must make further contributions and take its place in helping the Church Universal, and be proud of the privilege of so doing.

For all this we should be deeply grateful. And what of future work overseas? At the present we are not able to say anything definite, but work there will be most assuredly, and we must prepare ourselves now to meet the brave new day which will certainly come. We believe that soon there will come opportunities for a wider service than we had perhaps dreamed of. In order that our Women's Missionary Society may be pre-

pared to share in these opportunities and return our splendid staff, we must husband our resources. To this end on recommendation of the Finance Committee, the Council Executive agreed that each quarter the General Treasurer be instructed to deposit in a special fund the quarterly working estimate for the three fields of Formosa, Manchuria, and Japan, having regard to what has already been sent to the fields. This will provide for the resumption of overseas work when the opportunity occurs. In the meantime our missionaries will take appointments here and it will be our effort to overtake and build up our work in Canada and to assist our Church as opportunity offers. There is no need for me to tell you we are not now overtaking it.

So do not declare "a moratorium in mission work", but do bend every effort to keep our funds as they now stand or better against the dawning of a brighter and better day.

The Lord hath done great things for us.

Lead on, O King Eternal.

—(Mrs. Daniel) Helen M. Strachan.

Miss Gertrude Scott

BY THE REV. D. A. SMITH, *Superintendent of Chinese Work in Canada*

MISS GERTRUDE SCOTT, who for the past fifteen years has been in charge of our Chinese work among women and children in Victoria, has found it necessary to withdraw. Owing to the serious illness of her mother she feels that home duties demand all of her time.

Miss Scott, who is a qualified teacher, was appointed in September 1926, at a time when our Chinese Missions had to be re-organized. By her faithfulness, quiet courtesy, and sympathetic approach to the Chinese people, she soon endeared herself to them, and time has only strengthened this fine relationship. If any evidence were needed to-day to substantiate this, it could not be better shown than in the remarkable way every organization in our Chinese church in Victoria has fêted her. Each organization has given her some gift—the congregation, the Young People's Society, the Senior Auxiliary, the Young Women's Auxiliary, the Girls' Guild, and the kindergarten children, one of whom, when presenting their gift, said, "We are sorry, Miss Scott, that we cannot give you a big car or a house;" so they gave her what they could, a silver flower-stand. The Young People's Society gave her a crystal lamp, and the president said, "We want you, Miss Scott, every time you turn on this lamp to think of this text: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven'."

In addition to the congregational "social", each group had its own "farewell" meeting. At the Auxiliary gathering, at which several women of Victoria Presbyterial were present, Miss Scott, thanking the members

for the beautiful eiderdown given her, said, "In giving me this, you expect me, I suppose, to take a rest." Mrs. G. P. Louie spoke for the Chinese ladies: "Dear Miss Scott, on behalf of the ladies of the Women's Missionary Society, it gives me great pleasure to be able to say a few words of our love and appreciation. You have been with us for fifteen years, and all through those years you have been such a wonderful helper, loving, kind and good to all of us. We regret very much your leaving, but because of a very good reason, we must let you go. Now, in conclusion, I would like to present to you a little token of our love and appreciation. May God bless you, and also your mother for a speedy recovery. We shall be looking forward to seeing you at our meetings. Thank you." These words, spoken



C.G.I.T. "Reunion" Party, Miss Scott in second row from front.

from the heart, give the burden of all the speeches of the Chinese in praise of Miss Scott and certainly show the high regard in which all hold her.

We would couple with Miss Scott's name here that of Miss Ruth Heighton, recently returned from Formosa, who has been asked to help in our Victoria Chinese work. At all these gatherings Miss Heighton was given a warm welcome. She thus begins her work having in the first week met practically all the Chinese connected with the church.

Courage, faint heart, press forward to the hill!
 The ridge looms dark? It only hides the day.
 Wait for the dawn to come? O forward still,
 And meet the sun half way!

—George Buchanan Smith, in *Life and Work*.

A Forward Step

OF unusual interest in itself, the conference in Emmanuel College, Toronto, on January 28th, 29th, and 30th should have real significance for the Christian Church in Canada, bearing fruit in a quickening of missionary life and in a new, united effort to take advantage of the opportunities the world offers at the present time for wider Christian service. Not the least significant thing about the conference was just that it took place—the first Canadian Inter-Board Conference for Foreign Missions with delegates (150) appointed by the Mission Boards and Missionary Societies of the Anglican, Baptist, Presbyterian, and United Churches and other Protestant bodies, with the missionaries from overseas fields. The purpose as stated by the Chairman, Canon L. A. Dixon, was: “to review the situation in the world to-day; to seek together a solution to our common problems in that work—a positive and constructive search, to see how we can achieve the objective we have set ourselves in work overseas; to foster and promote inter-Board fellowship; to gather for the purpose of intercession—to seek and to know, that we might do, God’s will.” The Rev. Robert Mackie, Secretary of the World Student Christian Federation, led the service of intercession at each session, and the service of thanksgiving and re-dedication with which the conference closed.

In his address at the first session, on Tuesday evening, Dr. Emory Ross of New York, recently appointed General Secretary of the Foreign Missions Conference of North America, reviewed the world missionary situation. The world, he said, is in movement. “There is no such thing to-day as a vacuum between nations.” Christians, at least, should not be frightened, however, by mere movement—for the most part, Christians have been the “movers”; Christianity has very largely raised those hopes and ideals in the minds of men the falling from which has caused the movement to-day. It has been in many areas a very great success in raising those ideals, lifting up standards—and sometimes by lack of vigour, by inertia, has failed to maintain those standards. Christianity has been and must ever be a movement, the most profound and widespread the world has ever seen. The Christian Church in its world-wide ministry has led advance in every phase of life, and now that whole masses of people are searching for a better way, “why should we not”, Dr. Ross asked, “take advantage of the fact that the world is on the march and seek to carry it forward along the way we know to be the only safe way?”

Many feel that the missionary enterprise is finished. If they only knew, Dr. Ross said, that almost the only constructive movement left across the world to-day is the Christian movement—international shipping is uncertain, and international banking has stopped at some frontiers. The movement towards the Church is unprecedented in China,

where so much has been accomplished; from Korea missionaries tell a thrilling story of the response of the native ministry and the way men and women have taken responsibility for the work. In the Philippines there is a real movement towards the federation of the churches. In the countries of Latin America the opening of doors is of great significance for the days ahead. In the Dutch East Indies, with all the uncertainty, there has been a remarkable development recently—twelve societies principally responsible for the work of the Church of Christ have come together and pooled their resources—personnel, administration, direction. Africans have sacrificially contributed to the support of orphaned missions. "Nowhere on earth has a whole mission of any nation been abandoned. Even the most harassed and most threatened have been giving. . . . Australians, New Zealanders, Canadians, British, Americans have everywhere maintained the on-going movement of the Christian Church. We are seeing a movement that in the last war was not approached by the Christian world, a movement that will have great significance when the war ends."

"The Christian religion has been a movement, is a movement, must be a movement, else it dies." The world is more open for an active Christian movement than ever before. In the beginning it was a movement of ideas, the greatest ideas man has ever had, not then a movement of masses but of individuals here and there, a movement to which we owe all we hold dear—not dependent on mass acceptance, but on the ideas and the ideals and the spirit and sacrifice of Christians. Referring to Mr. Churchill's words: "I have nothing to offer save blood, toil, tears, and sweat," Dr. Ross said, "If we have that spirit as Christians, and faith in Jesus Christ, we need not trouble too much about masses or new ideas." As in the war it has not been a new or secret weapon that has brought the great victories so far, but for the most part the utilization of the resources available, so what is needed is "the utilization of resources within our individual souls, in our own churches, and through all churches, in the service of Jesus Christ."

The Wednesday evening session was devoted to a consideration of the missionary situation in the Far East. Dr. J. F. Arnup dealt with the situation in the Japanese Empire, referring to the slow progress of Christianity in Japan itself, the reality of the Japanese Christian Church, its difficulties, and the effect of new conditions on the work of missionaries. After referring to the war situation in the East and some military and economic conditions in China, Bishop W. C. White spoke of the Chinese Church—in which he saw parallels to what existed in the early apostolic church—and of the work of the missionary in occupied areas and in Free China. The Foreign Missions Conference of North America, he said, by resolution declared itself in favour of continuing work in occupied China as long as possible, and then of as many missionaries as possible going to Free China. It is of the utmost importance, Bishop White said, to take

the opportunity that offers in West China, the greatest opportunity in years, if the Church will only take it—50,000,000 people have migrated into the interior, “the cream of China’s manhood and womanhood,” who after the war will go back to the other part of the country. In the student world, too, it is a day of tremendous opportunity and much could be done in helping to train Chinese students to go back and work among their own people. Because the missionary has stood by the Chinese in their suffering, he has broken down any opposition there was. Thus, with missionaries holding a position in China they never had before and crowds of students in West China, the situation is strategic. Before the Canadian Churches, Bishop White said, he believed God has placed the challenge to unite in missionary work among the people of West China.

The part of the world missionary task for which Canadian Churches and their Mission Boards are responsible was of course of major concern in this Inter-Board Conference. Members of the Boards of the four Churches told of the overseas missions of their Churches, explaining where the fields are and what kind of work is carried on. This picture of “the world outreach of the Canadian Churches” was followed by the consideration of how Canadian Boards can achieve their objectives (1) on the field—through education, literature, evangelism, and aid to orphaned missions, and (2) at the home base—through the leadership of the pastor, the promotion of stewardship, improved methods in missionary education, effective missionary promotion, and the co-operative agency of the Foreign Missions Conference of North America. On the field, it was emphasized, workers must be in close touch with the people in their community and in their homes. In educational work high standards must be maintained in mission schools, the schools should be more closely related to the community and the home life of the people, and to the church, and the fact always kept in mind that Christian education is for a Christian way of life in the environment. Too little understanding of the need of Christian literature on the field has meant neglect of this important agency of Christian service and, it was felt, some way must be found to make possible the greater production and wider distribution of books, leaflets, and papers, to meet the needs of the people on all fields. But *quality* is more important than quantity, and what is given out must be *literature*, not just printed matter, and literature “integrated with the culture of the people”. Help should be given to train Chinese, Japanese, Formosans, and Indians to write for their own people. This, it was urged, is one way of still helping churches on the fields from which missionaries have withdrawn, but “the need is *now*, and it must be *literature*”. Helping orphaned missions to carry on is a practical demonstration, Dr. Ross said, of what Christianity means, the most important result of which is the effect on the hearts of missionaries and native Christians who are helped. “Never before have even Christians reached across lines of struggle, of nations, of denominations, to help, as they are now helping the orphaned missions to carry on—and it is possible only

because Christian peoples have reached the point of oneness in Christ's service'.

The Foreign Missions Conference, Dr. Ross explained, is now a co-operative movement, to direct which a very brave new thinking is required, a new adventurous thinking. If that adventuring is to be done—if the new and commanding things that the world offers are to be done together—it must be done *now*. All resources available must be used to create and deepen interest in the home churches. "We cannot be free alone." Only in the oneness achieved through the spirit of Christ can we be free.

The Formosan Women's Message

Formosa, 27th November, 1940.

To the Women's Missionary Society of the
Presbyterian Church in Canada.

GREETINGS: The annual meeting of this society was held at Suihong Church to-day. Thanks to the Lord's guidance and your past assistance both spiritual and material we have the pleasure to report that this society has grown larger and stronger year by year and has improved its sphere of activities for the salvation of our sisters.

We learn with much surprise and regret of the withdrawal of the local missionaries. But we are praying earnestly that a better time will come soon when you will find the preaching work much easier for the spread of the Gospel in this island, and that you will always remember us by sending back these old friends of ours at the earliest possible opportunity.

Yours faithfully,

CHUPO, *Secretary,*
The Formosan Women's Missionary Society.

Lift Up Your Hearts

Not yet has earth succumbed to bandit power.
A mighty host are they who do God's will;
For conscience rules the hearts of millions still.
God's centuries make vain the tyrant's hour,
In countless breasts is liberty enshrined,
And myriad feet still walk the way of peace.
Love's dream still lives and ever shall increase;
'Tis not in vain Christ's perfect light has shined.
Lift up your hearts and quench your stubborn fears;
The proud dictators yet shall face the night.
Time digs the grave of those who spurn the right;
They have their day, but justice claims the years,
Lift up your hearts and know that life is good,
That God will crown His dream of brotherhood.

—Thomas Curtis Clark.

Mission Work Among Koreans In Japan

By L. L. YOUNG

EARLY in the year 1927 requests from several sources were received by the General Board of Missions urging that our church should take, as one of its new fields of labour, mission work for the unshepherded Koreans living in Japan. It was pointed out that the need was great as there were over half a million of them there and that of these the Kobe-Osaka district alone had about three hundred thousand. This question was considered at the March meeting of the General Board of Missions, at which time it was decided that Mr. and Mrs. Young, already equipped with a knowledge of the language, should be sent to Japan to begin for our church mission work among the Koreans there.

It was later decided that a delegation composed of Mrs. D. Strachan, representing the Women's Missionary Society (W.D.), and Mr. C. S. McDonald and the Rev. D. MacOdrum, D.D., representing the General Board of Missions, should visit the missions of our church in the Far East. Very opportunely for the new undertaking this delegation reached Japan about the same time as Mr. and Mrs. Young; consequently, questions of vital importance to the new effort were discussed and agreed to without delay.

Among these was the question of co-operating with the National Christian Council of Korea. Since this Council had already a small work for their Koreans in operation in Japan, we felt that consultation with representatives of this Council was desirable. Accordingly we crossed over to Korea and, after a full discussion of the questions involved, agreed to co-operate with this Council of missions and churches in Korea, Mr. Young to be the Council's representative in Japan to assist in developing as one the work of the Canadian Presbyterian Mission and that of the National Christian Council of churches and missions in Korea.

We have not space here to write fully of this co-operation phase of the work but would say that for the first ten of the thirteen years since co-operation began the Korean Council supported, for part time, three Korean pastors and one Biblewoman. As the ability of our mission and of the Korean native church in Japan to support the workers increased, the Korean Council gradually withdrew its support. In 1937 when the troubles which later became so acute first began to appear the Korean Council was dissolved and since then the work has been entirely financed and cared for by the native Korean Church in Japan and by our home church General Board of Missions and Women's Societies, East and West.

Of the growth of the Korean Church in Japan during the past thirteen years I need not write at length for I am sure most of the readers of the *Glad Tidings* have from time to time in the Mission's annual reports as

well as in our church papers read quite full reports of its development. There are a few things, however, about this development which I should like to re-emphasize.

The Korean Christians' ability to intelligently take a part in the managing of their own church has always been a joy to us. They love a keen debate and on the floor of Synod or Presbytery are never at a loss to give a helpful contribution to the argument. This democratic tendency has often made us think of them as the Scotch Presbyterians of the Far East. The Korean Church in Japan has been almost entirely self-governing for the past six years and we missionaries have been content to have it so. It would be folly for any body of missionaries to attempt to exert authority over a native church where the mental and spiritual qualifications of its pastors and elders are of such a high order. Now that this church has become a part of the Nippon Kirisuto Kyokwai (The Presbyterian Church of Japan), it will be interesting to follow its career from this self-governing point of view. We just cannot imagine it becoming a "yes yes" church or a "rubber stamp", either. We do hope and expect that it will make a valuable contribution to the cause of true Presbyterianism in Japan. The necessity of using the Japanese language only may for a time induce the Korean pastors or elders to keep their seats in the Church courts but it will not be for long. They will have their say and what they say will carry weight.

Self-support of the congregations has grown with the years. When our mission work was begun almost all Koreans in Japan were very poor, very few having an income of \$75.00 a year. During the years since there has been a marked change in this respect. To-day in the larger congregations there are a few whose annual income runs over \$5000.00 and the average income of the Christian is probably around \$200.00 to \$300.00. This has resulted in the growth of church self-support. When work was begun the best any group could do was to pay a part of the rental of the building used as a place of meeting. On January first of this year the number of congregations supporting their own pastor and paying their church running expenses had reached twenty-three. Then the largest congregation had an attendance of about thirty. To-day there are five congregations where the average Sunday and mid-week attendance is over two hundred. Eleven others have an average of one hundred and fifty. Of the forty-eight other churches or meeting-places the average attendance runs from thirty in the smallest to one hundred and twenty in the largest. Twenty-six congregations now own their own church property.

During 1940 rapid and far-reaching changes have taken place in the church life in Japan. In August Japanese church leaders, of some fifteen denominations, met in Tokyo and drew up some resolutions destined to have drastic effects upon mission work in Japan. Early in September these church leaders together with others representing a larger number of denominations met and adopted a resolution to the effect that the time had

come when the churches of Japan should dispense with the assistance of the foreign missionary in church work, and also that foreign financial help would henceforth not be required. Later, as each denomination met separately in its own Synod or Assembly, this platform was adopted with the hope, in a few cases, that the decision regarding foreign financial assistance would not be fully put into force until a later date.

The whole church situation in the Japanese Empire is just now somewhat nebulous. All the foreign missionaries have left Formosa and about three-quarters of them have left Korea and Japan. A variety of things have entered into and brought about this condition. Perhaps the most important of these is the decision arrived at by the Japanese churches, mentioned in the last paragraph. As far as our mission work in Japan is concerned, we consider that to be the most radical. We felt the Japanese church leaders, whatever may have been the compelling influence, felt the time had come when church work in Japan should be self-propagating and self-supporting. This decision placed the missionary in an awkward position. The Christian movement in Japan, it was argued, had had the support of foreign mission bodies for seventy years and should now be able to carry on alone. The Christian community had grown in numbers to close to 350,000. To tell these church leaders that they were attempting too much and that their decision, if acted upon, would weaken the Christian movement in Japan would be unwise, in that it would probably be keenly resented. We considered it would be better to retire and thus leave the way clear for the native church to be wholly responsible. In time they may realize that they attempted too much and then may desire the missionary to return. Ranking close to this is the unfriendly official attitude toward the Christian movement. In some parts of the empire the Christian worker has been so hedged about with restrictions that he finds it impossible to do effective evangelistic work. For the native pastor to associate with or have the missionary visit his church is to bring upon himself police surveillance and, if persisted in, imprisonment. The missionary would not be touched but the native pastor would, and be in self-defence reduced to the unpleasant alternative of having to ask the missionary not to come. Whether the retiring of the missionaries from the country will make matters better remains to be seen. We feel confident that when German influence in Tokyo wanes there will be some change for the better. These things, together with repeated reminders from the British and American consuls to their respective nationals to leave, where at all possible, are the direct causes for the departure of most of the missionaries from the Japanese Empire.

Let us not think that the missionaries' leaving will spell disaster to the native churches. Just before I left, one of our Korean pastors said to me, "Please do not worry, pastor, about us here. We have learned the Gospel correctly and by God's grace we shall be faithful." That I know reveals the true spirit of many in the church of the Far East to-day and it is so of

the Korean Christians. I am convinced the whole situation challenges the best that is in them. I have great confidence in the individual Christian. Whether the church as constituted will be able to resist the determined efforts now being made to make it pagan, to reduce it to becoming a sect of Shintoism, to make it an instrument of a non-Christian government, remains to be seen. The present church may thus go but there will remain many faithful to the end. Let us so believe for them and pray in faith that they may be given grace to stand and, having done all, to stand.

The apostle Paul commended his young Christians to the grace of God and then moved on to take the Good News to those who had it not. The missionary retreat from the Far East should not be considered as a defeat. Rather should we thank God for what has been accomplished and commend the churches there to His Fatherly care in faith believing that He who has begun a good work in the Far East will continue to bless His own and manifest through them the triumphs of His grace.

Women's Work Among Koreans In Japan

BY MISS MARY E. ANDERSON

IF you might look into the heart of at least one missionary who has returned to Canada because of the unexpected and unprecedented development of affairs, you would see a strange intermingling of feelings—gratitude for the great privilege of spending ten years among Koreans in Japan, praise to the Lord for His definite leading and unfailing goodness in undertaking for us, yet the earnest desire to once more be sharing on the field the life of those who have become so dear to us, and most of all the intense longing to enlist the aid of all who know what it means to “pray through” in continuing the service which, we, though in Canada, must of necessity continue to render.

I should like especially to impress upon our readers that the fact that we have withdrawn from the field does not mean defeat, but rather furnishes a greater challenge than ever that we should “come to the help of the Lord against the mighty”. The missionaries have withdrawn, but we have left on our field a fine group of twenty-three pastors and twenty-eight Biblewomen who are sound in the faith, and who will, I believe, continue to preach the Gospel. To speak particularly of our Biblewomen, they still continue their gracious ministry throughout the churches, carrying comfort and cheer to needy ones in the church, and going out into the highways and byways to present the Word of Life. Changed conditions have brought increased difficulties to these faithful workers. According to Government regulations all Korean services must be conducted in the Japanese language from April, but in the city of Osaka with its many church groups this regulation was enforced from last August. This regulation has proved a

real trial to the older women of the congregations who do not understand the Japanese language and who would sometimes be seen sitting with tears streaming down their faces as they listened to the unknown tongue. In some cases our Biblewomen had the added task of persuading these women to attend the services, even though they could not understand; but in other cases, the women were willing to take their accustomed places in order to join in the worship of the Lord their God, thus obeying the injunction to "forsake not the assembling" of themselves together. Then, too, some of these Biblewomen who must lead services have the added difficulty of preparing sermons in a language which is not their native tongue; although they are quite familiar with conversational Japanese, a much wider knowledge is required for the preparation of sermons. Then, too, there is the dread and fear of what the future may bring. The mind of some of these workers is expressed in the words of one of our finest young women spoken more than once: "It does not matter what happens to us, even though we should have to die for our Lord, but I am afraid of what we might do through weakness and fear." I wish that our readers might realize how difficult a task it is at the present time of stress to visit the homes of non-Christians and to persuade them to give allegiance to the King of Kings and Lord of Lords and to call upon that "name which is above every name", while these same unbelievers well know what that allegiance may mean and what refusal to obey Government demands may bring upon them.

The Women's Missionary Societies, some forty-one in all, are carrying on in a creditable way, the Biblewomen seeking to train the women to take an active part. Owing to the amalgamation of our Korean church with the Nippon Kirisuto Kyokwai, our Presbyterian has become a part of the women's organization of the Japanese church, and in April the last Presbyterian meeting of our Korean women alone was held in the Tsuruhashi Church in Osaka. As in the previous year, the meeting had to be conducted in the Japanese language and, although some of the delegates could neither understand much nor enter into the discussions, reports were given and business was conducted in a most creditable manner. This was the last time that these women were to meet together as a body of Korean women and yet there was amazingly little evidence of the sorrow that must have been in their hearts. The Kansai Presbyterian had raised sufficient money to support a Biblewoman as a missionary to a weak group, and as they were unable to secure a woman worker, they engaged a student who, for the first half of the year, became a very acceptable worker in a certain weak church group on Sundays, and as time permitted.

As our readers will remember, for some years we had hoped to extend our medical work to include a doctor, and a building, and in August we thought we were about to see the realization of our hopes. The Korean doctor had been engaged, a building was being chosen, and preparations were being made to begin this work which we felt was to mean so much for our people in the vast city of Osaka. But quite unexpectedly per-

mission was withdrawn, and our dream was at an end. However, we were delighted to welcome Nurse Lee back to Japan in the autumn in good health and ready to carry on her ministry to the sick and needy as before.

The teachers in five nursery schools continue their faithful work with the children. One school discontinued in June, the teacher having resigned, and because of the uncertainty of accepting foreign funds and the inability of the church to continue her support, another teacher was not engaged. One of the five has recently become self-supporting.

In this strange time of strain and stress and uncertainty one source of real comfort is the fact that, though far removed in point of space and time, we can still minister to our people. The approach to the Throne of the King of Kings remains unhindered and, as we come, let us remember that as we are approaching the King we can bring large petitions. We must not desert our people in their hour of need. We must uphold them in prayer that through His sustaining grace they shall through fear not compromise with what they know to be wrong; that they may be delivered from the fear of man that "bringeth a snare"; that, filled with zeal as never before, they may go forth to win their fellow men; and that, through the mighty working of the Spirit, His people may speedily be brought "out of darkness into his marvellous light". Let us all share in this ministry of intercession.

Among The Younger Churches

6. IN ASSAM, INDIA

BY THE REV. WILFRED F. BUTCHER, B.A.

"**P**ERHAPS we should wait until we have Christianised our own people before we try to spread our faith among others"—is a remark heard not infrequently in Canada. Those who make it forget that, since our unchristian civilization is making an increasing impact on all the nations of the world, we have a responsibility to spread with it the story of redemption. If we do not thus make sure that the message of hope is carried to all lands, the tribes and nations will lose what little faith they had through their primitive religions, and their touch with the Western world will sink them in darkness, hopelessness, and unbelief.

This fact is well illustrated by the story of the Church among the tribesmen of the Khasi hills of Assam. One of their outstanding leaders has said, "For us as a people our only hope is Jesus Christ. He alone can maintain our cause and save us from disruption." The old pagan religious customs, which held society together, have been destroyed by the coming of the white men. But there came missionaries as well as tea planters, and they brought a new centre and root for all living, faith in Jesus Christ.

One of the most remarkable characteristics of these people is that their social organization is matriarchal. The mother is the head of the

family, the owner of property, and through her its inheritance is transmitted. Women have exercised a great influence on the life of the tribes and, consequently, of the Church. The percentage of literacy among them is the highest in India, and by means of the "Handful of Rice Collection" they are able to spread the faith by establishing Christian schools in non-Christian villages.

Equally remarkable is the fact that here Presbyteries are usually attended by two or three thousand people, and as many as five or seven thousand go to General Assemblies! In the Presbytery, as well as the familiar attendance of ministers and elders, each congregation is entitled to one representative for every thirty-five communicants, and in the Assembly to one for every seventy-five communicants. As the Church courts are not merely deliberative bodies but also places of worship and of training, still others are anxious to attend, and do so in large numbers.

At present this Church, with four hundred congregations and 128,000 people, has only thirty-five ministers. It is able to maintain its worship and ministry through the fact that many among its laymen are able preachers and give themselves gladly in this service, doing all they can to become proficient and informed. Some have become famous evangelists and are known beyond the borders of their hills.

Sunday Schools have played a great part in the training of these people, and in the earlier years there were more attendants at Sunday School than there were Christians. This situation has now changed, but about seventy per cent. of the Khasi Christians still attend Sunday School with unflinching regularity.

The Church among the Khasi early learned the meaning of self-support and self-propagation. The first converts were baptized in 1846, and in 1849 the first elder was ordained and a system of regular contributions instituted. Growth was steady and slow, but in 1905 a mighty revival transformed the Church. Since then the growth in numbers and grace has been remarkable.

This work has been fostered by the Foreign Mission of the Presbyterian Church in Wales. For years the policy of the Mission has been to place all ecclesiastical matters under the direct control of the young Church, through its Presbyteries and Assembly. But in 1940 this responsibility became complete, so that now the Church governs all its own activities, including the work of the Mission—pastoral, evangelistic, theological, educational, and literary. It is growing to maturity and is now undertaking a big evangelistic campaign to reach the non-Christian villages, in which all members are asked to take part.

PROVINCIAL ANNUAL MEETINGS

Alberta.—April 1-4, in Calgary.

British Columbia.—April 8-9, in Victoria.

Manitoba.—April 15-17.

Ontario.—May 13-15, in Brockville.

Saskatchewan.—March 25-27, in Regina.

Prayer

O LORD, Thou hast been the dwelling-place of the people in all generations, a God merciful and gracious, slow to anger and plenteous in mercy, a prayer-hearing and prayer-answering God. We come into Thy presence with thankful hearts for Thy continued loving care over us; above all, we give thanks for the Gift of Love, Jesus our Saviour, who in His matchless love and redeeming grace bore our sins and suffered and died in our stead. Unworthy of such love, we confess our many sins. Blot out, we pray Thee, our many transgressions and help us so to live that we may reflect the love of Jesus in our lives.

Grant Thy richest blessing on the Church in all its activities; may it grow and increase that it may meet the need of these days in which we are living. Look in pity on the careless and indifferent; may they be awakened to the error of their ways and turn unto the Living God.

Be with the missionaries and those who are seeking to spread abroad the Gospel message, uphold and keep them and give to them a real sense of Thy presence; may they see Thy work prosper and souls won to Christ's Kingdom for their hire.

Look in pity on the world in its war and strife; help men and nations to learn the lessons Thou wouldst teach. We thank Thee for Thy preserving care over the members of the Royal family, keep them under the shadow of Thy wing in times of danger. Uphold our Empire and give wisdom to those who rule in affairs of State. Be with our forces of defence, and give speedy victory, if it is in accordance with Thy will. Be with those who are suffering war's desolations and all whom we should remember before Thee. Overrule all things for Thine own glory, and the welfare of men, and the hastening of the time when the Prince of Peace shall reign in all lands and hearts.

Heal the sick, comfort the sorrowing. May the careworn and anxious come to Thee and find rest, and the tempted receive courage to uphold the right.

And for ourselves, members of Auxiliaries, may we realize the great glory and responsibility of our calling. Help us to have only one aim—to know and do the will of the Master, that His Kingdom may be hastened.

In Jesus' name we ask it all. Amen.

The Promised Land

BY MISS HELEN FAIRBAIRN

THERE has been a slight feeling of uneasiness for some time in Women's Missionary Society circles because of the difficulty in recruiting new members for the Society from the ranks of the younger married women and others not associated with any missionary work in the Church. It was feared that an 'undeclared' age line was being drawn and that the Women's Missionary Society was on the way to being considered as no place for a young woman, married or single.

In Church matters arbitrary divisions between young and old, unless made necessary by prevailing conditions, are very undesirable. Congregations, like families, thrive best where young and old work together, each contributing an essential part. In most churches there is a body of women, necessarily more young than old, who are obliged to constitute themselves as a separate group for missionary activity because it suits their hours of work to meet for supper and an evening conference. That is another matter and these associations of business women have been a source of great strength to the missionary movement. They don't come into this purview. What is desired is that more of the women, married or single, who don't belong to the business group should affiliate themselves with our Women's Missionary Society. They are needed, both in office and in the general membership.

In the meantime those of us who feel the snows of many winters slowing up our enterprise and occasional doubts assailing us as to our ability to serve the cause as well as a younger woman would—provided the younger woman could be enlisted—may glean some comfort from recalling the fact that the conquest of Canaan was committed to two old stalwarts—Joshua and Caleb—a generation older than any of their followers. Then as now it was a matter of obedience and faith. "Only be strong and of a good courage."

Our New Ukrainian Paper

BY THE REV. MICHAEL FESENKO

IT may not be an exaggeration to state that the future of this country will be in a great measure affected by the proper education of the newcomers and their children. Our generation has this particular task on their hands, as it will be too late after another decade, when the relations will be firmly established and a kind of tradition will have set itself up among the people. Facing the task, we may think about the ways of meeting this particular problem. The best method would be to send out missionaries to the people. But this would be a financial impossibility for our Church at present. The next best method would be to try to reach the 350,000 Ukrainians in Canada with the printed

word. This could be achieved cheaply and a paper could do the work of a few missionaries and become in time a far-reaching influence.

The printed word was intensively used by Communists, who had three papers in Canada in the Ukrainian language, one of them a daily. Besides these papers, they also printed books and pamphlets in Ukrainian, which circulated all over Canada. Roman Catholics have two large papers and some that they support indirectly. The Greek Orthodox have two papers. While all these papers were going out among Ukrainians in Canada, the Protestant Churches were neglecting altogether this important method of influencing people. Up to recent times it was impossible to get any Protestant literature in Canada or the United States in the Ukrainian language, except one Protestant paper in Western Canada. The Women's Missionary Society (W.D.) of the Presbyterian Church and the Inter-Board Committee of Women's Missionary Societies of Canada considered ways to meet this urgent need. The vast majority of Ukrainians in Canada are well-balanced people, who are not afraid of hard work and are loyal to the country of their adoption. It is estimated that not less than 32,000 Ukrainians joined active service corps before last summer. Ukrainians like reading and appreciate a good argument. A good Ukrainian religious paper, faithful to the principles of Christianity and Presbyterianism, would have an influence hardly to be overestimated. The Ukrainian Canadian young people need a paper too, and this need could be met through an English section of the same paper.

The Women's Missionary Society, realizing the need and the great importance of this type of work from a religious and national point of view, kindly agreed to be responsible for the expense of printing a Ukrainian paper. The cost of printing the paper amounts to about \$45. We print it once a month, but to increase its influence in the families it would be well to issue it twice a month.

Our paper has eight pages, with a section in English for young people. It contains religious and other good reading material. Dr. Helen MacMurchy very graciously agreed to contribute an article each month on social hygiene, which will be printed in both English and Ukrainian. I have just received the first article from Dr. MacMurchy and found it an excellent piece of work; important advice is given in a very comprehensive way and is well illustrated. It will appeal to young and old, I am certain other papers will envy us. Miss L. K. Pelton, Miss T. Negoro, and Miss V. Tennant have also kindly agreed to help me with the English section. I am sure that with such assistance our paper will be very interesting and of a high standard, no doubt one of the best our people have. The response of the people to our paper has been very fine. I received right from the beginning a number of subscriptions and the number is growing every week. If this continues for the rest of the year, as we expect it will, the paper should become self-supporting finally. We are earnestly hoping that our paper will

fulfil its mission and will help our people to strike the right path in these days of transition and melting in Canada. It should, too, be a helpful influence in the families whose members are serving overseas. We are working and sowing for the future.

People sending us their subscriptions also send to us words of encouragement and good will. One man from Foxford, Sask., writes: "I send you fifty cents for my subscription, let Evangelical Truth to spread". Others undertake voluntarily to spread the paper, as a man in Thorold does. A Ukrainian minister in the United States writes that his people are interested in the paper and he orders twenty copies every month. Another sends twenty-five subscriptions.

On the whole, judging by the response and the requests for the paper, we see that it satisfies the need which evidently was greatly felt, the need of a religious paper with a clear-cut message. Our paper will proclaim the everlasting Gospel of salvation, and it will emphasize the duty of loyalty to the King and country; it will also strive to provide Ukrainians in Canada and the United States with helpful advice and good reading material.

For all these opportunities for good work we are greatly indebted to the Women's Missionary Society of our Church and to the Interboard Committee.

Christmas at The Cecilia Jeffrey

BY D. S. PITTS, *Principal*

WITH the first of December all the children's thoughts—and necessarily those of the staff too—turn to Christmas. They ask, "What day is Christmas?" The reason for such a question is that the children and their parents and friends celebrate Christmas on one day, while the children and the staff solemnize Christmas on Christmas Day.

The day appointed for the Christmas entertainment is December 20th, the last Friday before Christmas Day. The parents assemble from far-away Eagle River, One-Man Lake, Minaki, Shoal Lake, or White Dog, sometimes as far as 190 miles from the School. They come by train or taxi, or just "hike", often depending on the fortune of the fur catch. Many arrive the day before, some just in time, others—oh, disappointment!—the day after.

By ten o'clock in the morning most of the visitors (about 150) have arrived. Dinner is a great event. Because of the lack of the usual help, the kitchen staff have prepared a lunch for each person, in a paper bag. The children have lunch early but, as many have already eaten of candies and Christmas sweets, lunch seems unappetizing. Then the parents and other relatives file into the dining-room. Each receives a generous bag containing meat sandwiches, jam sandwiches, cake, cookies, apple, and orange. The men all gather on the boys' side and the women go to the girls' side, taking the little children with them.

By two-thirty we are ready to begin the programme. The last-minute rehearsal of time-sequence by the children has passed with the usual confusion, and now comes the final test. The guests (over 200 by now) are persuaded to sit in the Assembly Hall and to leave a passage through the exit.

The concert opens with the well-known Cecilia Jeffrey Band playing the marches "Show Boy" and "Our Director"—the director, by the way, is Mr. P. Highfield. Then come forty tiny tots, dressed in white nightgowns. Led by Miss E. Lamb, they sing: "Jesus bids us shine." Each holds a candle and sings with a smiling face. There is one exception—Shirley, four and a half years old, starts to cry as the warm wax touches her tiny fingers. Then come three short items by the Intermediate class: a drill, with the girls in flower costumes, carrying cedar



Junior Class

wreaths; then a tableau in the shape of a Christmas tree; and finally a hymn, "I will make you Fishers of Men". For this last, the children are dressed in many beautiful costumes, representing various nations; there are four Indian chiefs, several Chinese and Japanese, etc. The director of this is Mary Begg, well known to the Women's Missionary Society and an excellent temporary member of our staff.

The pageant, by the Seniors directed by Mrs. Douglas and Mr. Highfield, is really beautiful. It consists of a series of eight tableaux, describing the promise and birth of Jesus Christ and showing angels ascending into heaven, the shepherds, and the Wise Men. All have beautiful costumes. A background, eight feet by eleven, was prepared for each scene by some of the artistic senior boys. Interspersed through the pageant are favourite carols, seven in all, sung by the whole school.

Immediately after the pageant, Captain Edwards, our Indian Agent, addresses the children and their parents on the work the school is doing for them. As he finishes, the curtain is drawn back and the band plays the national anthem. As the final chords die away, some of the children see Santa Claus arriving behind a team of horses, his reindeer having run away a little further up the road.

Santa Claus climbs up on the roof and in through a window at the front of the hall. Immediately bedlam breaks among the previously well-behaved children, and we have to make them sit down again while Santa hands every child a present from the tree. As the children leave the hall, each is given a large stocking filled with candies, nuts, oranges, and apples donated by Kenora's Mayor Williams. Then come the parents, each happily receiving a bag of candy. There is a doll or a toy for each visiting child, the pupils of the future.

Christmas Activities at Birtle

THE Birtle Indian School enjoyed a most successful Christmas season this year. All members of the staff, and the pupils too, seemed to grasp the true meaning of the Christmas spirit to such an extent that the words "Peace on earth, Goodwill to men" took on an added significance. Pupils and staff, under Miss Stewart's capable direction, decorated the school with the customary trees, lights, and tinsel. An added feature in the decorations this year, however, was a set of eight murals depicting the coming of the Christ Child, sketched by Miss Stewart and mounted on the walls of the children's dining-room.

On Friday December 20th the children had their usual Christmas dinner of turkey and plum pudding, with "all the trimmings". Dinner was also served to the children's parents who were already on hand for the concert in the evening. After dinner the children visited with their parents and played games.

Our annual concert began at half-past seven that evening with the Rev. Mr. Stevens acting as chairman. The chapel was filled with visiting Indians and people from the town, and incidentally we were very proud of the manner in which our girls and boys conducted themselves in the presence of these older people. The programme began with everyone singing "O Canada". For this we had one of the boys pose as a soldier all in white on a white raised platform. Behind the "statue" we draped a large flag. The whole was lighted with a cold blue spot-light. The scene was most impressive.

Almost every child took some part in the programme, which included: a pageant of the Nativity; a tableau, "Abide with Me"; a Mother Goose play; drills; a song and dance, "My Blue Ridge Mountain Home"; Dutch and Irish dances; an action song, "O What can the Matter Be?"; Club Swinging and Fancy Rope Swinging; and other musical numbers, concluding with "God Save the King". The musical accompaniments were played by Miss Gordon.

The staff party was held on Christmas Eve, when games were played and gifts exchanged.

Although the holidays were so very pleasant we were all glad to get back into our regular routine once again.

OUR LETTER BOX

- From a letter from Miss Margaret Wrong of the African Literature Committee of the International Missionary Council (December 1st).

SOME have asked if it is possible to carry on with the work of the Literature Committee. The answer is that the work is expanding, though communication with Africa is much slower than in peace time. Last week we heard from Leopoldville, Congo Belge, reporting normal activities and outlining facilities for publishing in French there, which should solve a number of difficulties regarding French manuscripts long delayed. We are going on steadily with the collection of material from different parts of Africa on a wide variety of subjects of interest to the people. The object of this is to build up a supply of cheap interesting literature in readiness for adult literacy campaigns. Special contributions from the United States and Canada make it possible to pay small fees to authors and translators, and to bring out these booklets at a very low price.

. . . Last night I had to see a colleague off by the night train for Scotland, and went home by Underground. After feeling my way like a blind man along the station walls to the Underground steps and stumbling down them, I felt that I had reached a haven of light and warmth. People of all ages were there, some sleeping, some eating, some playing cards, some reading or chatting, and many of the women were knitting. Small boys were having the times of their lives jumping on trains and getting free rides back and forth. In one or two stations I saw urchins wearing armlets and proudly wielding brooms, so possibly an effort is being made to use their boundless energy as helpers to shelter marshals. The ministers of local churches are doing an amazing piece of work in visiting each evening all the public shelters in their districts. In some, daily prayers are held and also Sunday evening services. Much is being done by churches in bombed areas to meet the needs of the people.

. . . Personally I have much sympathy with those who stay at home, particularly after the experience of being turned out of the house on a night of driving rain and wind. . . . On that occasion no damage was done to the house, but a subsequent blast broke all our front windows, reduced the front door to several pieces, brought down a number of ceilings and removed tiles from the roof. Our front windows are boarded up, the front door is patched, and tiles are replaced, but we have not been sufficiently optimistic yet to put up the ceilings. Outside the house looks incredibly desolate, but it always gives a pleasant thrill to come in out of the darkness to find a sitting-room bright with firelight, flowers and books. We sleep downstairs now as a regular thing, but go to bed properly on divans.

We have a great blessing in the shape of our house-keeper. She is very small, and imperturbable—one of fourteen children of a Scottish miner. We were away when damage was done to the house but she refused to leave it and slept two nights on the kitchen floor. "I could not go off, could I, not with the doors in pieces and the windows out?" She telephoned to let me know what had happened and urged me not to go back too soon, "whiles I have time to get things a little straight". She added, "The policeman says I'm a brave woman. I would hardly say that. What I think is, if a bomb is for you, it's for you, and if you believe in God living or dead it's all the same."

We have evolved a useful head-dress if it is necessary to go out in the suburb when the guns are going. Tin hats have been scarce for civilians, so we don yellow tea-cosies with dish covers on top, and flatter ourselves it adds to height and dignity!

There is plenty of stark tragedy. Many small businesses are ruined by the war; many homes are destroyed; whole families have been wiped out; then, of course, there is news of casualties in the services. But it is no exaggeration to say that the spirit of the people is confident in the ultimate outcome.

The University of London has arranged a course of lectures on African life, language and custom, for young Frenchmen and women who are going into the Civil Service in French Equatorial Africa and the Cameroons. The whole course is given in French, which pleases them very much, though it puts a strain on some of the English lecturers!

Last week a farewell luncheon was given at the Overseas Club for a party of these Civil Servants who are leaving soon. Lord Lugard, now over eighty years of age, and very vigorous, was there and made a delightful speech. It is interesting to think of how situations change. It was Lord Lugard who raced the French to Lake Chad in order to plant the British Flag in that area, and was called by many French "ce brigand Lugard". In his speech he told of the great French soldier and colonial administrator Lyautey, who in memory of the occasion had given him the impression of his seal and written beneath it a quotation from Shelley, "The soul's joy lies in doing." Lord Lugard gave this to these young French as the motto for their service in Africa. In replying for the guests, the speaker capped this quotation by quoting from "Prometheus Unbound,"

To love and bear, to hope till hope creates
From its own wreck the thing it contemplates.

A young Frenchwoman present told me that she too had an impression of Lyautey's seal. "It was given to me as a little girl, for he was a friend of my father," she said. One of the young Frenchmen exclaimed, "This is a great day for me now I know that my country is indeed alive." These French people, like the Dutch, have had no news of their relations in France and will set out for French Equatorial Africa not knowing their fate.

I spoke in my last letter of the growing conviction that there could be no going back to the *status quo* before the war. Since I last wrote a number of people have spoken of the necessity of social reform. The conviction is growing that in a democratic society personality must take precedence of profits.

Edinburgh House, London, S.W.1.

— *Miss Kathleen Stewart, the nurse at the Birtle Indian School, writes to Miss Lang (January 9th):*

WHEN your visit with us came to an end we were very sorry and all wished that you could have stayed longer. The day you left we had the first of our typhoid inoculations. In the last half of the afternoon the doctor came and in an hour and three-quarters a hundred and twenty had been inoculated. There was a certain amount of reaction, but the Christmas practice went on and the Christmas concert was the best to date. The children sang the songs with so much feeling. They seemed to enter into the spirit of everything so naturally. The decorations were quite interesting this year. A small tree was nailed to the end of the tables in the children's dining-room and on the wall between the windows were pictures of the Holy Land drawn on brown paper about two feet high. These had been crayoned and cut out by the Junior pupils. The inspector was quite interested in how the children coloured the pictures in such an understanding way.

I have been busy with First Aid classes. I have twenty boys and thirty-one girls. They are all quite enthusiastic, and I hope they will pass the examination. There is a boy in the sun-porch hectographing the notes now. Quite a number of the children have been sick. To-day one came out in the measles rash, so we are in a state of expectation.

— *Miss E. M. Lamb tells more about Christmas at the Cecilia Jeffrey:*

OLD Father Winter had robed Mother Earth in a snow-white gown for the occasion. Before the "day of days" in the school calendar of 140 little Ojibway girls and boys much had to be done in the way of preparation. The programme must be rehearsed, Christmas carols learned, suitable costumes and properties must be made for the various parts, the school must don its Yuletide dress, and the Christmas dinner, "last but not least" in one hundred and forty pairs of shining brown eyes—to say nothing of those of their mothers and fathers, sisters and brothers—had to be prepared. In Santa's department it was a case of "many hands make light work", his helpers sorting and parcelling suitable gifts for that long list of sleeping admirers of his.

When at last the great day dawned, no rising bell would have been necessary, as excitement ran so high that all the little black heads began

bobbing at the windows by six o'clock to see who had already arrived from "home reserves".

After breakfast the children visited their parents and friends until mid-day, when the big gong announced that the culinary department was ready to stay the appetites of all the children and their visitors. Two o'clock found the guests from town arriving for the afternoon's programme.

After the programme presented by the boys and girls Captain Edwards and Mr. Pitts delivered addresses, and then the band led in "God Save the King".

Before long old St. Nicholas arrived by sleigh to dismantle the well-laden tree, which, until then, "fairly sparkling with delight" had remained a silent onlooker. Mr. and Mrs. Pitts and the staff assisted Santa in distributing parcels, after which Mr. and Mrs. Pitts distributed to all present candies, nuts and fruit, which had been donated by Mayor Williams.

Once again evening draped an excited little Ojibway world, kneeling for prayers 'neath the folds of her shadowy curtain, and listened silently to their prayer of thanks to God for all the kind friends who had made this home and joyous Christmas theirs.

- On November 25th Miss Williamson wrote from Amkhut:

IN October we had a visit from His Highness the Rajah Sahib with his two grandsons, the principal of Daly College and his wife, and one of the Indian tutors. They were guests of His Highness in Alirajpur and he brought them out to see Amkhut and the school and make a visit. It was the most pleasant visit that I have known in my stay here. . . . They were very nice real people and interested in everything. One of our little boys, about three and a half, took the older prince by the hand and walked about with him in the hostel. The prince is accustomed to children as he has little brothers and sisters of his own, but we were all delighted with the way he took this little fellow's hand and how pleased he seemed to be that he was friendly with him. This young man is the one who will in all probability be our next ruler. He will be eighteen years of age in March. He studied in England until the war broke out, and after that he was in a Roman Catholic school in Bombay and now the grandfather has had both boys removed to Daly College, where the princes from this part of India get their education.

I am enclosing two notices that I cut from recent issues of the *Daily Times of India*, published in Bombay—you will see that some new law compels the closing of shops on Sundays. No doubt the people affected will be non-Christian mostly, but one sees how even they reap benefits from Christian influence. Of course, there are many more holidays in India than in Canada. They keep all the Mohammedan special days and Hindu holy

days; through the whole year it means a considerable number of days. However, this new Act is something for a non-Christian government to enact.

When one hears of the reforms that are made in India one has to remember that only a small proportion of the people are affected. About ninety per cent. of the people live in villages and small towns. About seventy per cent. of the whole population is engaged in agriculture and they speak over two hundred and twenty vernaculars. It means that about one-fifth of the population of the whole world lives in these isolated communities and the people are disinclined to move from the villages where they were born. They are governed by caste and custom in a way that is hard for Western minds to grasp. They are quite content with the ways of their fathers.

Since the outbreak of war loud speakers have been installed in many villages where people can gather round and hear the news in their own language. Other programmes are also broadcast for them—weather, crop facts, and all sorts of things interesting to the farmer. I expect the radio will reach more people than ever could be influenced by any other means and since all radio broadcasting in this country is controlled by the central Government it decides what the people shall hear.

There is a great desire among Hindus to educate their children. They fill all sorts of posts in offices as clerks and so on and they are usually good at figures. There are countless lawyers and even in our own little State I have noticed now that cases in the State court are conducted by lawyers for the defence and the prosecution. Their knowledge may not be great, but they must make a living because they seem prosperous. I think there is none resident in our State as yet, but they are brought in from neighbouring places.

The hope of this land would be in their accepting one religion. Religion perhaps more than anything else separates them and makes it hard for them to co-operate. The Muslims are now clamouring for a divided country and say they are ready to shed their blood to attain their ends.

It looks as if they were farther than ever from reaching some agreement. But, as long as they keep warring with words, it will not be so bad, but if they break out in factions it will be bad. Of course, too, much of this trouble is stirred up from outside. On the declaration of war German officials were seized and their premises searched and money confiscated that had been collected here in India for their underhand work.

The language difficulty puts great obstacles in the way of education. Each province has its own curriculum and different standards prevail in different parts, according to the class of people resident there. For instance, in South India the standard is high because they have had educational advantages for such a long time.

I suppose there is no other country in the world that has the same problems as India. But the hope is in the children. If they can be properly taught and get free from the shackles that hold their fathers, and

particularly their mothers, in bondage to old customs some day things may be different. But unless with their education they have the Gospel it might be better for them to remain as they are.

We are very fortunate in that so many of the leading men in the Government are able Christian men and I am sure that they have a great influence in the life of the country, in shaping the thoughts and ideals of those who work along with them. There has been great criticism of people serving India, but from what little I have been privileged to see there are many fine Christian men striving to lift this land up.

March Suggestions

BY MARGARET NESS

IN connection with the Senior Study, Miss Pelton has suggested certain books which would make excellent supplementary reading. We again urge Auxiliaries to start an Auxiliary Library. These suggested books would make a good beginning. Let us become familiar through their pages with the broader aspect of missions, not confining ourselves to our own fields and interests. Two of the books are by Basil Mathews—**Should Missions Go On?** (10 cents), in which he gives “striking facts about the Universal Church and the evidence of Christian unity”, and **Through Tragedy to Triumph** (60 cents), in which he presents and interprets the outstanding message of the Madras Conference—the existence of a deeply-rooted Christian unity. Another excellent book is **For the Healing of the Nations** (65 cents), in which Dr. Henry P. Van Dusen, Professor of Systematic Theology at Union Theological Seminary, New York, records the impressions he received of Christianity during eight months’ travel in the East, writes of the meaning of the Madras meeting, and then sets forth the facts in regard to the Christian Movement as he saw them. This book is of special value in that the author, previous to his journey, had misgivings about some missionary work. **China Marches Towards the Cross** (30 cents), another of the recommended books, is a fine presentation of the Christian Movement in China, which is steadily growing and deepening in spite of the war. At the Foreign Missions Conference held in Swarthmore, Pennsylvania, in 1940 it was felt that it would be valuable to have some of the most vital addresses and notes published in a convenient form. The result was the booklet in the Envelope Series **Now More Than Ever** (20 cents), in which much information on the orphaned missions and our responsibilities towards them will be found. In **The Hour and its Need** (30 cents) William Paton shows “how intimately relevant is the world mission of the Church” to the actual world situation.

Those who have enjoyed **Tales from India** and **Tales from East and West**, with their beautiful photographs and their intimate and interest-

ing stories, will be glad to know of a new book in the series, *Tales from China* (60 cents).

Easter Thank-offering Envelopes, 35 cents for 100, 9 cents for 25.

Two or three Easter plays will be sent on approval, on receipt of a three-cent stamp and information as to the group (senior, girls', or Mission Band).

IN the *Indian Witness* (Lucknow, India) of July 18th, 1940, appeared the following reference to Dr. John Buchanan's book, *Jungle Tales*:

"We have read this book with great interest and profit. It gives a picture of the beginning of work among the Bhils and a number of missionary societies are giving their attention to evangelistic work among these people. But fifty years ago little was known of these aboriginal people and less was being done to bring them the Gospel. We are encouraged to know that a number of Missions are co-operating in their work among the Bhils and it is to be hoped that this work will go forward with increasing encouragement. Those who wish to become informed regarding the people and the country of the Bhils cannot afford to miss reading Dr. Buchanan's book."

Attention Senior Auxiliaries.—A word about the Study: *The Bible Message in War-Time*, which was included in the Study material, has not come in yet. It is expected daily. In the meantime we suggest that those who are using the Study go ahead with the Missionary Section. We believe that any one of the four missionary outlines could be divided for two meetings, thus, if necessary, providing a full Study from the missionary part alone. There is no reason to believe that *The Bible Message in War-Time* will not come in, but it may be delayed so long as to make it necessary to use part of the Devotional Outline next year, and by dividing the Missionary Section you will have a full Study for this year. —L. K. P.

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There is a shrine whose golden gate
Was opened by the Hand of God;
It stands serene, inviolate,
Though millions have its pavement trod;

As fresh as when the first sunrise
Awoke the lark in Paradise.
Without, the world is tired and old,
But once within the enchanted door

The mists of time are backward rolled,
And creeds and ages are no more,
For all the human-hearted meet
In one communion vast and sweet.

—Digby Mackworth-Dolben.

AUXILIARY PAGE

L. K. Pelton

EASTER WORSHIP SERVICE

THE LORD LIVETH AND REIGNETH

Light looked down and beheld Darkness,

"Thither will I go," said Light.

Peace looked down and beheld War.

"Thither will I go," said Peace.

Love looked down and beheld Hatred,

"Thither will I go," said Love,

So came Light, and shone;

So came Peace, and gave rest;

So came Love, and brought Life,

And the Word was made Flesh, and dwelt among us.

—Laurence Housman.

Hymn 214: Christ the Lord is Risen To-day.

Command therefore that the sepulchre be made sure until the third day, lest the disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (Matt. 27: 64-66)

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay: And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. (Matt. 28: 1, 5, 6, 7)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

(John 20: 19, 20)

We thank Thee, Lord,

That of Thy tender grace,

In our distress

Thou hast not left us wholly comfortless.

We thank Thee, Lord,
That of Thy wondrous might,
Into our night
Thou hast sent down the glory of the Light.

We thank Thee, Lord,
That all Thy wondrous ways,
Through all our days,
Are Wisdom, Right, and Ceaseless Tenderness.

—John Oxenham.

Let us silently give thanks that our Lord is risen, that He showed Himself unto the women, and unto the disciples; that He talked with them, and that they *knew* Him.

Behold, I am alive for evermore . . . (Rev. 1: 18)

Prayer of Thanksgiving:

"Thanks be to Thee, most glorious God, Father, Son, and Holy Spirit, for the revelation of Thyself in this our world, and for Thy great purpose of love for *all* mankind. We thank Thee that Thy Kingdom is an everlasting kingdom, and Thy dominion endureth through all ages."

"We thank Thee, O God, for those who have gone forth to the ends of the world with the joyful news, and have sought out the dark places of the earth to bring light to them that dwell in the shadow of death."

"The Resurrection shows us the possibility, through union with Christ's Spirit, of a new life, a risen life of power, begun here and now."

"Death is conquered, Man is free!
Christ hath won the victory."

Let us silently give thanks for the *New* life that is ours through Him who died that we might live.

Let us silently give thanks for the New life that has come to men and women and children through the witness of our missionaries at home and abroad.

Hymn 261: O for a thousand tongues to sing—

"Thou didst conquer sin, temptation, fear, pain. Thou didst conquer 'self' . . ." Let us rejoice in our conquering Lord.

Petition:

"O Lord God, beat down the standard of Satan, and set up everywhere the standard of Christ. Let humility triumph over pride and ambition; charity over hatred.

"Grant to us, Lord, we beseech Thee, a clearer vision and a more steadfast will; save us from the indolence that shrinks from labour, the carelessness which takes no heed of great issues, and the fear which will not face the tasks that are too hard for us. Give us the spirit of sacrifice, that we may be willing to spend and be spent in Thy service; through Jesus Christ our Lord.

"O Lord Jesus Christ, break the power of all who seek domination, and delight in war: open the eyes of all who are blinded by fear and hate: strengthen the hands of all who love truth and right: That when this hour of strife is passed we may together re-establish freedom in the earth.

"We beseech Thee, O Lord, to set our feet in a large place . . . and our hearts at liberty from the service of ourselves, and let it be our meat and drink to do Thy will; through Jesus Christ our Lord."

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

WE believe the following extract from an editorial in the *Globe and Mail* will answer some of the questions in the minds of our Young Women at the present time.

" . . . Last summer when things were at their blackest Dr. William Paton, secretary of the International Missionary Council, wrote to the Foreign Secretary, Lord Halifax, saying that some of those who regularly supported the work of foreign missions were in doubt as to whether it was right in time of war to send money out of the country for such a purpose, and asking whether, in his opinion, war charities and war work should take precedence over everything else. He answered: 'I should much regret if the responsibility which Christian people rightly feel toward the special needs that press upon us in war-time should lead them to desert this permanent and universal obligation.' In an open letter he says: 'If we ignored the obligations of fellowship with those young churches overseas we should surely be playing truant from a school where we can best learn many of the secrets essential to the building of the better world of our desire.' The *London Times* in a leading article deals fully with this subject, and in a notable passage reminds its readers that Christian people are being asked to take an active share in safeguarding their own Religion and thus in planning for the future liberty and happiness of mankind.

"The secretary of a great missionary society reports as follows: 'I should like to say that, in spite of the bombing in London, the height of the income tax, and many other difficulties with which we have to contend, our annual income stands considerably higher than it did on the corresponding date in 1939.' Another secretary says that his society considers that missionary work is the Empire's task and England's joy and privilege."

In the words of Bishop Sherman of Calgary, "Such a lead we, in Canada, cannot refuse to follow."

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

Dear Leaders and Girls:

TO each girl in our large family across Canada I send my personal greetings. I am looking forward with very great pleasure to working with you. Each month I shall be sending you a message through our page in the *Glad Tidings*. Many of you I shall never have the pleasure of meeting, but I do want to be a very real person to every one of you. I want to send you from time to time helpful suggestions for your group work and helpful thoughts for your own lives.

The work of the Women's Missionary Society is so interesting and so worth while that I am very anxious that our girls shall have a greater part in the work and the great happiness that comes through sharing with others.

In our new study book, *Christians Everywhere*, we shall have an opportunity to study world missions through stories of missionaries and other Christian leaders. It is essentially a book about working together—Christians everywhere working together. What a grand study for the year 1941, when the world needs Jesus and His Gospel as perhaps never before!

Our purpose says "Under the leadership of Jesus". This implies following. Jesus still says, "Follow me." Are we willing to follow Jesus? Hitler has called the youth of Germany—the youth, because they have strength, zeal, courage, etc. Canada is calling our young men and young women to service. Jesus continues to call. To-day Jesus is calling the youth in Christian lands, youth with high ideals who are willing to give all to follow the Master. Jesus calls the women and girls of Canada. We have so much for which to be thankful—peaceful homes, our physical needs provided for, and an open church with freedom to worship as we wish. We have so much to share with the women and girls of other lands. Are we willing to share? Are we willing to follow?

'Follow me,' the Master said;
We will follow Jesus:
By His word and Spirit led,
We will follow Jesus.

We would close with the words of Madame Chiang Kai-shek, the wife of China's Christian Generalissimo, "There is no standing still, no going backward. We can only go forward. And we should do that in the spirit of the Crusaders with their invincible Cross ever before them."

—*Jessie Beath.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear Members of the Mission Bands:

I AM over here in Canada far away from some little friends I should like you to know, so shut your eyes and I'll give you a glimpse of a bright room in a hospital far away in Formosa. Draped around the room are strings of flags, lanterns, and birds which the church kindergarten children made. In the eight little beds are bright-eyed boys. One, who is only five years old, has his legs in a cast, but he is very cheerful. Can you hear his lisping voice as he sings, "Jesus loves me, this I know"?

In a nearby bed is twelve-year-old Bo-siong, who has been there over a year. He can read the Bible and he knows the catechism. He sometimes acts as teacher and prompts the other boys as they repeat their verses.

Can you see that round-faced boy in the corner? When he came to the hospital he was thin and weak and afraid to have the nurses bandage his sore leg, but now that he is almost well he doesn't want to go home, for he has such fun reading and singing with the other boys.

One boy was head in his class at school until he had a very sore hand. He came to the hospital to have it healed. While he was there he learned to read and recite many Bible verses. One day when his classmates came to see him, they were each given a Christmas card which had been sent by Mission Band children in Canada. On the card we had written a Bible verse in that queer scrawly Japanese writing, but they could read it and enjoy the bright cards.

All the children in the hospital hear stories about our Lord Jesus Christ and His love for children. They are learning to pray, too. You already know how, don't you? So please ask Jesus to help those Formosan boys to keep close to Him, so that they will be able to tell other boys how Jesus Christ saves from sin.

Some day maybe I'll come to your Mission Band meeting and show you some pictures of these friends.

Sincerely yours,

Alma Burdick.

Note.—Under the heading "Missionary Mail" we hope to have from time to time letters to our Mission Banders from other missionaries. It is suggested that the leader copy the letter, enclose it in an envelope addressed to her own Band, place it in a mail-box or bag prepared for the purpose, and ask one of the members to read it aloud at the work meeting.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—In an endeavour to “put Christ back into Christmas entertainments”, the Helen Miller Mission Band presented the Christmas story in tableau, speech and hymns, while the passages were read, at a Grace Sunday School concert, and also at the annual Auxiliary meeting. A C.G.I.T. group carried out the same idea in a beautiful worship service at their last meeting of the year. To the fine gallery of missionary heroes and church workers in Grace Church, Calgary, has been added the Auxiliary’s first In Memoriam certificate, that in honour of Miss Bearisto. The senior Young Women’s Auxiliary were much impressed and helped by an address given at their annual supper by Canon Jackson of St. Stephen’s Church. Using the illustration of a shepherd leading his sheep *into* the storm never *before* it, he stressed the need of facing the right direction, knowing the Good Shepherd would lead the way. This timely message and splendid reports gave a good start to the New Year.

Dr. L. L. Young, who with other missionaries arrived recently from Japan, in an address in Grace Church spoke of the strange events and dark days of the present and his conviction that light and sunshine is ahead.

In November Cayley and High River ladies met together to hear Mrs. Rae, Presbyterian President, and Mrs. Burkwall, who told of her work in China.

Edmonton P.S.—The special effort of First Church Auxiliary Executive to increase givings in 1940 met with marked success; the Home Helpers had \$290.12, almost a record, largely due to the untiring efforts of the Home Helpers Secretary. A group of women meet in First Church every Tuesday afternoon for prayer and Bible study under the leadership of Mrs. R. L. Greene. A Young Women’s group led by Miss Matthews is likewise privileged.

Macleod P.S.—At a well attended Thank-offering meeting in St. John’s Church, Medicine Hat, in November, the Rev. W. F. Butcher gave an instructive talk on Newfoundland, from which he had come recently. The death of Miss Margaret Mitchell, Medicine Hat, at the age of ninety-one severed another treasured link with the past. One of the pioneers of that city, Miss Mitchell was typical of so many fine Scottish people who did much to maintain Christian principles in the West, laying a firm foundation for future generations. The Girl Guides of St. John’s, Medicine Hat, with three leaders and forty-five girls,

have one meeting a month for mission study, and from their "penny march" gave \$3.60 to the Society. There are also two Brownie Packs and a Ranger Company.

Lethbridge reports an active Girls' Guild affiliated with the Women's Missionary Society. They dressed dolls at Christmas and made oilcloth toys, some being sent to Rocky Mountain House Hospital.

Red Deer P.S.—At the Presbyterial annual meeting in Red Deer on January 10th were over thirty delegates, from Carstairs, Olds, Penhold, Red Deer, Rocky Mountain House, Valley Centre, Grassy Lake, Willowdale, Hill End, and Edwell. Mrs. J. G. Williamson, Olds, presided and expressed appreciation of the splendid work of the secretaries as shown by the reports. The Presbyterial has 4 Auxiliaries, 6 Affiliated and 2 Associate Societies, 3 Young Women's groups, 5 Girls' groups, and 12 Mission Bands. The allocation was almost met, the givings slightly exceeding last year's. Miss E. Walker, deaconess of Rocky Mountain House, in the devotional service, spoke on our resolutions and the challenge of the New Year, the need of greater spiritual growth. Mrs. Burkwall, formerly a missionary in China, told of the great Christian growth there in the ten years preceding the war and the people's continued loyalty to their Christian faith in these trying times; many personal experiences made the work in China more vivid. Dr. R. H. Williams conducted an impressive installation service. Rocky Mountain House and Penhold ladies were hostesses at tea.

Olds Auxiliary had eleven ladies present in January. Mrs. Maybank spoke on Orphaned Missions; Mrs. Williamson outlined the progress in the Presbyterial; Mary Kirker gave a résumé of Mrs. Burkwall's talk at the Presbyterial and read a letter on the mission work of the Chinese Church.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

MRS. C. P. YOUNG gave a good account of the work in the Kootenay and Kamloops-Okanagan Presbyterials after she visited most of the Auxiliaries on her recent trip through that country.

Westminster P.S.—The Mount Pleasant Auxiliary began the year energetically. Mrs. R. Bryce is their new president. The attendance has been steadily increasing, as have contributions. The first speaker of the year was their newly inducted minister, the Rev. F. G. St. Denis, who gave an inspiring missionary talk, emphasizing the even greater need of mission work at a time such as this and urging constant vigilance even though we are called on for more war work, too. The Master's word was, "Put first things first".

Vancouver Heights Auxiliary is pleased to have begun the year with a membership exactly double last year's. The allocation was met, and contributions made to the retiring fund, besides a small surplus—in spite of the fact that the allocation was nearly twice as large as in previous

years. A number of outside speakers and one afternoon at the Chinese mission were enjoyed and the meetings well attended.

St. Aidan's Auxiliary, New Westminster, has made a good start for the year with a splendid attendance. The first meeting was especially pleasing and a great many visitors were present; we hope this will be repeated often during the year.

Some of the Chinese young women associated with the Auxiliary of the Chinese church met with Miss Sellars at the home of her aunt, Mrs. Gourlie, and finished a quilt. A most enjoyable time was spent in spite of the amount of work accomplished. This is the third year in succession that Mrs. Gourlie has so entertained them.

At the annual half-yearly meeting of the Robertson Auxiliary honour was paid Mrs. W. Alexander for her faithful service in the Society. Mrs. W. J. Murdoch is President.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.

PRESS SECRETARY

AT the annual executive meeting of Superior Presbyterial, held in First Church, Port Arthur, departmental and yearly reports showed an increase in membership and givings.

To St. Andrew's Auxiliary, Fort William, Mrs. Kenneth McKay gave the New Year's message, taking as her theme the words "Happy New Year". Referring to the teachings of Christ, she showed how happiness may be found by living a purposeful life.

The Rev. J. A. McMahon was the speaker at the January meeting of First Church Auxiliary, Port Arthur. Mr. McMahon said that in times of strife like the present our greatest missionary work can be done, and God has made the Church the open door for opportunities. Britain is preparing for reconstruction work in cities and towns; and people, too, must change so that they will have more faith in God and be ready to spread the Gospel at home and abroad. The treasurer's report showed the allocation for 1940 had been met.

ONTARIO

MISS E. MACBETH, 206 HAVELock STREET, TORONTO, PRESS SECRETARY

THE annual meeting of the Ontario Provincial Society, 1941. Date—May 13, 14, 15. Place—First Church, Brockville. Requests for billets must be sent by April 19th to Mrs. George E. Cox, 43 Ormond St., Brockville.

Beginning at Jerusalem.—In the midst of all the uncertainty of the present time of one thing we may rest assured: there will be an increased demand upon the generosity of all Women's Missionary Society members for the enormous task ahead of our and every branch of the

Christian Church. No informed member of our Women's Missionary Society will deny that we have never coped with the problem of "the stranger within our gates" in a manner even approaching an adequate or efficient way. We have frequently heard of people who "are not interested in foreign missions but would welcome an opportunity to work for home missions". (Like so many other excuses, this was never of much benefit to home fields, for every chance has been given and we know the need is great, but the response has not been enthusiastic.) We never had such an important call to use every ounce of our religious and patriotic energy. So let everyone do her best, let there be no slacking in generosity. The present opportunity for missionary work in our own land is part of the "first line of defence" and no one who has her name on the Church rolls can ignore the call. Let BEGINNING AT JERUSALEM be our battle cry for 1941. And let us begin early in the year, "for the night cometh". —E.M.T.

Enthusiastic and well attended annual meetings were held in the Presbyterials of Stratford, Huron, London, Chatham, and Guelph. At the meeting held in St. Andrew's Church, Stratford, the reports showed great activity in the Literature and Library departments and an increase in the givings of the Home Helpers. Special mention was made of the excellent work carried on at Kintail Camp. The Fergusson Mission Band, Monkton, received the annual proficiency award. Mrs. A. R. McMurrich gave an address and installed the officers. Huron Presbyterial convened in Clinton. Mrs. Hugh Jack said that there would be no difficulty in meeting the allocation if all members could realize that missionary offerings are the means used to bring hope to the leper, health and healing to the sick, courage to the fallen, and love and care to little children. Hensall, the banner Auxiliary, reported increases in almost every department. The messages brought by the Rev. C. J. MacKay, formerly of Kirkland Lake, Miss Alma Burdick, and Mrs. K. B. Schroeder to London Presbyterial meeting in Knox Church, St. Thomas, were helpful and encouraging. Reports showed the value of supplies increased and the sale of literature tripled during 1940. With its objective exceeded by \$175, Chatham Presbyterial, meeting at Thamesville, had reason for deep gratitude and renewed inspiration. Throughout the sessions the need of renewed effort in missionary work was stressed. The Rev. Dr. Treanor, Duart, extended greetings from Presbytery and installed the officers. The new president is Mrs. W. E. Stauth of Windsor. The evening session was in charge of the Young People's Society of Essex and Keith. Miss I. McConnell in her address stressed the need for patience, absolute faith in God, and the development of prayer life. To Guelph Presbyterial meeting in Knox Church, Guelph, Miss L. K. Pelton brought a challenge and inspiration. In her address she said, "We must think beyond the issues of war, we must accept responsibility, and we must witness, *with virtue in our witness*." Rev. J. C. Grier

installed the officers. The new President, Mrs. H. A. Bennie, spoke briefly. Mrs. W. P. Gamble, the retiring president, was presented with flowers. A gratifying financial report showed that the Presbyterian objective had been attained.

Annual Executive meetings were held in Lindsay, Sarnia, and Peterborough Presbyterials. Lindsay Presbyterian met in St. Andrew's, Lindsay. Outstanding among the reports were the Young Women's, Student, and *Glad Tidings*, all showing increases. An increase in membership and average attendance of Auxiliaries was revealed. Mrs. G. A. Lucas presented Miss Gould's gift, a picture of Dr. Jessie MacBean, to Chalmers Church Mission Band, Uxbridge. A life membership in every Auxiliary was urged by the secretary, Miss D. Bick. Miss Alma Burdick was the honoured guest speaker. A good attendance, excellent reports, and profitable discussion characterized the meeting of Sarnia Executive. The annual Presbyterian meeting is to be held in Alvinston in March. Reports presented at the Peterborough meeting were gratifying: Fraser Auxiliary, Peterborough, with only twenty-three members contributed \$400; the Welcome and Welfare Secretary reported 1,148 visits made. In order to preserve the records the Historian requested each Auxiliary to compile its history and send a copy to her.

Hamilton Presbyterian's annual prayer service, arranged by the General Interests Secretary, was held in St. Paul's, Hamilton. Mrs. H. C. McKellar was the speaker.

Smith's Falls Auxiliary, Lanark and Renfrew Presbyterian, held a special Christmas service, every member contributing to the programme. The offering was used for a Life Membership certificate as a Christmas gift to a valued member. The Sunbeam Mission Band is now known as the O'Hara Mission Band, in loving memory of Dr. Margaret O'Hara.

A conference of C.G.I.T. leaders was held in Leamington, Chatham Presbyterian, with Miss Norma Hackett, Girls' Organizations Secretary, in charge. In order to strengthen the girls' work two executives were formed, one for the leaders and one for the girls. A definite objective for C.G.I.T. offerings was suggested. Miss Jean MacDonald, Windsor, led in helpful discussion. The C.G.I.T. group of First Church, Seaforth, in Huron Presbyterian, held an impressive candlelight service, the girls taking complete charge of the programme.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

SASKATOON P.S.—At the Wilkie Auxiliary's annual meeting reports showed all departments doing excellent work, especially the Mission Band. Miss Whatling and Miss Walker had brought inspiring messages to the members, as did the Rev. A. A. Rattray, who installed the officers.

St. Andrew's Auxiliary, Saskatoon, had the pleasure of having Mr. Allan Ferris of Coleville as their guest speaker. Mr. Ferris spoke on his

own motives for missionary activities. He believed the idea of becoming a minister of the Gospel first came to him when attending Mission Band as a child; his teacher had said to him, "Maybe some day God may want you to work for Him". He never forgot this and to-day is preparing for the ministry at the University of Saskatchewan. Several members of the Auxiliary are opening their homes for the entertainment of students away from home furthering their education in the city.

Regina P.S.—The First Church Auxiliary opened the year's work with a very successful meeting, with Miss P. B. Lamont, the new president, in charge. Throughout the year Miss Lamont will, in a series of talks, give a bird's eye view of the Bible, showing the working out of God's plan for the redemption of the race. The group studies will make a survey of the Christian Church in a world at war. Miss N. Macbeth gave a brief survey of the opening of missionary work in the various parts of the world by the Christian Churches; this is to be followed by the study of such subjects as: A survey of the Missionary work of the Presbyterian Church, What Missions have done to improve Social Conditions, The Missionary Situation in the World to-day, Helping the World Situation by Strengthening our own Home Base, Co-operation with the other Denominations in Mission Work, Should Missions go on?, The Backward Look and the Forward Glance.

The Senior Girls' Auxiliary, the Edna Bell, with thirty members, teenage girls, and the Laura Pelton Auxiliary of sixteen members are both basing their year's studies on *The Way of Fellowship*, surveying the inception, the scope, and the findings of the Madras and Amsterdam conferences.

Opportunity

Adown the busy street there falls a sound
Presaging something other than the round
Of common things, that make Life's melody.

With buoyant feet we rise to greet this Guest
Who beckons those to follow in the quest,
Whose eyes are clear with Hope's expectancy,
Who hears the call, he needs must to obey,
For well we know we dare not make delay
To catch the skirts of Opportunity.
She passes quickly by the door,
And poising, merely scans the threshold o'er
Ere vanishing she leaves an empty street.
Thou, O my Soul be watchful, rise and stand,
Lest haply thou shouldst miss her outstretched hand.

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—Margaret M. Grieve, in *Life and Work*.

Treasurer's Statement

December 31st, 1940

RECEIPTS

Everdell, Garth, Friscoe Sunday Schools	\$ 7.35
Refund on Lantern Slides	190.64
Chinese Ladies' Auxiliary, Toronto	30.00
In memory of Christina Dalrymple, "Bible- woman in India"	50.00
Christmas Gift	15.00
Mrs. Thos. Bell, Toronto	10.00
Orkney Ladies' Auxiliary, Drumheller, Alta.	10.00
Blue Hawk Ladies' Aid, Brownvale, Alta.	25.00
Miss Henderson, Toronto, "Maternity Ward, Jobat Hospital, India, and Ex- change"	52.00
Gifts for Orphaned Mis- sions	37.95
Refund from Deaconess ..	104.00
Refund from Manitoba Provincial on Council Expenses	40.00
Refund on taxes on Prince Albert Residence	119.55
Received from worker for Government Annuity ...	20.00
Refund from Missionary on travelling expenses ..	17.02
Refund from worker on salary	10.85
Refund on Deputation ...	95.67
Ukrainian Hymn Books sold	232.07
Transferred from Legacy Fund for Ukrainian Church	1,000.00
Transferred from Pension Fund, amount paid for Annuities	31.00
Transferred from Formosa Trust Fund, Education of Chinese Student	260.50

PROVINCIAL GIVINGS:

Alberta	1,983.67
British Columbia	2,502.13
Manitoba	2,163.04
Ontario	39,600.00
Quebec	5,550.00
Saskatchewan	1,110.00
	<u>\$55,267.44</u>

DISBURSEMENTS

Hospitals:	
Canora	\$ 299.61
Rocky Mountain House .	210.99
Weirdale	315.97
Chinese in Canada	698.78
Cecilia Jeffrey Indian School, Government Grant	2,641.57
Birtle Indian School, Gov- ernment Grant	2,508.01
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	83.15
Huntingdon	77.00
India:	
Bhil Field	3,873.71
Jhansi Field	3,177.45
Manchuria	158.48
Formosa	465.62
Japan	1,394.84
South China	250.00
Organization	469.68
Publications	940.02
Christian Literature	50.00
New Missionary	55.24
Canadian School of Mis- sions	125.00
Student	55.00
Orphaned Missions	37.95
Pensions	40.00
Library	16.23
Lantern Slides	124.42
Candidate	4.00
Welcome and Welfare and Deaconesses	1,416.15
Exchange	6.08
Administration	580.76
	<u>\$20,120.71</u>

RESERVE FUNDS

RECEIPTS:

Legacy Fund—

Interest	\$ 21.47
Estate of Mrs. Elizabeth L. Abey, "Permanent Endowment, Children's Nursing Home, India"	148.66
Estate of Evalyn Lillian Mowat	75.83
Estate of Miss Margaret M. McCallum, Through Kerrisdale Auxiliary, B.C.	25.00
Estate of Katharine Miller, through Knox Church, Binbrook, Ont., "Hospitals in West"	50.00

Special Fund—

Payment on House at Vegreville, Alta.	47.50
Rent of Prince Albert Residence	33.25
Interest	13.28

Formosa Trust Fund—

Interest	47.35
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Pension Fund—

Estate of Evalyn Lillian Mowat	75.84
Alberta, gold mite-boxes	70.82
British Columbia, gold mite-boxes	98.73
Manitoba, gold mite-boxes	28.78
Ontario, gold mite-boxes	719.81
Quebec, gold mite-boxes	189.93
Saskatchewan, gold mite-boxes	86.69
Interest	6.29
Interest transferred from Formosa, Special and Legacy Funds	792.28

 \$2,531.51

DISBURSEMENTS:

Formosa Trust Fund—

Goods shipped to Formosa	\$ 5.47
Bursaries, Girls' School, Formosa	200.00
Education of Chinese Student	260.50
Interest transferred to Pension Fund	537.35

Sustaining Fund—

Special Grant to worker	240.00
Scholarship for student, India	45.00

Legacy Fund—

Interest on Mrs. Abey's Legacy for Children's Nursing Home, India	11.39
Interest transferred to Pension Fund	155.91
Building Ukrainian Church, Toronto	1,000.00

Special Fund—

Interest transferred to Pension Fund	99.02
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 \$2,554.64

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

New Organizations

Ontario

Lanark and Renfrew P.S.—Mission Band, Elphin.

Maitland P.S.—Young Women's Affiliated Society, Knox Church, Kincardine.

Temiskaming P.S.—Young Women's Auxiliary, St. Andrew's Church, Kirkland Lake; C.G.I.T., Timmins.

Toronto P.S.—Junior Auxiliary, Richmond Hill.

Quebec

Montreal P.S.—“Daisy Stanford Reid” Mission Band, Fairmount Taylor Church, Montreal. (Re-organized.)

Quebec P.S.—Auxiliary, Perron.

Saskatchewan

Saskatoon P.S.—Mission Band, Biggar; Mission Band, Rosetown.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.

British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Manitoba-Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.

Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

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Ordinary Membership Pins, silver, 75c. each. Life Membership Pins, 14 kt. gold, \$3.25 each. Honorary Membership Pins, with new bar, complete, \$5.00; new bar applied to old Life Membership Pin, \$2.75. (Return old pin to us to have bar attached). Money must accompany order.

Orders must be sent direct to the **PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY**, Room 800, 100 Adelaide St. W., Toronto

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THE CHURCH IN ACTION, by Dr. Paton	\$.10
PRESBYTERIANISM, by Lord Tweedsmuir	.10
CHINESE CHRISTIANS FACE THEIR WAR	.10
SHOULD MISSIONS GO ON?, by Basil Mathews	.10
THE COST OF FELLOWSHIP	.10
The above three belong to the War-time Pamphlet series and are excellent booklets.	
PRAYERS FOR THE PRESENT CRISIS	.05
WHAT SHOULD CHRISTIANS PRAY FOR? Very helpful for the individual	.35
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EASTER ENVELOPES, 100 for 35c, 25 for 9c.	

Order from your Literature Secretary or from
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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

Vol. XVII

APRIL, 1941

No. 4

Mrs. Lee 59

THE GLAD TIDINGS



Medical Missions in Manchuria

On Our Field in Manchuria

The Church in South Fukien

Early Days in Formosa

Happy Mount Leprosy Colony

Deaconesses in Western Cities

In China

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVII

TORONTO, APRIL, 1941

No. 4

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

To Attend Provincial Meetings

IN accordance with the Council's decision that a deputation from the Council Executive should go to the Provincial annual meetings this year, Mrs. McLennan, First Vice-President and Secretary for Hospitals and School Residences, and Miss Pelton, Promotion Secretary, have been appointed to attend the annual meetings of the four western Provincial Societies, and the President, Mrs. McMurrich, and the Treasurer, Mrs. Strachan, to go to those of the Ontario and Quebec Provincial Societies.

Thanks the Society for Deaconess

MRS. MITCHELL, Deaconess Secretary, was recently advised by the Clerk of the Presbytery of Saskatoon that at its meeting early in February the Presbytery decided "that a letter be sent to the Women's Missionary Society in Toronto thanking that Society for the service rendered by the

deaconess of this Presbytery, Miss Mabel Booth, special mention to be made of her evangelical spirit and her conscientious work."

From the Mackay Memorial Hospital to Rocky Mountain House



Miss Hildur Hermanson

MISS HILDUR HERMANSON, Reg.N., who recently returned from Formosa, has been appointed Superintendent of the Rocky Mountain House Hospital, Alberta, where she begins work on the first of April. Since Miss McRae left in February to be married, Miss Foulkes has been in charge. Since 1931 Miss Hermanson has been serving under the Women's Missionary Society (W.D.) in the Mackay Memorial Hospital at Taihoku, latterly as Superintendent of Nurses, and the Council Executive feels that the Society is very fortunate to have her at the head of this western hospital, until the way opens for her to go overseas again.

TO clear up any misunderstanding in the matter, attention is called to the fact that any gifts that members of the Women's Missionary Society may make to orphaned missions should be considered as an extra effort and not counted as part of the allocation of their branches.

FOR the article on "Medical Missions in Manchuria" we are very much indebted to Dr. MacKenzie of the Church of Scotland Mission, who has had many years' experience in medical and evangelistic work in that country. Going out to Manchuria as a doctor in 1906, she was a member of the medical staff of the Scottish Mission until her marriage in 1910, after which she worked "unofficially". After her husband's death in 1929 she was asked to go back on the staff. Because of eye trouble, however, she could not operate, and has been mainly engaged in Bible School work, helping in the hospital as an "extra" and in emergencies. Dr. MacKenzie recently left Manchuria to return to Scotland, but on account of the war has had to remain in Canada for the present.

An Impressive Report

MR. L. D. CIO, the new General Secretary of the Christian Literature Society for China, in a letter to the Treasurer, expresses their deep gratitude for our Society's continued support of their work, and gives the encouraging news that 1940 was a very good year for them. In the November issue of the *Link*, Mr. Terry of the Christian Literature Society staff

refers to Mr. Cio's appointment as an important milestone—"the first time in our 53 years of history that other than a missionary has held that place".

In the November *Link*, too, Miss Margaret Brown reports that since June the Society put out fifty-three reprints and fifty new publications, including books on the history of the Christian Church in China, *Women of the Early Church*—"a very simple book for the use of people with a limited knowledge of the written character"—ten pamphlets for the home, children's books, including additional volumes of *The Pictorial Life of our Saviour*, and devotional books. The increase in circulation of their five magazines continues, partly because those registered at the Post Office before the war can still go to places in occupied areas where no parcels of books can go, and to part of free China. The great problem is that of distribution. "There could be no problem more fascinating than that of trying to get books, or indeed any freight, into the interior of China at the moment. There are about six different routes through which shipment trickles in. . . . In this matter the missions are co-operating to pool experience and keep each other informed. A missionary arrives one day and the report of his experiences is passed around. In the matter of information the Bible Societies have been most helpful to us. They have their agents at strategic places and receive frequent reports which are very valuable to us." Mr. Terry, who is responsible for sending Christian books and Bibles to all parts of China, says;

"When books can be sent the cost of doing so is staggering . . . I hope that we'll never have to decide that the cost in money is too great to put a Christian book into the hands of a man who is hungry to read the Gospel. So far we are forwarding whenever any route opens, almost regardless of cost, because people in Europe and America, in spite of their own hardships, are still sending funds—funds which, though small, exchange into comparatively large sums in Chinese dollars. And routes do open, surprisingly. A ship has just sailed from Shanghai for a port down the coast, chartered entirely by missionaries, to transport hospital supplies, books, and other things needed for mission work. Sworn statements had to be given that nothing was for other than mission work. These will be the first supplies to that region for many months—and probably the last for many months to come." From Kunming books are sent to all parts of West China. "At Chungking bombs and fire have destroyed the Institutional Church and with it the book-store that was our agency. . . . Books continue to go to Chungking, however, some from the Kunming depot and some by other routes from Shanghai.

"With all the difficulties sales are bigger than they have ever been—1939 broke all previous records . . . and in 1940 so far the individual months have averaged more than 40 per cent. above the same months in 1939. . . . The deep and active interest in Christianity in China continues, and this accounts for impressive reports. It gives us also our great opportunity and our great obligation."

The Opportunity is Ours

THE severe blows the missionary cause has suffered because of war conditions and tense international relations and the great new opportunities offered for missionary service—with these two subjects missionary leaders have been specially concerned in recent months.

The missionary work of every branch of the Christian Church has been affected, for no country has been untouched by the events of these last years. The cutting off from their home churches of most European missions; the taking over by other missions of the work, in whole or in part, and of some of the missionaries of these orphaned missions; and the withdrawal of missionaries from some fields—these have been serious changes. Then difficulty of travel and communication and increased costs have created problems for all missions. In our Church the return of many missionaries because of present conditions has been a grave disappointment, especially to the missionaries themselves and to the churches on the fields. Unfortunately, some people seem to have hastily concluded that our overseas mission work is at an end. Surely that is far from the truth. Work has not been interrupted on the fields in India; it is expanding, and it could well be strengthened, and openings for wider service taken advantage of—if the means were available. In British Guiana the work continues. Missionaries of our Church are still carrying on the work of the field in Manchuria. Grants to the Church of Christ in South China and to the Christian Literature Society in China are being sent as usual by our Society—and their reports show how well they could use further help. The young churches the missionaries have done so much to establish on the fields from which they have withdrawn must not be forgotten. As Mrs. Strachan pointed out in last month's *Glad Tidings*, help is still being given them, and more will be given as opportunity offers. A more adequate provision for the production and distribution of Christian literature might be one very effective way of helping to strengthen these churches.

As some doors close, others open, and we should be ready to seek new opportunities for missionary advance. It would seem as if there had never been greater need and greater opportunity for the work of the Christian Church at home and abroad. But opportunity must be seized, else it is gone forever. Now as never before comes the call—from the Chinese leaders themselves—for missionary service in West China, to which millions have moved from the occupied areas of their country. Christian groups have been scattered, but, as in the days of the apostles, those who are scattered abroad go about preaching. If Christians in other lands come to their help now with missionaries and money, what may it not mean for the new China?

A good deal has been heard of the orphaned missions, whose work has become the responsibility of Churches in free countries. The readiness with which the latter have come to the aid of those in distress has shown the reality of Christian fellowship, of the world Christian Church. It may be

that out of the misfortune of some may come blessing for many, with a new era of co-operation, as missionaries of the different nations work together.

There seems still to be a feeling among some Church people, however, that missionary work should be left aside now, so that all may concentrate on the war effort. We have seen what the British Government's attitude has been—desiring that the missionary work of the Churches be maintained in war-time, and assisting the International Missionary Council in the effort to have the work of European missions continued. When one thinks of British Churches, with all they have to face, not only maintaining their own missionary work but giving generously to help others and taking European missionaries on their staffs, it would seem that in Canada there is no need to slacken efforts to support the Church and its work at home and overseas, so that, the war won, there may be built up a world in which the nations can live together in peace.

Can we adjust ourselves to the changes that have been taking place and be ready to seize the new opportunities for missionary service both in Canada and in other countries?

What of Our Magazine?

AT all times the Women's Missionary Society has realized the need for keeping the members informed about the work—only informed members can take an intelligent interest in it and carry it on effectively. At no time, however, has it been so necessary that Church people should know about the missionary work at home and on overseas fields as at the present time when so many changes are taking place. Yet we have to face the fact that toward the end of the first quarter of the year the subscriptions to the *Glad Tidings* are about 500 fewer than at this time last year—and last year's total was 438 below that of 1939. We are glad to say that some Presbyterians are already ahead of last year, but in many more cases there has been a marked falling-off. What can be done to extend the circulation of the Society's magazine? We appeal to every interested reader to help the *Glad Tidings* Secretary in her work of getting all subscriptions renewed as well as interesting others in the work of the Society and the share we might have in the missionary effort of the world Church. From time to time a *Glad Tidings* Secretary, sending in a late order, does so apologetically; some have even written: "This will be the last time we will bother you this year." We know that such a secretary feels that in sending in late subscriptions she is causing us trouble at the office. This is rather disturbing; we should not like to think that in any congregation members would not seek to interest others in the work of the Society and in its magazine at any time of the year and be glad to send on subscriptions whenever and wherever they can be secured. There is no time when we are not glad to receive subscriptions; and whenever the full-year subscriptions are received, subscribers will receive all numbers of the magazine. We would, therefore, appeal to every member of the Society to help in the effort to get missionary information into all the homes of our congregations. Is the Presbyterian Church in Canada and the Women's Missionary Society to have a part in meeting "the tremendous needs and calls of the Church at home and abroad"? It cannot, unless it knows what they are.



Medical Missions in Manchuria

BY MRS. E. J. MACKENZIE, M.B., CH.B.

IT is now practically seventy years since the first United Presbyterian Church missionaries to Manchuria set out from Scotland. The Presbyterian Church in Ireland had already had one or two pioneers there, and Newchwang had been visited by the saintly William C. Burns, whose grave was the first piece of Manchuria to be claimed as forever Christian.

At first, the newcomers were fully occupied in learning the language, and many were the difficulties encountered before lodgings could be secured, teachers found, and magistrates persuaded to grant permission for long journeys which extended from Newchwang, at the mouth of the Liao river, in the south, right up to the Amur province in the far north. Wherever they went, the good seed was sown, and good fruit followed in due course.

Everywhere the missionaries found pitiful evidence of suffering and disease, blindness and other physical defects, most of which were entirely preventable, if only the people could be taught a better way of living. Sanitation and hygiene were unknown, likewise the isolation of infectious cases; ignorant and meddlesome midwifery caused the death of many mothers, while improper treatment at birth brought convulsions and death to countless babes. Said one mother to me, "I've had nine children, but eight of them died of fits within the first week or so!"

China has always had its own system of medicine, and many Chinese medicine-men have a very thorough knowledge of herbal remedies, but their diagnoses were based on theories, some fanciful and none founded on accurate science. The more profound a man's ignorance, the more his daring, and many patients have been blinded, and some even killed, not by the original disease, but by the treatment.

The first medical missionary of the Scottish Church arrived in Manchuria in 1882, Dugald Christie, who, gaining the confidence of the people by his help in a severe epidemic of cholera, was soon able to open a hospital and an opium refuge in Moukden. To few men has it been given to see, personally, such wonderful fruits of labour, in an ever extending sphere of work, patients more and more numerous each year, department after department added to the hospital, and a trained and capable staff of Chinese assistants gradually being prepared, who could carry on alone, if necessary. Dr. Christie was decorated successively by the Emperors of China and Japan, the Czar of Russia, and King George V, but I am sure that what brought him the deepest joy was when his lifelong dream was realized in 1911, in the opening of the Moukden Medical College. From that institution about 300 Chinese young men and women have graduated after a seven years' course, receiving a diploma which is recognized by Edinburgh University as equivalent to its degree of M.B., Ch.B. Some of those graduates have continued their studies in Edinburgh and Vienna, and re-

turned to become teachers and specialists in their Alma Mater, but, since 1931, many of them have removed to China Proper, and the mission hospitals in Manchuria thus been deprived of their help.

Now the Government of Manchoukuo has decreed curtailment of studies, and only a four-year course will be permitted.

The Government has done much to improve the health of the people, along the same lines as the missionaries had been doing, by free vaccination against smallpox, by greatly improving the physique of school children, through drill and enforcement of outdoor exercise, etc.

T.B., though still common, is much less so than formerly, and X-ray diagnosis is available in all large centres. In all our mission hospitals, there are Nursing Schools and girls are thoroughly trained in practical midwifery as well as other branches of nursing.

Formerly, our hospitals were seldom without at least one or two victims of the cruelty of bandits; now, there are no bandits, but we always have drug addicts in our hospitals, seeking to gain deliverance from their enemy. Of these, many have obtained the release which they sought, but the only ones of whom we have strong hope that they are likely to stand firm against renewed temptation are those who have decided to rely on the power of the living Saviour. Many, many who are now earnest believers in the Gospel have been drawn to Christ for the first time in hospital, through the teaching of a preacher, the kindness of a nurse, the singing of simple choruses, the attraction of a coloured picture of the Great Physician, the sympathetic understanding and skill of the doctors.

War conditions have made new complications in many ways. Compulsory black-outs demanded an entirely unlooked-for expenditure for black curtains lined with red on every single window; drugs rose to a fabulous price and then became unobtainable, notably quinine, and that just when an epidemic of malaria was raging. And coal was rationed very severely, when it was most needed, in a Manchurian winter!

The Moukden Medical College owes much, not only to its founder, Dr. Christie, but also to one who went out to give his life to it, Dr. Arthur Jackson, though he was not permitted to work in it at all. After ten weeks in the country he died of pneumonic plague, contracted while examining railway passengers to prevent the spread of infection to China Proper. The big, happy young doctor who played football so energetically with them on Saturdays, though he was still tongue-tied in their company, had already won the hearts of the students, and his example still has power to move men to imitate him as he imitated Christ.

And one little piece of cotton wool extra—added to secure a patient's comfort where pressure might be uncomfortable—was the magnet that drew a whole family to listen to the Good News which changed life for them all, and gave a preacher and then an eager young doctor to the Chinese Church. Just a small thing, but it was the authentic touch of Jesus, and that made all the difference! About thirty-five years ago a Chinese woman

who lived near Moukden was suffering great pain because of an abscess of the breast. All native methods of relieving it had proved fruitless and at last she decided to take what seemed to her a dangerous step—to visit a foreign doctor. She knew no foreigners, she knew nothing of Christianity, but when she visited the Women's Hospital she found Dr. Paton not only very kind but very skilful. Her suffering was soon relieved and the bandage was being applied, but the doctor found that the knot of the bandage would come just over the shoulder blade, where it might inconvenience the patient when she lay down. At once she went for some more cotton wool which she spread evenly under the knot as flat as possible. She said, "That won't hurt you now, I think," and Mrs. Chang went home. All of the family eagerly questioned what the foreigner had done and all were satisfied that it had been a good plan to go to the foreign doctor. When Mrs. Chang was preparing to retire that night her husband noticed the cotton wool behind the shoulder and asked what was the meaning of it. When his wife told him, Mr. Chang said: "If that's the way the foreigners act, there must be something to their doctrine. I am going to the chapel to-morrow to hear about it." He went, and his allegiance was won for Christ. Eventually he became a preacher. The whole family became Christian and the little baby of those days is now a leading practitioner of medicine, a graduate of Moukden Medical College. It was from him that I heard this story and he said it was that little extra piece of cotton wool that did it.

Missionary Work in Manchuria

BY THE REV. EDWARD H. JOHNSON

IN the two weeks since I arrived in Canada I have frequently met with the impression among church people that all missionaries have evacuated from the Japanese empire, from Manchuria, and from parts of China under control of the Japanese army. As that impression is not entirely correct I want to take this opportunity of briefly outlining the situation in the east as it affects missionary work, and particularly as it affects the work of the Manchuria Mission.

My wife and I are home, not by the necessities of complete mission evacuation, but because we had arrived at our furlough year. Mr. Reoch and Mr. and Mrs. Davis were carrying on when I left Manchuria on the 25th of January, and, in common with about eighty men and women of the Scotch and Irish Presbyterian Missions, intended to remain as long as it was possible.

Although it is not correct that missionaries have all evacuated, there is no contesting the fact that the missionary situation in these regions is full of difficulty and not without danger.

The factors affecting the missions are of two kinds. First are those which come from recent changes in the structure of government in Japan.

Since July 1940 the form of government has become even more strongly centralized. There has been an effort in Japan to construct a united Japanese church with a constitution approved by the government, and with one head to act for the church vis-à-vis the government. This church was to have no foreign funds and no foreign control. In Manchuria the situation has not gone so far, but there have been many indications that it is moving in the same direction, and there has been an increasing weight of official control in every phase of church life.

The factors of the second kind have been those coming from the international situation. In October, and November, 1940, American and British nationals were strongly urged by their respective consular authorities to evacuate at the earliest possible moment.

These two sets of factors made the situation of the missionaries extremely difficult. Some felt that it was their duty to obey the orders of their governments and leave at once. At the other extreme were those who felt that they were on the mission field only as witnesses of Christ and should not leave this witness because of the tensions of international politics. Then there were those who left because they felt that this was a suitable time to end their service as a mission and turn the full responsibility over to the national church. There were those who left because they felt that their continued presence as suspected foreigners was more of an embarrassment and danger than it was a help to their national colleagues. In all missions, mothers with small children, people in poor health, missionaries nearing retirement, and those approaching furlough were early to leave, because no one questioned that the situation was uncertain and fraught with danger.

This unusually large number of missionaries are home not because they were put out by the Japanese government, nor because they were ordered out by their own governments, nor because they were afraid for themselves. They have left their work because it seemed wisest, under the particular local circumstances, to withdraw permanently, or temporarily, for the good of the church itself. And although they left with sorrow, they know that through whatever lies ahead there is a church to carry on, and the witness will not fail.

In our Manchurian field there is a Christian community of some 4,000 people in 52 churches, large and small. If conditions should force the withdrawal of the remaining missionaries arrangements have been made for the church to carry on without them. The continued work of the church depends on two things, under the Spirit of God—first, on a structure of organization strong enough to bear the ordinary burdens put upon it, and to stand the stress of persecution and unusual times; second, on Christian individuals so filled with the knowledge and spirit of God that they can walk steadily and courageously along a road of difficulty and danger that may end in death. Our Manchurian church is human and it will have its weaknesses and failings and compromises, but I am convinced that it will

continue to give a true witness, for God has prepared him a church, and God has prepared him people.

The partial evacuation of missionaries from certain areas of the East in the years 1940 and 1941 is not the end of Christian witness in those areas, but only another important step, in many, which together constitute the church's beginning.

Among the Women in Manchuria

BY MRS. ALLAN REOCH

THE work of the Canadian Presbyterian Mission in Manchuria was begun by Dr. Goforth in 1927. I went there in 1931 and I remember how impressed I was with the progress that had been made in that time. Our work in that field has always been evangelistic and I have been most interested in the evangelization of the women.

Mrs. Davis has been in charge of the women's work in the north end of the field and with her Biblewomen has held classes in nearly every station. When Mr. and Mrs. Davis were moving into their home in Taonan they invited the women from the local church and Christians from the country to a week's meetings in their compound. It was a Christian house-warming and, ever since, the women of the district have felt very welcome in the Taonan church and in the mission compound. Perhaps this is one reason why the Taonan church has always been so flourishing and why it has always had a very spiritual atmosphere. Taonan was the first of our churches to elect deaconesses.

Another form of ministry amongst the women was a two-months' Bible Class every year for the untrained Biblewomen. One outcome of these classes was that many fine young girls, after completing our course, went at their own expense to Bible College and became fully trained workers, witnessing for the Lord in outlying churches.

Dr. Goforth used to say that, if you won the grandmother to Christ, so great is her influence in the house you would soon have the whole family. Therefore, when we did personal work in the home, we directed our main preaching to her. It was courtesy to do so and it also made it easier for the younger women to listen and to become Christians. Often these elderly women allow their daughters-in-law to do all the work and they do nothing, but some years ago the Biblewoman at Tungliao was able to attend the Bible Class in Taonan, although she had a large family, because her mother-in-law offered to look after the home in her absence. She said this was her opportunity to serve the Lord.

There is an old lady in Szepingkai who has always been ready to lead our Biblewomen to new homes. She is not well now, but formerly she seemed to have tireless energy leading us to places we might not otherwise

enter and usually doing most of the preaching herself and most effectively, too.

For some little time it has not been easy for missionaries to go away from the main centres, but as long as there are spirit-filled Biblewomen in the churches and Christian women in the homes there will be witnesses for Christ in Manchuria and little children at an early age will be taught to know Him and to love Him.

Leaving the Field

BY MRS. LANGDON W. GEHMAN

FOLLOWING immediately upon the addition to our foreign community of one more member, John Allan Reoch, came word of the American evacuation and the same week advice from our Consul to leave Manchukuo. A council meeting was called and after careful consideration and prayer it was decided that Mrs. Johnson and her children and Miss Gibbs should leave as soon as possible and that Mrs. Reoch and I should go when the baby could travel.

Then followed busy days and mixed reactions; there was joy at the thought of seeing loved ones so soon, regret, deep regret, at the thought of leaving Chinese friends and a young church to face dangerous days, and, as the time grew shorter, unwillingness to leave. Mr. Reoch and Mr. Johnson were thoroughly occupied, attending Presbytery and trying to secure bookings for us. The members of Presbytery seemed undaunted at the thought of the added responsibility that might shortly be theirs, should foreign support have to be cut off. A beautiful silver shield was presented by the members of the Presbytery to John Allan and in return, as is the custom, Mr. Reoch invited them to a feast in honour of his son. Women of the church came to see the baby and wish us bon voyage.

When trunks were packed and the house was closed, I decided to see more of missionary effort in Manchuria. A day was spent in Harbin, where I heard of five little groups gathering for worship in widely distributed homes, the nucleus of a new mission opened by the Independent Presbyterian Church of America, so far undisturbed. Next came a visit to Taonan, where Mr. and Mrs. Davis are stationed, the home of one of our most promising churches—a city so dusty the Japanese do not care to live in it. While there, I had the privilege of fellowship with our Christians.



Mrs. Langdon Gehman

I spoke to the Sunday Schools—I wish you could have seen them, so bright and eager to learn more of their Saviour—and I met and talked with one of our evangelists to the Mongols. Then came a visit with some Church of Scotland friends in Liaoyang, and home again for last-minute packing and farewell visits to Chinese friends.

Mr. Reoch's Japanese teacher had promised a private car to take us to the station. Six minutes to train time and still no car! Too late to call droskis, too late to call rickshaws, we thought we had missed our train when the car drew up. Out of breath but on the train, we had time for a few words with Chinese friends gathered there. Their parting words were, "Come back", and "Pray for us. We'll pray for your safety on the water."

Should we see them again and would they, each one of them a potential evangelist, be able to carry on? I thought of Bibles well worn and side-lined—not underlined. I thought of young churches Mr. Davis had pointed out to me on our way to Taonan and how the congregations were growing in fellowship and in numbers. I thought of Christians I know who are persuading non-Christian neighbours, relatives and others with whom they are in contact, to forsake their family gods and come to the chapel with them in the evenings. And faith answered, Yes, with the help of our prayers, for they are not alone.

A Year in Szepingkai

BY HELENA W. GIBBS

A YEAR in Szepingkai, Manchuria! Our first year! It was with great joy and great anticipation in our hearts that we stepped from the train at Szepingkai on a wet night in September 1939. This town of some 50,000 Chinese was to be our home and here we were to have the great privilege of giving out the Gospel, the "Good Tidings that shall be to all people". A few weeks were spent in the necessary work of preparing a home, but ere long we were settled and ready for work.

Every Wednesday morning a women's class led by the Biblewomen is held in the church and it was at one of these classes that we were introduced to the Chinese Christian women not long after our arrival. Along with language study, which needed most of our time, we planned to visit these women in their homes. Accompanied by the Biblewoman, we spent several days each week visiting, until we had reached almost every home. We were welcomed so cordially and the women and children and sometimes the neighbours who would drop in were always ready to listen to or take part in the reading of God's Word, the singing of Gospel choruses, the Bible messages and prayer. Some of the women were following a simple Bible study course in the form of questions and answers and memorizing portions of Scripture. This was our first visit to these homes; a bond of

friendship was formed with our Chinese sisters and we began to feel at home with them. We would meet them at the Church services, the Chapel meetings, and the women's class, and how pleased they were when we recognized them and could say a word to them!

We were introduced to the Sunday School at Szepeing kai. What a privilege it is to work among the children! We were able to have a share in this work too, helping the Biblewoman with her preparations for Christmas, teaching a class when we were needed and preparing posters for use in the Sunday School service. There was a day or two spent in the church kindergarten with Mrs. Johnson when the teacher was ill, out of which came a very sweet experience. Kindergarten had been dismissed and the children had already set out for their homes when we left the church compound. We had gone scarcely two blocks when we heard crying and, looking around, saw one of our little girls all alone and very much upset at finding herself in the midst of such crowds of people as there are on that particular street. When she saw us the tears ceased and we asked where she lived. Not understanding her answer, we decided to walk along in the direction we had been going, and she without the slightest hesitation joined us. We decided to follow her and as we went along curious glances came our way, the people evidently wondering where we were all going. We followed her until finally she darted across the road and with a smile disappeared through a doorway. We knew she was home. We were almost strangers to her, I was especially, but she trusted us. What a privilege to win these little ones, to lead them to the Saviour who said, "Suffer the little children to come unto me!"



Miss Helena Gibbs,
Manchuria

There are two street chapels in connection with the Szepeing kai Church, one in the east city and one in the west, each in charge of an Evangelist. Every night of the week the chapels are open and any who will may go in to sing and pray and hear the Word of God. I was to work in the west chapel. Monday night was set aside for special singing and every one provided with a book of Gospel choruses. New hymns and old favourites were written out on poster paper and hung at the front. It was surprising how quickly these tunes were picked up, especially when they were all "our" tunes and foreign to the Chinese; but there was a message with them all and that was the reason we loved to sing them. Later on we began three meetings a week with a fifteen-minute song service. And then came the children's meetings. This was a new venture and one which we planned to carry on in another section of the town, had we been able to remain.

Our one desire for this group, most of whom were from Christian homes, was that they should become a Mission Band and help bring the hundreds of other children on the streets of Szepingkai to the Saviour.

Come with me to the city of Taonan. Eleven weeks ago on a bright, frosty Sunday morning Mrs. Davis and I walked into the Taonan church compound at ten o'clock. Yes, Sunday School was in session. Sixty bright-eyed boys and girls were gathered to study with their teachers the Word of God, the group led by an elder and his wife; while in the church the adult Sunday School was also in session. Eleven o'clock was the hour for morning worship. Yes, Chinese in the heart of Manchuria, led by their Chinese pastor, were lifting their voices in praise and prayer to our God and their God and Saviour, Jesus Christ. At the close of the service a young man stepped out from the back of the church and came forward. Abel Chang, evangelist, had just returned from a journey, a perilous journey that had taken him a hundred *li* to the north west. With beaming face he recounted what great things God had been doing in the young churches, those that the mother church in Taonan had under her care. Two young women were missing from the services that day. One morning a week before, a farmer arrived with his farm cart at the church compound. "I have come to ask if the Biblewomen might come to our village to teach us the Word of God," he said.

Taonan Church—a light in the darkness, a light whose beams are reaching far, and this light only one of many. Truly our joy is full. The Light has shined and the lights are still shining. Pray for them.

Then on the morning of November 29th, 1940, I stood on the deck of a steamer watching the shores of the land of Manchuria gradually fading out of sight. Sadness filled my heart as I saw the sea separate us from the land that for two years had been our home. Yes, I was leaving behind friends, Chinese friends, old women, young women, children, who had taken us into their homes and their hearts. But was not this a cause for joy as well as sadness?

God, by His Holy Spirit, has called out a people for His name in Manchuria. Hundreds who once walked in darkness, without God and without hope in the world, to-day walk in the Light of the knowledge of the Gospel. The seed has been sown and God has rewarded us with a plentiful harvest.

What a privilege to spend even one year among the Chinese! God has done great things for us whereof we are glad. Let us remember with thanksgiving and intercession those whom the Lord has given us in Manchuria.

Wherever a kind hand of pity falls soft on a wound or a woe;
Wherever a peace or a pardon springs up to o'ermaster a foe;
Wherever a tender heart's mercy outreaches to succour a need;
Wherever springs healing for wounding, the Master is risen indeed.

—Mary Lowe Dickinson.

Early Days in North Formosa

BY MRS. WILLIAM GAULD

DR. FRASER, the first medical missionary to North Formosa, had left before we arrived in 1892. He had organized the Mackay Hospital in Tamsui and had done a splendid work there.

When we arrived, the hospital had, as its doctor, a very fine Scotsman, Dr. Rennie. He was employed by the foreign community but was happy to work in the mission hospital. He co-operated in every possible way with our mission work. Dr. Mackay took his theological students to the hospital for the noon hour to see and absorb as much of Dr. Rennie's medical routine as possible in so short a time. Thus, when these men went out to their various churches, they were able to help many sufferers who would otherwise have been without any medical aid whatever.

In 1895 the Japanese took over the island. Several of the students who with the help of Dr. Mackay had learned all the medicine they knew from Dr. Rennie were, after examination, granted licenses to practise medicine. The contrast between then and now, with the modern medical college which is a part of the University in Taihoku and turns out well-equipped medical men each year, is very striking. Dr. Rennie was followed by a succession of community doctors who did only out-patient work.

The second missionary doctor, Dr. J. Y. Ferguson, is to-day lovingly remembered by many for his good work, his kindness, and his interest in the people and the church. Before he even had the language, he had a daily out-patient clinic. As soon as he had enough of the language, the hospital was re-opened. It proved quite inadequate for the amount of work to be done. Thus the present Mackay Memorial Hospital in Taihoku came into being. It was opened shortly before Dr. Ferguson went home on his first furlough. Dr. Gray, in spite of being handicapped by lack of language, carried on very ably in Dr. Ferguson's absence.

Miss Elliott, the first missionary nurse to North Formosa, arrived before the hospital was opened. She gave many years of faithful service there.

When Dr. Ferguson returned, Dr. Gray opened a clinic on the east coast, in Gilan. He is still remembered there as the white-coated angel. Unfortunately he had to give up the work because of ill-health. Dr. Ferguson, too, after a serious illness, resigned at the end of his second term.



Mrs. William Gould,
Formosa

The hospital remained closed until Dr. Gushue-Taylor re-opened it in 1925. Since then it has been, and still is, a vital part of the mission work in North Formosa.

Occasionally, as I have been in the present Mackay Memorial Hospital with its white tiled examining rooms, up-to-date operating rooms and X-ray, rows of Fowler beds in well-lighted wards, nurses in trim uniforms, I have gone back in memory to the days when I used to visit and give some help in the old hospital, with its small rooms and inadequate equipment. There was no X-ray. There were no nurses. Relatives cared for the patients. Yet the work done was more than adequate. Suffering was relieved then as now. Patients were shown a new way of life that gladdened their hearts and helped lay the foundation for the present church.

I remember, too, the days when the hospital was closed. The sick and suffering came seeking aid. We did what we could, untrained as we were. The community doctor in Taihoku gave his services very graciously, but he came only twice a week. The sick came at all times. One case in particular comes to mind—a woman with dreadful sores who always managed to miss the doctor, although she came daily for six weeks. We gave her food and cleansed her wounds. When she did not appear for several days, I told the cook to inquire for her. He returned with the word that she was dead and buried, that she had been an outcaste—a leper. He was sure that I must have contracted the disease. That was forty years ago.

Another was also a woman with sores, though not a leper. She came every day for months. By the time her sores had healed, she was a regular attendant at church and had found a new life in Jesus. She began at once to tell others of her new-found joy. Later, after a course in the Women's School, she became a Biblewoman and in season and out of season preached Christ until her death a few years ago.

One could go on indefinitely telling stories of people helped; but, while living it brought untold satisfaction, telling it becomes just repetition.

Our thoughts and prayers are with the people who are having to carry on the work in these most trying times. We pray that they may be kept steadfast in the faith and that the church in Formosa may continue to be a great blessing to many.



The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too—
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here! . . .
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!"

—Robert Browning.

Raku-San-En (Happy Mount Leprosy Colony), Tansui-gun, Formosa, Japan

News Letter No. 15, March 1941

Dear Friend:

THE year 1940 was celebrated in Japan the twenty-six hundredth anniversary of the foundation of the Empire. It was a year of critical days and events all the repercussions of which have not yet come to a conclusion. In October the American and British Governments advised their citizens to leave Formosa. All Protestant missionaries left the island before the end of the year. This meant that Happy Mount Leprosy Colony was no longer under our immediate control. The following report written in a land far distant from the Colony, its inmates and problems, must of necessity be of a general nature.

At the beginning of the year Japan had already been embroiled in China for two and one-half years, and many were the effects felt upon the daily life in any medical institution. Medical and general supplies were more and more difficult to obtain, and even foods such as rice, milk, meat and fat were restricted. Still the patients in the Colony did not feel the full effects of these restrictions as did the outside public. The staff did all they could to supplement deficiency; and the patients by their work in the gardens added much to their larder.

The various activities of the Colony were carried out as in former years. Regular services were held each Sunday and Wednesday. At the beginning of each day's work, at regular roll-call, a short service was held consisting of Scripture reading, a hymn and prayer, usually accompanied by a few words of exhortation and comfort. These services were much appreciated and the daily directing of our thoughts to higher things tended to keep before us all the essential end of our co-operative enterprise. At each morning's gathering before they separated each patient and most members of the staff received into their mouths a ration of cod liver oil! This they were induced to receive willingly after explanations oft repeated of the vitamin value in the oil.

From the very start of the Colony there was a tendency in the Island which led to patients with leprosy being directed to the Government Leprosy Hospital rather than to our Colony, and in publications emanating from the former hospital the emphasis was laid on their own institution, all of which tended to keep our Colony population down. During the year our numbers hovered around fifty, and at the end there were fifty-one inmates in residence who were contented to be with us though at all times free to migrate to the other institutions.

The Colony was honoured by gifts of money from the Imperial Household Department; also in November intimation was received of a gracious gift of five thousand yen from Her Majesty the Empress Dowager of

Japan, to be paid one thousand yen each year. This is the third occasion on which the Colony has been honoured by such a gift since the first in 1930. The Government of Formosa continued its annual subsidy of over three thousand yen towards support.

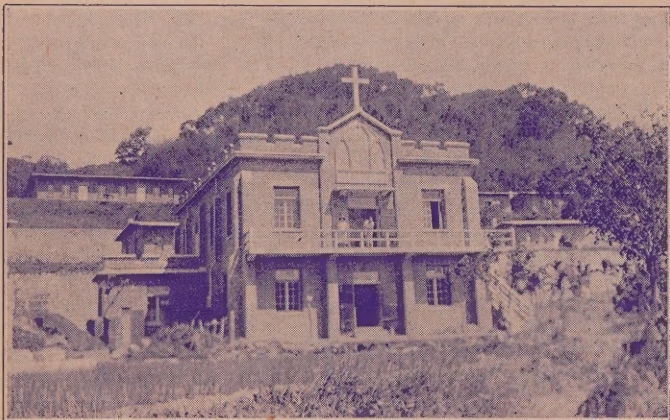
The Mission to Lepers, America, Canada, and London, as in former years continued their generous support. The General Board of Missions of the Presbyterian Church in Canada continued support of my wife and myself as their missionaries in their contribution to the work. In addition, from friends far and near gifts in money and kind were received. Of these two deserve special mention: Mrs. Gauld, for over forty-five years a missionary in Formosa, sent from Canada fifty-five pairs of shoes for the patients, which were most thankfully received. Towards the end of the year, in the midst of the acute international tension, Mrs. Archer, the wife of the British Consul, drove herself over in her car with gifts for each patient. She wished to do this before we left the Colony. Not only did Mrs. Archer knit and prepare these gift packages, but she personally went and presented them to the patients in the church, going to cottages to present them to patients too ill to come out. I told them that Mrs. Archer was the local representative of our beloved Queen Elizabeth and her action represented what we should like them to feel was the attitude of our country to them in their distress. I have seen few more beautiful acts of Christian charity. To all our many friends our heartfelt thanks are once more offered in the Name of the Great Friend of the lepers.

In News Letter No. 14, February 1940, was the following paragraph: "Our aim is to maintain and hand on to our Christian successors an institution devoted to service on behalf of suffering men, women and children, to the glory of God, bearing witness to the principles and practice of Christianity." At the time these words were written there was hovering over us the cloud of possibility that we might not be in Formosa to write the next annual report. Unfortunately, in the midst of this insane war and rumours of war, it was felt by our people at home that evacuation of British and American nationals was essential. Before leaving in November we had several meetings of the Board of Managers to provide for the future. The Board consisted of twelve members, eight Japanese citizens and four foreign missionaries. The resignation of all missionaries was placed before the Board, but as they could not find a doctor qualified to take the post of director, they asked that my name be allowed to remain as previously; so that the Board now consists of eleven Japanese citizens and one foreign missionary. Of those eleven three were doctors and the others ministers, a Y.M.C.A. secretary, and business men. A committee was appointed of three doctors and one minister to arrange for the medical care of the patients.

It was essential that a doctor be found to reside at the Colony. At the date of writing I do not know whether or not such a man has been secured. This situation is a precarious one for the future of the Colony. We pray that a suitable Japanese doctor may be forthcoming.

The Colony accounts were checked over by the incoming treasurer and another member of the Board, and provision was made for a credit balance to help tide the Colony over the year 1941, in the anticipation that the various subsidies and gifts referred to in this report would be forthcoming as in former year.

The Colony was founded on the basis of the command of our Lord as recorded in Matthew's Gospel, chapter ten, verses five to eight. Protestant Christianity was introduced into Formosa by the Presbyterian Church of England in 1865 and the Presbyterian Church in Canada in 1872. We have the faith to believe that, after these seventy-five years of Christian teaching and witness in the Island, there will be found in that land those followers of our Lord who will continue to bear witness to His Life and teaching.



The Church, Happy Mount Leprosy Colony, Formosa

To help perpetuate a physical evidence of witness to the Gospel of Jesus Christ in this Colony, in addition to the erection on top of the church of the Cross in reinforced concrete, we built into the structure the following marble mural tablets:

One in front of the Administrative Block, in which the opening phrase is: "Erected in the service of humanity to the Glory of God."

Another on the south wall of the church reads: "Erected to the Glory of God and to commemorate the gift of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada. St. Luke, Chapter seven, verse five, 'For he loveth our nation, and he hath built us a synagogue.' Psalm 122, verse one, 'I was glad when they said unto me, Let us go into the house of the Lord.'"

The third is on the wall of the office of the Director and reads thus: "In memory of the late Widow An and others who have donated five hundred yen and under and of the men and women workers who have assisted in the building of this Colony. New Testament, Holy Bible, Gospel according to St. Mark, Chapter 12, verses 41-44."

In explanation of the third mural tablet—Widow An, one time Biblewoman of the Women's Missionary Society, was receiving a pension of seven yen per month. On three occasions she presented one yen for the building and support of the Colony and insisted on her gift being received when we insisted that she could ill afford to make it. Shortly before her death I had the pleasure of conducting her around the Colony. She was one of the triumphs of the Cross in Formosa.

It will be of interest here to relate that the Government Leprosy Hospital built seven miles outside of Taihoku City on a site chosen by us for our Colony, among its seven hundred in-patients has one hundred Christians among whom regular Christian work is carried on. This work is being done in part by Mrs. Koa, supported by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, and by a man evangelist partly supported by a grant from the American Mission to Lepers and partly by the North Formosan Presbyterian Church.

On November 24th we presented to four members of the Colony staff certificates and vases in recognition of years of faithful service. Pastor Keh and two of the men workers have been with the Colony since its beginning in 1931. At this meeting also each patient and member of staff was presented with parting gifts and photographs.

My wife and I left Formosa on November 30th and arrived in Canada on January 15th. We are at present located at 265 High Park Avenue, Toronto. I am for the time being engaged in post-graduate work in Toronto in preparation for whatever work one may be guided to do in the future.

For the work of the Happy Mount Leprosy Colony, as well as for the Christian enterprise in Formosa, during these times of change and crises we ask the prayers of God's people.

Once more thanking you one and all for ourselves and our patients, and with every good wish for God's richest blessing on you each and all.

Very sincerely yours,

G. Gushue-Taylor.

P.S.—A letter has just been received from Formosa saying that a Formosan doctor has offered his services to Happy Mount Leprosy Colony to carry on the duties of Superintendent of the Colony for a period of two years. For this good news we give our most humble thanks to our Heavenly Father.

—G. G.T.

Prayer

OUR loving Heavenly Father, we would come before Thee at this Easter season in deep humility, when we consider the greatness of Thy sacrifice in sending Thine only Son into the world of sin that we, through Him, might be saved. We praise Thee for Thy goodness to us. Wilt Thou manifest Thyself to us at this time, in a special way, so that we may once more realize how very much we owe to His life and death? We would ask Thee to stir our hearts and minds, so that we may re-dedicate our lives to the spreading of the Gospel of Jesus Christ. Make us to know that in Thee alone is there strength and power and that of ourselves we can do nothing. May we live so close to Thee that to all with whom we come in contact our lives will bear testimony to our fellowship. Give us the listening ear, O God, so that we may shut out the sounds of the busy world around us and hear Thy voice in daily communion.

We pray for all our workers everywhere. May they be blessed with physical strength so that they can undertake all their duties; grant them courage to uphold them in all dangers and an unfaltering faith in Thee and Thine omnipotence. Comfort and sustain them through all their days.

Be very near at this time, O Father, to all in authority throughout this troubled world; may they have great wisdom and understanding so that through their efforts peace may once more reign over all the earth. Guard from all harm our King and Queen and all members of the Royal family; watch over all members of our fighting forces, our soldiers, sailors, and airmen, and our doctors and nurses and all those whose duty takes them into the danger zones.

We thank Thee, our Father, for all the gifts of Thy bounty. Pardon all our sins, grant us grace to follow in the steps of the Master. And to Thee be all the power and the glory now and for evermore. Amen.

O Risen Christ, enable us
To find in that appointed way
Of Love, and Cross, and death of self
The secret of Thy Joy to-day.

—Catherine Culnan.

Akin to the Roman Centurion

BY THE REV. GEORGE P. LITTLEWOOD, MANCHURIA

Reprinted from *Other Lands*, January 1941

TO this telephone message, "Next week I'm leaving my present position for a distant appointment, and I should be glad to spend my last Sunday with you, and will take service in church if you like"—to such a message it was difficult to say "So sorry" and "We shall be delighted" in the same breath. But, though words cannot synchronize, thoughts may, and those were the two thoughts that leapt together in our minds.

In these days of doubts and suspicions of the foreigners' connection with the Church in Manchuria, it was positively thrilling to have the chief Japanese official of our country telephone saying he would like to spend his last Sunday with us and preach.

He drove up in his car, striped trousers and morning coat, with his family and interpreter, a few minutes before the church bell stopped, and stepped out with his Japanese Bible and hymn book under his arm.

With his book open at 243 and ours at 17, we sang together, "Our God, our help in ages past." His Bible was equally unintelligible to us, but our local pastor read for him the passage, "Ye are the light of the world." With this as his text he then spoke for forty minutes with great vigour on "the type of Christian the present world needs". Most interpreted sermons suffer in the process, and this was no exception; but had there been no interpreter at all, just to see and hear this man of forty, serious and fervent to the finger tips, speak in his own language would have been an immense inspiration. He finished with prayer in Japanese, and though not more than one or two in the audience understood, not a member of that congregation of three hundred but felt that he had got beyond all national barriers and was in touch with God.

We sang again, "Work for the night is coming," and the congregation dispersed to tell their neighbours and friends that they had heard, what most of them did not believe existed, a Christian Japanese official preach.

The party came to the manse for lunch. As men will, when wives are away, the missionary had invited more people than the table would accommodate, and moreover told the Chinese cook the wrong number of guests, so that when we came to sit down, one guest found himself without a place. Ordinarily, a *faux pas* of this kind would have caused serious embarrassment, but such was the genuine Christian atmosphere and the one-family feeling—though three nationalities—that it only served to bring our hearts as well as our chairs nearer together in a hearty laugh.

When this man came to our town less than a year ago, the large staff of the County Administration offices soon realized that it was a

real Christian who had taken over the reins, and that it was possible for an official to be a Christian at the same time.

We are much the poorer for his going, but perhaps a more needy place will benefit. Oh, if only—but there! The Censor!

Among the Younger Churches

7. ORIGINAL RULINGS

BY THE REV. WILFRED F. BUTCHER, B.A.

IN a province of Southern China, South Fukien, there is an interesting example of the growth, and adaptation to its own environment, of a younger church.

In the decade between 1840 and 1850 missionaries of the Reformed Church in America, the London Missionary Society, and the Presbyterian Church of England arrived there and began to work. They found that their doctrinal conceptions were the same, and that they held fairly similar views of church government. This made co-operation very easy, and the Chinese Christians were not conscious of the fact that their missionaries had different church backgrounds.

From the very beginning, however, the missionaries realized that the Chinese Church of the future would be more virile and effective and belong more to the land and the people if its traditions and customs were not imposed from those of America and Britain, but allowed to grow naturally from the faith and the circumstances of the Christian community. They therefore worked together toward these aims, so that the effect was of one mission.

When, in 1856, there were enough converts in the city of Amoy to justify the formation of a congregation, the missionaries and the baptized converts met together, prepared a roll of recognized members, elected elders and deacons, and so constituted a church.

By 1862 a number of such local churches had been organized. The missionaries explained the function of the Presbytery in the English Church and the "classis" in the Reformed Church in America. The elders of the various churches then met, discussed their own situation and the custom of which they had heard, and formed their own court, a "great elders' meeting", in which the missionaries joined with the Chinese elders in all discussions and actions. At the first "great elders' meeting" two men who had been nominated by their own churches were examined, ordained, and installed as ministers.

The young church had no equivalent of our "Book of Forms". Minutes were carefully kept and, when guidance as to procedure was needed, the courts were governed by their own precedents; or they decided, if precedents were lacking, how they should act. Often the foreign missionaries dropped suggestions, but they were careful not to impose the customs of older churches.

When the church was about fifty years old a young missionary, for his own interest and information, read through the records of the various church courts and compiled a handbook based on their decisions. A Chinese minister, recognizing the value and importance of such a volume, brought it to the attention of the Synod, which approved it. Thus the Church of South Fukien obtained its first book of church order, composed entirely of its own legislation.

It was shortly before this, when the two "great elders' meetings" were being formed into a Synod, that the need was felt for some statement of faith, some simple creed. The Chinese ministers themselves, with the missionaries only assisting, drafted their own statement of belief, no translation or adaptation of older creeds, but a very brief, original summary, really only a slight expansion of what is known as the Apostles' Creed.

War may rage over China, buildings be demolished, populations move, missionaries leave, and organizations be reduced to chaos and confusion; but we need have no fear for a Christian community with such a background. This church has become Chinese. It was well established in China when most of our own country was still at the missionary stage of development, drawing its ministers and customs from older lands. The church in South Fukien is senior in many respects to the church in Canada.

Deaconess Work in Western Cities

IN Regina Miss Helen Ross devotes much of her time to work in the Eastview district, where, it is reported, seventy-five families are associated with the Sabbath School. In 1940, for the ten months from September to June, there was an average attendance of 106—12 teachers and 94 scholars, 25 of whom won awards for regular attendance. "The Women's Guild", the secretary reports, "contributed generously, thus helping to make possible the picnic and the Christmas concert. . . . To this most loyal and energetic group of women the Sabbath School, and First Church, owe much." The Guild also contributed to the funds of the Women's Missionary Society. The Eastview girls' group, under Miss Ross, carried on mission study and sent money to the Presbyterial Treasurer. "Seven members of one of the senior classes of girls undertook to see what contribution they could make to the missionary offerings. Each started with ten cents, and at the end of five weeks brought in \$2.75, or very nearly four times the original investment. This they accomplished by making candy, cookies, mitts, and other articles which were sold." Altogether, since 1930, 262 families have been associated with the Sabbath School, and in that time the number of scholars enrolled has more than doubled, and the number of teachers almost trebled. The School has paid for all supplies during the eleven years and met all running expenses except the rent.

Miss Ross writes: "Eastview lost a good friend in the person of Mrs. Walter Martin, the widow of one of the first superintendents. She also took a great interest in the Chinese work in Saskatchewan and travelled with her husband all over the province visiting the Chinese families. At present your deaconess is doing this work in the absence of Mrs. Farley, who had taken over the work a few years ago.

"The relief work was not quite so heavy as in former years. Saskatchewan had a fairly good crop, although some parts were dried out again. Many people keep writing for clothing to the 'Western Relief' and the Post Office sends the letters to me. Twenty bales or cartons were received, weighing about seven hundred and fifty pounds. Sixteen bundles were sent out of the city. The remainder was used among the needy families in Regina. At Christmas time twenty-six hampers of food, toys, and clothing were sent to homes where Christmas would not have brought much joy. A woman from Eastview said her daughter was at one home when the Christmas hamper was opened. The children went into such raptures over the presents that the mother 'filled up' and had to leave the room several times. It is doubtful if these children would have received anything for Christmas."

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- From Miss Frieda Matthews of Edmonton:

WE had our annual Christmas concert at Beverly and the presents from the missionary bales were greatly appreciated by the youngsters. The members of our Beverly Ladies' Aid are very faithful even though our group is not large. One day in February we hired a stall at the market and sold coffee, wieners, and home cooking. Then in the fall we began knitting a rug which we hope to finish this month and will then put it up for sale.

Last summer was exceptionally busy, beginning of course with the Peace River trip, which has already been reported. As soon as I returned from the north I began planning and preparing for the Vacation Bible School which I directed for two weeks in First Church. Immediately following the School I had two camps, the first one at Edmonton Beach about thirty miles west of Edmonton and the second one, a C.G.I.T. camp at Fallis, fifty miles west of the city. That meant that my holidays were delayed and it was the middle of September before I returned to begin the fall work. Profiting from last year's experience, I have decided that it is wise to be here when the groups are being reorganized in September; if not, it is October before any very effective work can be done.

For five weeks last winter I gave a series of lectures in the Leadership Training Course for all the Presbyterian Young People's Societies in the city. These groups hold their weekly meetings immediately after the Sabbath evening service and by attending the different churches I manage to keep in touch with the young people's work. Several times I was asked to address their groups and in that way I sought to serve them.

For some time before Christmas I helped on a Christmas Cheer committee and through their efforts many unfortunate families were given a merrier Christmas than they would otherwise have had. Many boxes of clothing were distributed both in the city and to families living in outlying districts.

And now we are well on into another year which promises to bring with it many channels of service. Just now my extra moments are spent in preparing a series of Bible studies for the C.G.I.T. Leaders' Council and also a six-weeks' study of "Goforth of China" for one of the Young People's groups.

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— *From Miss Mabel Booth of Saskatoon:*

MISSION Band is one place where one finds continued interest. This year our five Mission Bands in Saskatoon have been carried on very acceptably. I am responsible for Pleasant Hill Mission Band where one finds no difficulty in interesting the children in the most interesting stories in the Study Book provided for our use and hand work, which is sent to boys and girls in the northern part of Saskatchewan. We have been able to secure a leader for Mayfair Mission Band who with a little assistance is able to direct the work of the Mission Band in a splendid way. Thornton, St. Andrew's, and Parkview Mission Bands under able leadership are making a fine contribution to the Women's Missionary Society work, as we find graduates of our Bands active in our three Guild groups.

On looking back over the past year one can see progress in all the branches of the Girls' Work. A new group of six girls, all graduates of Mayfair Mission Band, was organized in the fall, meeting each Thursday at 4.30. In the cold weather it is necessary to meet in the homes but later we shall be able to meet in the church. The group at Parkview has been reorganized to include only girls from 12 to 17, which has proved a very satisfactory arrangement. In January because of the number wishing to attend the Guild at St. Andrew's a Junior group was formed and a new leader appointed. In September one leader found it necessary to resign but we were able to secure another leader for the intermediate group. At the present time we have three groups and three leaders. I meet with the leaders once a month to discuss the work of the Guild. These meetings have helped to make the work of the Guild more satisfactory and gives me the opportunity to be of more assistance to the leaders. *Tales from India* proved very interesting and instructive. As far as possible the Guild tried to live up to their obligation, suggested by Miss Tennant, of five cents per month per member, with the result that our missionary offering rose from \$8.00 for 1939 to \$15.00 for 1940. One finds no difficulty in promoting missions as all leaders of our girls' groups in Saskatoon are members of a Young Women's Missionary Society.

At the Girls' rally in Parkview Church in the fall, the Presbyterian Girls' Work Secretary presided, assisted in the worship service by the

Parkview Girls' Guild at the opening of the meeting. The Mission Study Book "Christians Everywhere" was presented and the Presbyterial President brought greetings. Miss Louise Reith gave a very interesting message. A social time was enjoyed, with games, singing, and refreshments. The rally was closed with a worship service in the church auditorium led by the leaders of St. Andrew's Guild.

A new Young Women's group has been newly organized at Parkview Church. This new group was organized when the Parkview Guild was re-organized and includes the graduates from the Guild. In the Mary Sherrick Young Women's group keen interest in the work is still found. The "All Canada Study" was taken by the girls themselves and special speakers have given helpful messages. A layette and Christmas gifts suitable for babies and small children were sent to Weirdale Nursing Home, the girls willingly giving several evenings to complete these articles. A very nice letter of thanks was received from Miss Lyons. The Home Helpers out of town have all expressed their thanks for letters received and six have definitely stated they would like to be Home Helpers of our Young Women's Missionary Society. Letters from Home Helpers are read at the meetings.

We should like to thank the Women's Missionary Society for Miss Whatling's visit in the fall. We all felt greatly blessed for meeting her and hearing her wonderful message. Wherever she spoke, both children and adults were thrilled by her enthusiasm and in turn were more enthusiastic about the missionary cause. Her visit will long be remembered in this part of the country.

Accept our thanks, too, for your support in our camp work and your generous financial contribution to our camps.

I wish to thank the Women's Missionary Society for the opportunity I have of working in Saskatoon. We have missed the presence of the late Rev. W. G. Brown in all branches of the work, but his influence still lives in St. Andrew's congregation.

Missionary Myopia

PERHAPS this title should have been "Spiritual Myopia": for it is not in missionary affairs alone that we have a tendency to be near-sighted. The work of the whole Church, at home and abroad, suffers many times from lack of vision on the part of its members. But this short-sightedness shows most plainly when it comes to that side of the work where a large vision is indispensable, because the object to be looked at is itself far away. We may build a church short-sightedly, and have it too small; but we can build an addition to it. We may narrow our local work, but the chances are that we shall quickly find it out, and still have a chance to enlarge. But if we plan mission work without a wide sweep of vision, there is nothing to tell us of our mistake except those far voices calling from the field, which we so easily fail to hear. Let us be very

practical, and see how missionary short-sightedness may harm our work.

First of all, of course, it is a fatal mistake to set a limit to what we think we are able to accomplish on the mission field. A hand-to-mouth policy there will be sure to involve us in difficulties sooner or later. About the time we think we have a nice little group of converts, just the right size for us to handle, there is liable to come a great mass movement—the windows of heaven opened, and a blessing poured down which we have made no provision to receive. When we are handling the powers of the spiritual world, we cannot predict how far they will carry us. Prayer is a high explosive; there is no estimating just what rocks it will rend, or how far the shock will be felt. There is only one answer to expect from God, and that is, something bigger than we ask. Short-sightedness in mission affairs means unpreparedness, and eventual loss and failure. We must be ready for great things, even if it means harder work and greater sacrifice than we had counted on.

Missionary near-sightedness is shown also in the administration of things at home, to the great detriment of our work. We have got over saying that "it takes a dollar to send a dollar", but we still shudder at what it costs to "run things". A society stints its use of missionary literature, because it is "too expensive"; in consequence, it remains an under-nourished society, never able to do big things because it doesn't know about them. Or it may refuse to send delegates to the annual convention or conference, because "that money would do so much more good if we gave it directly". The result is that less money is actually given in the course of a year than if the society had had a live delegate to come home from convention and explain the objects to be supported.

Members of our local societies, who do not see the larger aspects of our work, are often much disturbed about the cost of administration. Why must we have offices and equipment? Why can't some woman do all this work in her home, in leisure moments? Why must our Boards hold meetings? Can't they do all that by correspondence? Why pay anybody a salary? Shouldn't we all be glad to give our services freely?

It is true that unnecessary extravagance in handling the Lord's money is a crime. But when shall we get a large enough vision to see that we not only save money for the work, but greatly increase our ultimate receipts, by the foresight which orders large editions of literature, employs adequate office help, pays for the use of special talent as it becomes necessary, and does things properly in the first place, instead of using the penny-wise, pound-foolish policy of giving the Lord's work the left-over time and energies of already over-taxed workers, and the corner of somebody's back parlour to crowd it into? Such methods neither honour the Master nor advance His cause. Let us be big enough to see that a large work requires large outlay, but brings far larger returns.

Our short-sightedness is worst of all when it fails to look toward the future, and the workers who are to be. Wherever we limit our work, let

it not be on that side. Let us give our very best to the children who are to be our successors some day. If we cannot see the necessity of this, let us buy some of the "eye-salve" St. John tells us about, and anoint our eyes, that we may see. —Margaret R. Seebach, in *As a Woman Thinketh*.

In China

From a letter in the *Christian News Letter* of December 4th. The writer had just returned to England after five years on the staff of the Union Theological College, Canton, which had to be transferred to the western province of Yunnan.

IN this situation my main impression all through the war is how God redeems and overrules evil, and makes the wrath of man turn to His praise. Suffering, accepted and borne, does redeem. In all sorts of ways the day of intense suffering in China is proving a day of intense opportunity for Christian forward work. In the occupied areas, both missionaries and the Chinese Christian doctors and clergy have done admirable sacrificial service. Their heroism and their witness is having its effect. It is making the hesitant onlooker say that, if in the midst of suffering those who are touched by the spirit of Christ stay to serve when they were free to go, there must be more in this Christian movement than we know.

One thing of abiding worth in the whole situation is the new-found co-operation between different Christian groups. In Canton we had a situation where nothing but faultless co-operation of every available Christian resource could have coped with the need. We had to feed twenty thousand refugees at about a day's notice, with a complete breakdown of every kind of public service. The need drew out the response. We forgot every other difference. We discovered our unity at the place where all our varying faiths became one, the common love of Christ and the common service in His Name toward the destitute. For six months I worked myself as secretary of the international and interdenominational refugee committee; and every Christian group, including those normally furthest apart, worked as a perfect team. The Roman Catholics were especially good. They worked side by side in one team with the larger Reformed Churches, the Salvation Army and small Adventist sects. We federated all relief work under one central committee. Through this committee we had a common policy for all common concerns, such as the purchase and distribution of food and negotiations with the Japanese. For efficiency we delegated subordinate control wherever we could. As one instance, the Salvation Army had complete control of all the running of one refugee camp; this gave them one camp in which they could run services and evangelism after their own customs. Through the urgency of the time and the team work together we all found new friendships with members of other Churches, which will last with us through the rest of our lives. I think of one Salvation Army captain, going out under fire to fetch supplies with a Roman priest, and

coming back and saying he had no idea a Roman priest could be such a grand and loving companion. The Romans on their side, when we later moved our union college to Yunnan, wrote to their church there, saying how much they had valued co-operation with us in Canton and asking their people in Yunnan to give us every facility and help they could if we came their way.

It is a day of immense need and immense opportunity for Christian work in China. I long that the older Churches may rise to the opportunity. After five years in China, I feel that many things need reforming in mission education, policy and strategy. Far too much mission thinking and planning at home is related to the Church overseas as it was fifty years ago, rather than as it is to-day. In particular, a far more specialist type of missionary is wanted, as the younger churches pass from infancy to adolescence, and therefore need more mature teachers. This in turn means new methods of appointment, by which in the Church overseas, as in the Church at home, picked people are selected and placed in picked specialist posts. Far too often, people are holding posts in Universities in China because the mission has a stake in the college rather than because they were people who would have been given such an appointment in America or England. And the opening in the new Chinese Government Universities is as yet almost entirely neglected.

When I say things like this to my Chinese friends in educational work, always they warmly agree. When I say it at home, it is too often regarded as a new and unwelcome view. The fact is that in the world Church and its organization, precisely as in the birth of a new international and political order in the West, a new world is coming to birth. In both fields, a few sentences along this kind of line seem to drive a wedge between those who are thinking in terms of ten or fifty years ago, and those who are thinking in terms of the present and ten years ahead.

April Suggestions

BY MARGARET NESS

SO stimulating did we find **The Church in Action** that we are again featuring these broadcast talks, for we feel that everyone should possess a copy to be read and re-read, and then passed on to a friend. In the first talk Dr. Paton draws attention to the world-wide range of the Christian Church, showing that "the last century and a half have seen the most wide-spread extension of the Church in all its history". In the second talk he states: "The Christian Church must have a life rooted in the local community, and yet it must be a single community all over the world." And he reconciles these two points of view by showing that "they are two sides of the same truth", for the Church is "a home for every human spirit, alien to none, homely and near to all, and also a fellowship uniting men and women across the continents

and across the ages". In the third talk, which he calls "Training Recruits", he dwells on the part education can play in the "total work of the Church", and shows some of the results achieved by Christian workers in training future leaders for the native churches, in helping to stamp out illiteracy, and in introducing improved agricultural methods. In the last talk, he discusses the real reason for missions—evangelism. He points out that these "missionaries of all nations, these multitudes of workers in these growing churches, believe that they are concerned with something even more precious than health or learning—nothing less than the truth of God, the message of Jesus Christ." And so he brings the challenge to us— "If for us Christianity has come to be only the colour of our national tradition, a part of our history and our institutions, we have not heard the voice of Christ." Price, 10 cents.

Another book of special interest is **In the Service of Suffering** (Edinburgh House Press) in which Dr. Chesterman traces the growth of the medical missionary movement and then turns to "visualize all this activity in relation to its environment of church, community and state". Price, 60 cents.

New Every Morning, "the prayer book of the Daily Broadcast Service" of the B.B.C., was first published in 1936 and reprinted in 1940. A very fine collection. Price, 35 cents.

As a number of Mission Band leaders have written us favourably about **Monkey Village**, we are again calling attention to this collection of five stories of India, and are also mentioning the companion volume, **Kites and Dragons**, on China and Japan. Each, 30 cents.

Easter Thank-offering Envelopes, 35 cents for 100, 9 cents for 25.

AUXILIARY PAGE

Miss L. K. Pelton

WELCOME AND WELFARE

OWING to world conditions there have been many changes in our port work—fewer ships have been arriving in our ports, and the passengers have been mainly mothers and children coming here for the duration of the war; these our port worker welcomes, doing all she can to help those in difficulty.

This has lessened the work of the Welcome and Welfare Secretaries, but there is still much to be done. There are new members to be called on and helped to find their places in the church's activities. There are many sick and lonely ones to be visited—the wives and mothers of the men on active service are lonely, and many who have friends and relatives in devastated and occupied countries of Europe. To districts near military camps many of the men's families have moved, and no doubt any Presby-

terians among them would appreciate a friendly visit from a Welcome and Welfare Secretary.

We would suggest that in 1941 we endeavour to report all removals from one place or congregation to another, even from one city congregation to another. It is hard to estimate how many are lost to our Church yearly, just because no one called on them and invited them to the Presbyterian church. To take one of many instances told in Presbyterian reports—One woman moved to a city, and although she was a good worker in her own church, no one especially invited her to a Presbyterian church. She was very lonely. After two years she became very ill, and in the hospital she was visited by one of our visitors; and we learned that our visitor was the first real contact she had had with our church. Can we realize what it might have meant to our church had her name been reported? Then we learn of families moving to a new locality; their names are not reported, no one from our church calls; they drift into another church. Let us try to realize the importance of reporting removals.

The Young Women's Department has a great opportunity for Welcome and Welfare work.

Another suggestion for 1941 is a Welcome and Welfare Secretary in every Auxiliary, for there is always some work to be done. And this year may every Auxiliary member become "welcome and welfare conscious," and lend all possible assistance to the Auxiliary Secretary. —F. Warren.

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Question—If an Auxiliary President is unable to attend the Presbyterian Executive meetings may she send a substitute?

Answer—Not only may she, providing the substitute is elected from the Auxiliary officers, but it is desirable that she should send one.

The Presbyterian Executive is composed of the Presbyterian officers, the Presidents and Leaders of Auxiliaries and groups within the Presbyterian, or their elected substitutes. (See Constitution, page 205, paragraph 19, 1939 annual report). This means that an Auxiliary President, by virtue of her office, or her elected substitute, is a member of the Presbyterian Executive, and that through her the Auxiliary has a voice in Presbyterian Executive affairs. It is only fair then that a President who finds it impossible to attend the Presbyterian Executive meetings should give her Auxiliary an opportunity to elect a substitute in her stead.

It is in the best interests of the Presbyterian and Auxiliary work that all Auxiliaries be represented at Presbyterian Executive meetings because such representation enables Presbyterian officers to be regularly in touch with Auxiliaries. Such representation, also, furnishes Auxiliaries with information from the Presbyterian which is necessary to Auxiliary officers, and usually interesting and helpful to the members.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

LEADERSHIP TRAINING

LEADERSHIP training has always had its place in the programme of the Women's Missionary Society, for in every department and in every branch there must be those who can give leadership, if the work is to go forward. In order that younger members may be prepared to give that leadership there is need for more definite training both for those who are leaders and for prospective leaders. Someone has said, "Leaders are born and not made", but is it not possible to have gifts lying dormant for lack of cultivation? One never knows what gifts one may possess until an effort is made to use them.

There will have arisen in the minds of many leaders the questions: Am I doing all I can for missions? Am I sure I am in the place where I can render the most service? Am I willing to serve wherever there is the largest opportunity for usefulness? Until they have answered these questions, have frankly faced their own responsibilities, they cannot inspire others to face theirs.

It was to help leaders answer questions like these and to help cultivate the art of leadership that the Young Women's Auxiliary Leaders' Fellowship was organized in the larger Presbyterials. It is for the same reason that we suggest that Little Conferences be held in the more scattered Presbyterials. Are you planning to hold a Little Conference this year? Why not ask your Presbyterial Young Women's Secretary to arrange for one? Miss T. Negoro, the Young Women's Travelling Secretary, will help you plan your programme, and give the necessary help to ensure the success of such an undertaking.

Even an ardent enthusiast receives new inspiration in sharing with others the adventure of learning. At such a Conference you will share, too, the inspiration of fellowship with others who have the same interests as you have. You will gain a new vision, and fresh ideas concerning methods and materials for your work. We urge you to start making plans to-day for your 1941 Little Conference. The programme of the first "Little Conference", held in Barrie in May 1939, may be suggestive. The theme was: The Will to Build, and at the afternoon session, after the delegates had been welcomed by the Presbyterial Young Women's Secretary, addresses were given on "Building Worship Services," "Why Study?", and "How We Work". These were followed by an open forum, the session closing with a worship service. At the supper hour there were greetings from the Provincial and Presbyterial Societies, and a talk on "Plans—and All That". After the evening worship service came addresses on "Building a Nation" and "Building a World Christian Community."

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

O Joyous Easter Morning
That saw the Lord of love arise!
O bright and happy morning!
The clouds have left the skies.
The night of grief is ended,
The smiling day has come again,
And Christ has won the victory
For all the sons of men.

Let us think of the many who still do not know about Jesus Christ, and ask Him to make us more ready to spread the knowledge of His love.

In India there lived a boy named Prakasam, who had never heard about God or His Son, Jesus Christ. So he worshipped idols which were ugly, though he often thought that because of the beauty of the world there must be a God of love.

One day as Prakasam walked along a dusty road, he discovered some leaves of a book. It was part of the New Testament. Here he read about Jesus and His Father, God, who was a God of love. Prakasam was very happy as he read these pages. But then he grew sad when he read of Jesus' death. There the story ended, for the other pages of the New Testament were missing. So Prakasam rejoiced that there was a God of love, and prayed to Him instead of to the idols, but he was sorry for the cruel death of Jesus.

Months afterward, Prakasam went to a large city in India and found himself at the entrance of a Christian church. It was Easter Day, though of course he did not know it, and when he ventured timidly into the church he heard the Easter hymn, "Christ the Lord is risen to-day." Then he heard the Easter story read from the New Testament. Great was his happiness when he heard of the risen Christ.

Prayer.—Lord Jesus, be with all Thy messengers everywhere who are telling the glad news of Thy love; show us how we can help them. May the peoples of all lands learn the glorious Easter message, until the whole world together shall praise Thee, the King who livest and reignest in the hearts of men. Amen.

—From *Observing Easter*.

A Stranger also walked that way.
. . . . He kept them company.
Through the troubled twilight of to-day
Emmaus Road has stretched its shining thread,
And still Christ walks beside men on the way,
To hold the light of hope, to break the bread.

—Ida Norton Munson.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear friends in the Mission Bands,

IT is some time since I had the opportunity of sending you greetings, and I should like to wish for you all a very successful year in all your undertakings.

In bringing you a message from the children in Formosa, I should like to tell you of one or two activities that are of interest to those who carry them out and I hope will interest you.

At this time of the year when we feel winter is nearly over, our thoughts turn to spring and, especially, to Easter. The Easter season in Formosa is always a very beautiful one; many kinds of flowers are in bloom—especially the Easter lilies, which grow wild on the hillsides, and we use them for decorating the churches. At one church Easter Sunday is a time when the children of the Sunday School take part in the regular morning service. They sing special Easter carols and recite the passages of Scripture telling about the Resurrection of our Lord Jesus Christ. I think this is a very nice way to celebrate Easter; for as Christmas, when the birth of Christ is celebrated, is a time of rejoicing for the children, so is the time of the Resurrection; it gives them the great message of new and more abundant life in Christ, for they worship not a dead Lord, but One who lives and is the Giver of Life Everlasting.

Another special Sunday is one when great quantities of flowers are brought and placed in front of the church during the service and afterwards taken by the children to some of the hospitals in the city. At other times the children of the Sunday Schools give concerts for patients in the military hospitals and also for those who, because of their disease, have to live in Leprosy Colonies, away from other people.

These are things that give the children in Formosa an opportunity of "doing something for others".

Yours sincerely,

Margaret M. Ramsay.

He that taketh up the burden of the fainting
Lighteneth his own load;

The Almighty will put His arms underneath him,
He shall lean upon the Lord . . .

Blessed is the way of the helpers,
The companions of the Christ.

—H. Van Dyke.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—The Presbyterian annual meeting was held in Knox Church, Calgary. The guest speakers were Mrs. F. W. Allott, a former Provincial President, and Miss E. Walker, deaconess at Rocky Mountain House. The former spoke on prayer, and the latter on the need of a vision of "the World for Christ", as set out in John 3:16. Miss Walker told, too, of her work among the children in junior organizations and Sunday Schools, and of the practical helpfulness of the Supply Department, and the children's joy at the gifts received.

Mrs. G. Rae presided. Mrs. R. L. Freeman led in the worship services, and Mrs. McLagan spoke on prayer, Mrs. Barroll on "Take up Thy Cross and Follow Me", and Mrs. Rodger on Cornelius, the centurion. Mrs. R. S. Gibson brought greetings from the Provincial Society. This was followed by a roll call of the Auxiliary and life members.

The treasurer was happy to report that the allocation had been exceeded, and all other reports told of progress and continued interest. Membership and givings had increased in several instances. The Rev. R. J. Burton of St. Andrew's installed the officers with a most impressive address.

There was a good attendance at the evening session, which was under the auspices of the Young Women's groups. The broadcast, a new feature, represented different fields calling; then outstanding events were given and news of the year. Miss Walker was again the speaker. She gave many requests for prayer.

Red Deer P.S.—About seventy ladies attended a farewell tea on February 9th in the Memorial Church parlours at Rocky Mountain House in honour of Miss Irene McRae, Superintendent of the hospital, who was presented with a case of silver from the ladies of the district.

Edmonton P.S.—More than one hundred delegates attended the Presbyterian annual meeting held in First Church, Edmonton, which concluded with a banquet in the evening. The secretaries' reports were interesting and in many instances showed that marked progress had been made. The speakers were Mrs. R. S. Gibson, of Calgary, Mrs. H. O. T. Burkwall, returned missionary, and Miss F. Matthews, deaconess. The Rev. J. McBeath Miller of First Church installed the officers for the new year. At the end of the afternoon session a memorial service was held for Mrs. A. K. Southen and Mrs. T. Dodds. This service was arranged by Mrs. W. J. Young and Mrs. H. Sykes.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY
VICTORIA P.S.—At the annual meeting of St. Andrew's Auxiliary, Victoria, Mrs. W. Sanders installed the new officers and gave a brief inspirational address on the Gospel of Jesus Christ—its place, its power, and its prospect. Mrs. F. W. Moore contributed "Current Events". The treasurer had forwarded \$725 for the general mission fund during 1940.

Mrs. W. L. Clay, a Provincial Vice-president, was hostess to St. Andrew's Auxiliary and their friends at a silver tea in aid of the funds.

Mrs. Jacobson, who, before she became blind, was a member and a regular attendant at the meetings of the Auxiliary of St. Paul's Church, Victoria, sets a worthy example to many not so afflicted. A capable knitter, she now does only plain knitting and has, in the last few months, completed enough strips to make nearly a dozen afghans, which are sent to China for refugee work. Mrs. Humphries, the Auxiliary visitor and an indefatigable worker, helps to keep Mrs. Jacobson supplied with wool, often buying old knitted garments, unravelling them and preparing the wool for knitting.

All Auxiliaries in this Presbyterial are busy making arrangements for the Provincial meeting which is to be held on the Island this year. Good weather is hoped for so that more delegates from the interior will be able to attend, and sun and spring flowers will help to greet our guests from Toronto.

Westminster P.S.—One of the best meetings of this Presbyterial was held this year in the Fairview Church. Even a heavy downpour of rain did not hinder a record attendance at the morning devotional service, which was peculiarly appropriate for these times—Mrs. McKenzie read from Mark 4: 35-41, Mark 5: 1-10, Luke 8: 35-40, some incidents from the life of our Lord. Some of these might illustrate our Women's Missionary Society work. "With Him were other little ships. We are launching out into the deep, crossing to the other side. We are made up of many little groups, Senior Auxiliaries, Young Women's, Girls', Mission Bands, all looking toward the same end, the World for Christ. Many storms may break upon us, many a cry go up these days, 'Master, carest Thou not?' But He hears; He does care; He will not let the little ships out of His Almighty care."

Reports were excellent and the discussion helpful. About sixty-five remained for the box luncheon, and before the afternoon roll call every seat was occupied, and some chairs had been added. Mrs. Young took her audience for a most interesting and enlightening trip to our mission fields in India. The Rev. F. G. St. Denis, recently appointed to Mount Pleasant Church, gave an interesting address in the evening. Mrs. Murdock, Young Women's Secretary, gave a very good report of the young women's work, and the devotional service was led by the Robertson Young Women's Auxiliary.

The reorganized Auxiliary of St. Paul's, Vancouver, has already made a good start and members are looking forward to increased interest and

helpful meetings. Much good work has been done in the past and they expect to accomplish even more in the future.

The visiting committee of West Point Grey Auxiliary reports eight new Home Helper members during January; the Auxiliary is planning a tea for the Home Helpers early in April when all may get together for mutual benefit.

Reports coming in from the new Associate Society at White Rock are most encouraging; members are enthusiastic and hopeful for future meetings.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—With delegates present from Kenora, Fort Frances, Geraldton, Port Arthur, and Fort William, the twenty-seventh annual meeting of the Presbyterial was held in First Church, Fort William, on February 24th, Mrs. C. LeCocq presiding. The executive met in the forenoon.

Reports were most encouraging, all obligations having been met and the work, particularly that among the young, giving cause for much satisfaction. Miss Stevenson, Girls' Organizations Secretary, reported a small decrease in membership but a substantial increase in givings and in the value of bales sent as supplies. Young Women's groups have increased their membership as well as their givings, the secretary, Mrs. G. Blake, reported. Each group assisted in many phases of church work, studied missions, sent hampers to needy families and gifts to patients in the Sanatorium, and one group purchased a piano for the Sunday School. There was an increase in subscriptions to the *Glad Tidings*. The Mission Bands were given a place on the afternoon's programme and contributed several items that were much appreciated. Banners were presented to the Sunbeam Band of St. Andrew's Church, Fort William, for the highest givings, and to the McKay and Janet Smellie Bands, of Port Arthur, for attendance. Miss Hermanson, who recently returned from Formosa, was the special speaker at both afternoon and evening sessions. The work of missionary societies as reviewed in the reports presented was a real inspiration to her, she said—"It is to these societies that we look to keep alive the divine spark". In her first address Miss Hermanson gave a very interesting sketch of the history of Formosa, and of the conditions under which she worked, and in the evening she told of the arrangements that had been made with the Formosan Christians whereby the work could be carried on until such time as the missionaries may return.

Mrs. LeCocq, in her address, paid tribute to the loyalty of the secretaries who had worked with her so faithfully during the past year. "Women are still willing to put Church first", she said. "If the Church goes down, nothing else matters. When we become impatient, and we so

often do, we must remember that 'God is never in a hurry, but is never too late'." Mrs. LeCocq was re-elected President for 1941. Miss Herman-son installed the officers. Miss Smellie, the Past President, closed the afternoon session with a brief meditation and Mrs. W. B. Gray led in prayer. Representatives of the Young Women's groups conducted the devotional service at the evening session.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE annual meeting of the Ontario Provincial Society, 1941.—Date May 13, 14, 15—Place—First Church, Brockville. Requests for billets must be sent by April 19th to the Secretary of the Billeting Committee, Mrs. George E. Cox, 43 Ormond Street, Brockville.

Members of the Board, including Presbyterial Presidents, wishing their railway tickets in advance will please write to the Railway Secretary, Mrs. J. Hill, 52 Queen Mary Drive, Toronto, not later than April 24th, stating by what railway they wish to travel. Railway Information—Going tickets and certificates issued May 8th to May 14th, inclusive; validated certificates honoured for tickets for return journey up to and including May 19th; special agent to be present on May 14th (morning) to validate certificates.

Change of Secretary—The new Provincial Girls' Organizations Secretary is Mrs. Duncan Allan, 76 Wexford Street S., Hamilton.

Easter Thank-offering Meetings.—Is every Auxiliary of the Ontario Provincial planning to hold an Easter Thank-offering meeting? When one considers the work of our Society, one finds abundant reasons for thanksgiving. This work, however, cannot be carried on without the generous support of our members. It is earnestly hoped, therefore, that the Easter season will be made the occasion of a real Thank-offering for what has been, and is being done, and for the great possibilities for advance in the future.

—E.C.M.

The twenty-seventh annual meeting of Toronto Presbyterial was held in Queen Street East Church, Toronto. Mrs. W. M. Hall, re-elected President, reminded the members that the principles of truth, justice, and freedom on which our whole way of life is based are rooted in our religious faith and practice. "We are," she said, "called upon to fight for nothing less than the defence of spiritual values, without which life is not worth living." Excerpts from other addresses: Rev. Frank Lawson, Campbellville—"Those people who say, Let us first win the war and then attend to the world mission of the Church, are talking sheer nonsense. It is Christian principles that are in the front line; they are not only the things for which we fight, but are also the things by which we fight. Once in many centuries the world becomes plastic. That day is now. If the Church cannot turn the course of history into a new channel now, she will hardly do it in this century."

Mrs. D. Strachan—"Although our missionaries have mostly been withdrawn from Japanese-controlled territory, there is not the slightest need for discouragement; but rather should there be enthusiasm. The churches on the mission fields are so well established and the native leaders so well trained that they will progress in spite of all obstacles." She expressed pride that the Women's Missionary Society could give financial assistance for the publishing of a religious paper for the Ukrainians, many of whom live in isolated districts. "There are so many requests for the extension of Christian work that a great programme is before us," she concluded. Mrs. A. R. McMurrich—"If we can grasp the responsibilities and privileges given us at the present time, this will be a turning point in the whole missionary outlook of our Churches." Mrs. John Williams—"Have we the vision to grasp the opportunities presented to Christian Canadians to make this nation great among nations in missionary service?" Miss Alma Burdick in a stimulating address gave many instances from Formosa of lives that had been transformed by the redeeming power of Christ. The Young Women presented a play, "Soni", written and acted by members of Young Women's groups; a tale of India based upon their study book, it showed the demand of Indians for the Christian message and our unprecedented opportunities for procuring trained workers from some of the orphaned missions. Total amount raised by the Presbyterial for 1940—\$28,000, the value of new supplies, \$9,000.

Glengarry Presbyterial Executive, meeting in St. John's Church, Cornwall, received reports and arranged for the annual meeting to be held there in May. Delegates to the Provincial meeting are Mrs. W. J. McKillican, Moose Creek, and Mrs. A. Clark, Williamstown.

Saugeen Presbyterial's annual meeting was well attended. The financial objective for 1940 was reached, and the Mission Band report showed an advance in givings. A Presbyterial spring rally will be held in Palmerston on May 13th.

Encouraging reports were presented at the annual meeting of Lanark and Renfrew Presbyterial held in Renfrew. The Service of Remembrance included the names of Dr. Margaret O'Hara, LL.D., and of two Honorary Presidents, Mrs. S. G. Lowry and Mrs. C. S. Simpson. Miss Alma Burdick of Formosa was the speaker. Through the kindness of Dr. Stuart Parker, the Rev. L. Fowler presented moving pictures in technicolour of the work of the Church in India.

A missionary's life in Peru was described to the members of First Church, Chatham, by Mrs. Becker, a returned missionary. At Thamesville Mrs. C. A. Watts spoke on the subject of Cheerfulness, quoting Addison's words, "Cheerfulness keeps up a kind of daylight in the mind." Mrs. A. Graham dealt with the results of missionary work, with education, healing, and evangelism. When a guest of the Isabel McConnell Young Women's Auxiliary of Leamington, Miss McConnell

presented the group with a bell and a carved wooden sandwich tray. She received a quilt from the Auxiliary.

The Margaret Larkin C.G.I.T. group of Seaforth, in Huron Presbyterian, raised \$16.25 at a successful Valentine tea, the women of the congregation serving refreshments. Mrs. H. Jack, the Presbyterian President, and Mrs. M. A. Reid, Presbyterian Secretary, were the guests of honour.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY
THE twenty-seventh annual meeting of the Montreal Presbyterian was held on February 4th and 5th in Knox Crescent Church, with Mrs. Charles Johnson presiding. Reports showed a membership of 3,292, givings of \$13,941.78, and supplies valued at \$1,847.43 sent out.

In her address Mrs. Johnson stressed the need for greater interest among the 18-25 age group and for more leaders for Mission Bands and girls' groups. The demands of God must come first in our lives, she said.

Miss Alma Burdick spoke of the church in Formosa, which because of political conditions must now stand alone. As in other parts of the world where Christianity is meeting organized opposition, there is a great spiritual struggle going on in Formosa, and the loyalty and prayers of all Christian people are needed, if it is to succeed.

Mrs. McMurrich, President of the Women's Missionary Society (W.D.), gave an address on "Building for a Better World". Now is the time to lay the foundations, she said, if we are to hope for a better world when peace is restored.

On Tuesday evening the Young Women presented a missionary drama, "Two Masters", dealing with the problem of choosing between the call of God and the call of worldly things.

Wednesday saw the election and consecration of officers. Miss Burdick left us with the thought that we have a three-fold tie with God: our relation to God—we belong to Him, and He to us; our fellowship with God, which we should put first in our lives; and our interchange of help with Him—we are co-workers with God, the Master Builder. In bringing the greetings of the Council, Mrs. McMurrich asked the members to pray that guidance and strength may be given to the Council Executive in their heavy responsibilities at this difficult time. Speaking of membership, which is a definite problem to-day, she reminded them that it is the personal responsibility of each member; we must try to follow the example of our Lord, who by His life, His words, and above all by His sympathy, drew all men to Him.

An honoured visitor at the final session was the Moderator, the Right Rev. Wm. Barclay. He spoke with appreciation of the work of the women of the Church as a whole, and then of the outstanding

service being rendered by the deaconesses in the West, who, he said, are ready for anything. In these war days he urged that all work together for a victory of the Spirit.

The Young Women's rally was held on February 3rd. The report showed increased givings, with \$1,915; where study papers had been followed, increased interest manifested itself in larger givings. Miss M. Cavers presented a digest on a membership questionnaire. There is a definite need for greater interest among the younger women of the Church. In commenting on this digest, Mrs. McMurrich stressed the importance of the membership committee, but above all the personal responsibility of each individual. Miss Burdick spoke of her work among the patients in the hospital in Formosa, giving many instances of their great earnestness and eagerness to hear the Word of God.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

SASKATOON P.S.—When the sub-executive of the Saskatoon Presbyterian met in St. Andrew's Church, Saskatoon, on January 25th, Mrs. Bartley reported that Mrs. George Bennett of Rosetown would act as Press Secretary for the balance of the year. The reports struck an encouraging note, telling of progress in all departments. Representatives of the Provincial Board were to be invited to attend the Presbyterial meeting March 12th and 13th in St. Andrew's, Saskatoon.

At its January meeting Miss Reith addressed the St. Andrew's Auxiliary on her experiences as a teacher in the Cecilia Jeffrey Indian School. This excellent address was very enlightening. Miss Reith explained that the children were not compelled to go to school, but once they entered they were not allowed to leave until they had reached the age of sixteen. Then they usually went back to the reserve. It was regrettable that no follow-up work was being done, but it was hoped that soon the need for this would be considered and something done along these lines. The executive presented the programme for the year, the key words being: prayer, love, confession, joy, guidance, consecration, service, thanksgiving, and peace.

Regina P.S.—The enthusiastic Laura Pelton Girls' Auxiliary has added a War Services Committee to its activities.

The full executive meeting of the Presbyterial, held late in January, opened with a supper meeting at which special guests were Dr. and Mrs. F. W. Gilmour and Miss Ethel MacDonald, missionary to the Koreans in Japan, who was on her way to her home in Nova Scotia. With twenty-five organizations within the Presbyterial, from only two outside of Regina were representatives present, Mrs. G. W. Stewart of Heward and Mrs. G. W. Parker of Nokomis. The annual meeting is being delayed until spring, to enable officers from outside Auxiliaries to be present. Reports showed a

membership of 146, with three small Auxiliaries not reporting numbers. On the whole the officers were able to report general improvement, shown in a slight increase in membership and a very substantial increase in givings. Reports of the Young Women's and Girls' work were most gratifying in regard to membership, givings, leadership, and enthusiastic plans for future work. The Edna Bell group of Regina is evolving a plan for extending a form of Home Helpers work by correspondence with the scattered workers in small outside communities.

Treasurer's Statement

January and February 1941

RECEIPTS

Refunds from Deaconesses and Missionaries	\$ 109.63
Chinese Y.P.S., Toronto ..	5.00
Anglo-Chinese Class, Toronto	8.00
Refund from Rocky Mountain House Hospital ...	400.00
Refund from Canora Hospital, Nurses' Salaries ..	1,260.00
Miss Helena Gibbs, "Orphaned Missions"	100.00
Mrs. Langdon Gehman, "W.M.S. Work"	63.00
Gifts for Orphaned Missions	125.00
Government Grant for Cecilia Jeffrey Indian School	5,517.11
Government Grant for Birtle Indian School ...	4,477.80
A Friend, "British and Foreign Bible Society" ..	25.00

PROVINCIAL GIVINGS:

Ontario	2,700.00
Quebec	400.00
	\$15,190.54

DISBURSEMENTS

Hospitals:	
Canora	\$ 616.70
Rocky Mountain House ..	336.82
Weirdale	201.80
Chinese in Canada	1,935.72
Cecilia Jeffrey Indian School	347.21

Cecilia Jeffrey Indian School, Government Grant	\$4,257.26
Birtle Indian School, Government Grant	3,861.25
Mistawasis	90.00
Presbyterian Residences:	
Saskatoon	156.85
Huntingdon	148.00
India:	
Bhil Field	1,293.59
Jhansi	274.99
Manchuria	539.36
Formosa	6,538.33
Japan	208.03
South China	250.00
Christian Literature	50.00
New Missionary	107.24
Education of Missionary Candidate	126.00
Organization	1,401.66
Publications	1,511.42
Dr. Wm. Paton, Orphaned Missions (Special Gifts)	225.00
French Work in Montreal	300.00
British and Foreign Bible Society (Special Gift) ..	25.00
Library	21.01
Lantern Slides	13.89
Welcome and Welfare and Deaconesses	2,716.18
Exchange	12.07
Supplies	34.70
Insurance	70.80
Fees	5.00
Deputation	102.38
Administration	1,117.97
Transferred to Pension Fund on order of Council	2,000.00
	\$30,896.23

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on Prince Albert Residence	\$ 66.50
Interest	17.50
Pension Fund—	
Transferred from General Fund	2,000.00
Ontario Provincial, Gold Mite Boxes	33.96
Interest	85.44
Sustaining Fund—	
Interest	117.50
Formosa Fund—	
Interest	60.00
Legacy Fund—	
Interest	14.58
	\$2,395.48

DISBURSEMENTS:

Legacy Fund—	
French Church, Montreal, Furnishings	500.00
Italian Church, Montreal, Furnishings	500.00
Pension Fund—	
Government Annuities for workers	18,969.36
Special Fund—	
Relief of Churches in Middle Europe	250.00
	\$20,219.36

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

PROVINCIAL ANNUAL MEETINGS

Alberta.—April 1-4, Calgary.

British Columbia.—April 8-9, in Victoria.

Manitoba.—April 15-17.

Ontario.—May 13-15, in Brockville.

Quebec.—April 22-23, in Sherbrooke.

Saskatchewan.—March 25-27, in Regina.

Beneath the crisp and wintry carpet hid
 A million buds but stay their blossoming
 And trustful birds have built their nest amid
 The shuddering boughs, and only wait to sing
 Till one soft shower from the south shall bid,
 And hither tempt the pilgrim steps of spring.

—Robert Bridges.

New Organizations

Ontario

Barrie P.S.—Auxiliary, Bond Head (Reorganized); Mission Band, Gravenhurst.

Orangeville P.S.—Mission Band, Grand Valley (Reorganized).

Peterborough P.S.—Mission Band, Brighton.

Toronto P.S.—Rochester Auxiliary, Calvin Church, Toronto, and Fidelis Auxiliary, Dovercourt Road Church, Toronto, graduated from Young Women's to Senior Department; Mission Band, Dufferin Street Church, Toronto.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.

British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Manitoba—Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.

Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

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ADVENTURES OF SERVICE. Ten stories of "Men and women, in widely differing spheres, who have found joy in serving their fellows"	.60
MISSIONARY STORIES TO TELL and MORE MISSIONARY STORIES TO TELL. For Mission Band leaders.....Each	.60
AGNES DICKSON. Biography of our worker among the Chinese in Montreal	.25
EASTER ENVELOPES, 100 for 35c, 25 for 9c.	
HOME HELPER ENVELOPES, 100 for 30c, 25 for 8c.	
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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

THE GLAD TIDINGS



General Board of Missions

Early Days in North Formosa

Mackay Memorial Hospital

Looking Back to Formosa

Itinerating

New Venture in Faith

Training Home Closing

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVII

TORONTO, MAY, 1941

No. 5

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Dr. Hill at the Board Meeting

THE Rev. A. M. Hill, D.D., Convener of the Board of Missions, was cordially welcomed to the Council Executive meeting on March 18th. He led in the devotions, and then spoke to the members, thanking them for the grants made to Chinese, French, and Italian work in Montreal. The Italian congregation expected to be in their new church soon. The French work was going on well. Mr. d'Anjou had been brought to Montreal for further study, Mr. Rivard taking his place at Fontenelle. There was, Dr. Hill said, great need for a trained nurse to work among the eighty families in the congregation at the latter place.

Appointed to New Work

THE Council Executive announces two appointments to new work. Miss Ethel M. Chisholm, Reg.N., of Moose River, Pictou County, Nova Scotia, who returned in December from Formosa, where she had served since 1929



Miss Isabel Scott

in the Mackay Memorial Hospital at Taihoku, has been appointed to work as a nurse at Fontenelle, Gaspé County, Quebec. In response to a request from the Presbytery of Victoria, Miss Isabel Douglas Scott of Galt, Ontario, a graduate of the Missionary and Deaconess Training Home (1940), has been appointed to part-time deaconess work under that Presbytery; part of her time will be given to work in the congregation of St. Andrew's Church, Victoria, which will be responsible for part of her salary. Miss Scott has given valuable voluntary service in Central Church, Galt, of which she is a member; before entering the Training Home, she had business experience. On April 8th she was presented to the

Council Executive and thanked the Board for the opportunity of serving the Church in the Presbytery of Victoria, where she would strive to be worthy of the trust placed in her. As these two workers go to their new fields of service all members will wish them well.

"The Book for Such an Hour as This"

CLOSELY linked with all missionary effort at home and abroad is the work of the Bible Society. Were it not for the service it renders in translating, publishing, and circulating the Scriptures, the work of missionary societies would be impossible—and without the help of missionaries through the years the Bible Society could not have accomplished what it has.

In war-time the work of the Bible Society goes on, even in places where missionaries can no longer go. One reason given for the urgent demand for the Scriptures in China is that as missionaries are fewer or restricted to certain centres, small scattered groups of Christians in different parts of the country, without missionaries, pastors, or evangelists, meet to study the Bible. The increasing literacy of Asia and Africa, too, increases the need. All agents in Europe were recently reported to be still at their posts.

In time of war the Bible Society provides copies of the Scriptures for all on active service, for military hospitals, for interned aliens and prisoners of war; over 140,000 copies have been distributed to Canadians on active service. In every copy issued for use in His Majesty's Forces is inserted the King's message: "To all serving in my forces by sea, or land, or in the air, and, indeed, to all my people engaged in the defence of the Realm I commend the reading of this book. For centuries

the Bible has been a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration."

After studying the Society's work through the world, Mr. J. A. Patten wrote: "The war, so far from slackening the effort to spread the Word of God, has increased it; for we are all realizing that in these momentous days our need for that Word is greater than ever." The Society aims at satisfying the need of the world for the Word of God, but it can attain its ends only if it is supported by Christian friends, by their prayers and their gifts. Especially does it ask "for the prayers of all missionary people, for a more general understanding of the close link that exists between the Society and all missionary undertakings, and a wider support of its work."

Miss P. B. Lamont

Read at the Council Executive meeting of April 1st, 1941.

IT is with feelings of regret that the Council Executive contemplates the retirement of Miss Phemia B. Lamont, Field Secretary for the past fifteen years. We wish to record our appreciation of the outstanding contribution she has made to the building up of the Women's Missionary Society.

"The Lord gave the word: and great was the company of women that published it." Her activities have introduced her to many types of people and have kept her in touch with all the departments of our Society and Church—from Mission Bands to Synods. In her many itineraries she touched practically every organization in the Presbyterials and has been able by her tactful ways to inspire confidence and courage in the hearts of our members. These visits have been helpful not only for the message she gave, but for the opportunity afforded for discussing problems and making suggestions as to programmes and methods of work.



Miss P. B. Lamont

What Miss Lamont has built into our country by her contacts in widely scattered groups it is difficult to estimate. Keeping the fires burning on the home front is not spectacular, but seeds have been sown that have borne fruit and will continue to do so. The many women who owe the progress of their organizations to her personal help will realize that the work really most worth while seldom finds its way into a report.

We hope still to have the benefit of her help in matters connected with our Society although the time of her official connection is completed.

The General Board of Missions

ON the evening of March 18th the General Board of Missions convened in St. Andrew's Institute, Toronto, the sessions continuing through the next three days. Reviewing the period since their last meeting, the Convener, the Rev. A. M. Hill, D.D., referred especially to the changes in the work and the increasing gravity of the problems to be faced, in view of the strength of totalitarianism in the world and the reawakening of non-Christian religions. The situation calls, he said, for the total commitment of Christian individuals and for the uniting of the Christians of the world in the spirit of love. He urged the necessity of keeping before congregations the importance of the missionary enterprise, of keeping the people informed and helping them to understand the nature of the missionary



Dr. Gushue-Taylor, Mrs. Dickson, Mrs. Gushue-Taylor, Mr. Dickson,
Miss Dorothy Douglas.

crisis and see in the present a time of the greatest opportunity, and of reminding them that God reigns over all peoples. In the great crisis through which fellow Christians in Europe are passing, the appeal on behalf of orphaned missions offers, Dr. Hill said, an opportunity to demonstrate to the world the reality of Christian fellowship.

The Rev. James Dickson and Mrs. Dickson, recently returned from Formosa, and the Rev. E. H. Johnson and Mrs. Johnson, at home from Manchuria on their first furlough, were introduced and invited to sit with the Board as honorary members. At other sessions the Rev. G. W. Mackay and Dr. Gushue-Taylor from Formosa were also present. Among the new members of the Board at this meeting was Mrs. J. A. Tucker, the President of the Women's Missionary Society, Eastern Division.

The Moderator, the Right Rev. William Barclay, was present and addressed the Board, giving some impressions he had received as he had

been going through the Church, especially in the Maritimes and the West, where the congregations are scattered. Visiting the Synods, he had the definite conviction that they are seeking to do the work well. Throughout the Church in these Synods there is, he felt, something characteristic of the British race and of the man on active service—initiative, and willingness to deal with problems as they arise. Where the Church is so scattered, synodical missionaries, he believed, did a great deal to help by going in and out among the congregations. He had been greatly impressed by the work among the non-Anglo-Saxons and was convinced that the young people especially should be included in all plans for work among young people of the Church.

OVERSEAS WORK

In a brief report of work in India, Dr. Cameron referred to the death on November 12th of Mrs. D. E. McDonald of the Bhil field. Mr. McDonald, who had been seriously ill, was better and hoping to come to Canada with his little boy. The Rev. C. L. Wood and the Rev. A. E. Toombs have taken military training at Indore. Until the Alirajpur bungalow is needed by the Mission Dr. Buchanan and Miss Ruth Buchanan are to live there, the former taking charge of that station at the request of the Mission Council. Mr. and Mrs. Knox have been appointed to Mendha, and Miss Kennedy to evangelistic work in Jobat. On the Jhansi field work has been begun in the new territory taken over from the American Presbyterian mission—Mrs. McMurrich told the Board that Miss Simpson had written of being out working with Biblewomen and preachers on that new part of their field. The boys' school has been closed and a Bible School opened instead. The Council expressed its gratitude to the Board for sending out Mr. and Mrs. Muehan last fall. Mr. and Mrs. Cheshire expect to come home on furlough this spring.

The National Christian Council of India having asked that a missionary be named to represent our Church on that Council, the Board appointed Dr. Quinn of Jobat as its representative.

Mr. Dickson, Mr. G. W. Mackay, and Dr. Gushue-Taylor spoke of the situation on the North Formosa field. Mr. Dickson told of the arrangements made for carrying on the work there. The work of the Mackay Memorial Hospital was put under the Synod of the Formosan Church, with a Board of Managers, and the same arrangement was made for the Theological College. The Women's School and Training School is also under a Board of Managers appointed by the Church; it is planned, Mr. Dickson said, to bring it under the Theological College with the same Principal, but each with its own staff and work. The plan by which in ten years all congregations should become self-supporting, and which had already been in operation for three years, was to be continued by the Formosan Church, larger churches helping the smaller ones. It is hoped that that will be possible. It was with a great deal of concern, Mr. Dickson said, that the missionaries left their Formosan people, but, also, with a great deal of faith that they

will go on. In North Formosa there are twenty-five self-supporting congregations, in three Presbyteries. At the end of March ten more were to become self-supporting, and there were good prospects that they would attain their goal. The All-Formosa Synod meets every two years.

Mrs. Strachan explained the disposal that had been made of the Women's Missionary Society furnishings and of money for the carrying on of the work.

Dr. Gushue-Taylor told the Board of the arrangements made to carry on the work of Happy Mount Leprosy Colony under a Board of Managers, and of the Christian work carried on at the Government Leprosy Hospital, about fourteen miles away, by Mrs. Koa and other workers. An evangelist of the Formosan Church holds services there on Sunday. At the end of the year, a hundred of the 700 patients were Christians—in a non-Christian institution.

Mr. Mackay referred especially to the situation of the people in Formosa. Although the country is rather rich economically and grows enough rice for a much larger population, the people are suffering because of the scarcity of food and the high cost of living. Because they have been forbidden to worship the old gods or sacrifice to the idols, Formosans feel their religion is being interfered with, and they are therefore more ready than ever to listen to the Christian message. Mr. Mackay said that he was looking forward to returning to Formosa, but, if that could not be, he should like to see some missionaries go to one of the many other places in the East where the same Chinese dialect is spoken.

Mr. Johnson, who had arrived in Canada on furlough five weeks before, spoke of the Church in Manchuria. Shortly before leaving, he said, he had, with Mr. Reoch and Mr. and Mrs. Davis, attended a joint meeting of the Scottish and Irish Missions. It was decided there to carry on the work of the missions as far as possible; the Church in Manchuria still wanted them there. But, if it became necessary for all missionaries to withdraw, the feeling was that they should continue work in some other territory among Chinese-speaking people. In connection with our mission there are fifty-two churches, between seventy and eighty Chinese workers, and 4,000 Christians. During the last months the missionaries concentrated on building up church organization and the self-support of the field, so that if they had to leave the work would go on. There is now a Presbytery, which had its second meeting in October. The number of self-supporting pastors increased from three to six. Very few churches, Mr. Johnson felt, will have to close, if the missionaries have to withdraw. Whatever the future may bring, there is good reason to believe that the Christians in Manchuria will continue to give witness courageously and effectively. The Rev. W. Davis is, with Mrs. Davis, carrying on as usual in Taonan and in the Bible School, and overseeing the work of the district.

The past year was one of great change for missionary work in Japan. The union of the Korean Church there with the Japanese Presbyterian

Church was but preliminary to the larger union of churches in the Japan Christian Church. All positions of responsibility have been taken over by Japanese, and by the end of March this year all foreign subsidies were to cease and the Church be a self-supporting, independent Church. Our missionaries having returned to Canada, Dr. Cameron explained to the Board the arrangements that had been made regarding the mission property, the proceeds from which would go to help the work that the mission had begun among the Koreans.

In his half-yearly report the Rev. de C. H. Rayner told of the progress of the work in British Guiana during the latter half of 1940. In September the new Perpetua Kawall Memorial School was opened. Twenty-four communicants were received, and there were fifty-nine baptisms, twelve adult. Since September Miss Sherrick has supervised the two High Schools at New Amsterdam and helped with Sunday services, Sunday School work, mid-week meetings, and visiting. When Mr. Dunn left on furlough, she had new responsibilities in connection with the High School at Rose Hall and the visiting of several primary schools. The amalgamation of the Boys' and Girls' High Schools in New Amsterdam took effect on January 1st, 1941, the institution in future to be known as the Berbice High School. For it the Government is asking for the appointment of a full-time male principal. Besides looking after the business of the mission, Miss Thomson has been helping with the work at Burns Memorial Church in Georgetown.

The resignations of the Rev. James Dunn and the Rev. de Courcy H. Rayner were accepted by the Board. The Rev. James Dickson, who recently returned from Formosa, was appointed to the British Guiana field as educational missionary. There is great need, it is felt, for some one to train catechists and prepare young men for ordination, work in which Mr. Dickson has had so much experience.

Dr. Paton, of the International Missionary Council, when in Toronto last year, suggested that the four Canadian Boards should co-operate in supporting Mr. Wilfred Smith as a missionary to the Moslems, work for which he was unusually well qualified. Mr. Smith, who is a son of Mr. and Mrs. Victor A. Smith of Toronto, after a brilliant course at the University of Toronto, had gone to England for post-graduate work and for two years carried on his studies in Oriental languages, with special reference to Arabic, at St. John's College, Cambridge, and in theology at Westminster Presbyterian College. Having won a Fellowship, he has been spending this year studying at Lahore, India. He and his wife, a daughter of Dr. R. G. Struthers, a missionary in China under the United Church of Canada, have now been appointed as missionaries of the co-operating Churches among the Moslems in that part of India, the Board of Missions agreeing to be responsible for his salary, the other Boards for all other expenses. (Since the Board meeting, the congregation of Knox Church, Toronto, of which Mr. Smith's father is an elder, has undertaken to pay the new missionary's salary.)

The Foreign Missions Conference, at which Dr. Cameron represented the Board of Missions and the Women's Missionary Society, was, he said, a very important gathering—its main concern the world mission of the Church. The one hope of holding the world together is the Christian Church, and in spite of tension and war over great areas of the world, it is not a time for discouragement, but for encouragement—a time to look forward under the leadership of Jesus Christ.

WORK IN CANADA

Chinese in Canada

Reporting on the work among the Chinese in Canada the Rev. D. A. Smith referred to changes among the workers in all centres. Of special importance was the appointment of Mr. Paul Chan to the work in Montreal. In Montreal, too, a real advance was made when the mission had its own building as a centre for all its work. There is now a fine, well-attended Sunday School, and an attendance at Church services of from 50 to 80. All groups "have found in this new meeting-place a real church home". Altogether in the Chinese work there are eighteen workers, ten of them Chinese.

In September is to be celebrated the 50th anniversary of the opening of the Victoria Mission under the Rev. A. B. Winchester, later of Knox Church, Toronto. In Victoria and Vancouver the Chinese give well to the Church budget, the two congregations in 1940 giving \$468. In Toronto the Chinese are also giving to the budget now. Referring to the coming of families into the Church, Mr. Smith said that contacts with parents are made through the children. Young people are often members of the Church, while the parents remain outside. Sometimes one member is the means of bringing his whole family into the Church. An encouraging aspect of the work has been the training of young Canadian Chinese for service.

Ukrainian Work

With about 9,000 Ukrainians in the district in which he is working in Toronto, the Rev. M. Fesenko feels that the work of the mission is very important. There would be danger in cutting down this part of the Church's work, he said; it is necessary to look to the time when the war will be won; numbers of men will be released from the forces and factories, and they will need guidance. This is, in his opinion, the most important time to increase mission work in all departments. The lack of a suitable place for meeting has been a great handicap to the work in Toronto; with better conditions of work, much more could be done, especially among the young people. The people are looking forward to having a church soon. With the help of the Women's Missionary Society, a lot was bought; but \$6,000 is needed for the building, which they hope to put up this summer. The people give well, if they have anything; but few of the ninety families have regular employment. Last year they raised \$600 for the mission, and they will contribute

towards their minister's salary; when the church is built they will give more. Feeling that there is great need for a Christian paper in Ukrainian with an English section for young people, Mr. Fesenko is publishing such a paper, with help from the Inter-Board Committee and the Women's Missionary Society. The response has been most encouraging; already there are over 100 subscribers, some in the United States; and he hopes that the subscriptions will pay the cost of printing.

Hungarian Work

The Hungarian congregation in Toronto has now 116 members, representing 72 families, the Rev. Charles Steinmetz reported—approximately 220 people connected with the church. Since January 1st the Sunday evening service has been in English; young people's meetings and the Sunday School are also conducted in English. Slow but steady progress is being made. Last year \$5 a month was given to the budget, but the congregation decided to send \$20 a month this year.

The Rev. S. Fazekas of the Hungarian congregation in Windsor spoke of the work there and its difficulties. Work among the Hungarians in Hamilton, and in the Tillsonburg district, was also reported. A minister is being sent to take charge of the Hungarian work in Calgary, and changes are being made in other places.

Jewish Work

The Jewish people (about 50,000) constitute the largest non-Christian community in Toronto, the Rev. M. Zeidman told the Board. They are mostly English-speaking. In spite of the traditional hostility of the Jews to the Christian religion and the suffering they have endured, the work among the Jewish people in Toronto has been very successful. Almost every Jewish home is open to our workers, and non-Christians have contributed to the work carried on at Scott Institute. They are, however, seriously handicapped by lack of workers.

Mrs. Mitchell, Deaconess Secretary of the Women's Missionary Society, spoke to the Board of the help being given through her department. Of the fourteen deaconesses, about eight have been taking the place of ministers in the service of the Church. On the Willowdale field Miss Todd had seven points, taking four services one Sunday and three the next. In the Rocky Mountain House district, in a large area where no Church had been working, Miss Elizabeth Walker had established Sunday Schools at seven points. In southern Saskatchewan Miss Ruby Walker had been taking services in Estevan during the winter. Three new deaconesses had been asked for—in British Columbia, Saskatchewan, and Manitoba—and the Society was hoping to make these appointments. The Women's Missionary Society, Mrs. Mitchell reminded the members, appointed a deaconess to work only when asked to do so by the Presbytery concerned and, when appointed, the deaconess worked under the direction of the Presbytery. In its deaconess work the Society desires to co-operate closely with the Board of Missions; it will be glad to do anything it can to further the work of the Church.

In the Synods

The work of the younger ministers received special mention in reports from both East and West. Tribute was paid, too, to the fine service being rendered by deaconesses in Manitoba, Saskatchewan, and Alberta. The Rev. P. F. MacSween, Convener, and the Rev. W. M. Mackay, synodical missionary, both referred with satisfaction to the work that had been established at Geraldton in northwestern Ontario. Since the first graduate was appointed to serve the congregation there two years ago, marked progress had been made, so that less help is being asked of the Board of Missions. Progress is being made, too, at Cochrane. At Timmins, in spite of the handicap of not having a suitable building, the work was growing, and the congregation, agreeing that building a church in war-time was part of a war effort, plans to build soon. With congregations now established at Geraldton, Timmins, and Kirkland Lake, Mr. Mackay said his dream for that north country was realized—our Church had now a congregation in every city, and that was just the beginning.

In Saskatchewan, the Rev. A. Roskamp said student missionaries and deaconesses have been giving their best to the work but many fields were left vacant during the winter. It was hoped that something would be done for the Ukrainians in northern Saskatchewan, whom Mr. Fesenko had visited at the Board's request. The Rev. A. Walker reported that as the Synod's secretary for the Sunday School by post, begun two years ago, he had been in touch this year with over 230 families in outlying districts where no services are held. While there would always be difficulties and problems as long as there was a Christian Church, he said, he had great hopes that in the future things would be better than at present. One of the great problems in the work, Mr. Horne emphasized, is the great distance between congregations and the consequent feeling of isolation—congregations are so scattered that they miss the sense of unity and solidarity and feel that they have to depend on themselves.

(From the minutes of the Council meeting on the Bhil field, November 1940)

COUNCIL has heard with sorrow of the death during retirement in Canada of Miss Margaret O'Hara, M.D., C.M., and also of the Rev. W. A. Wilson, M.A., D.D., two veterans of the mission cause in Central India, Dr. Wilson having arrived in India in 1884 and Dr. O'Hara in 1891. We would record our deep sense of gratitude for the many years of faithful and fruitful service rendered in the ministry of healing among India's women, in the proclaiming of the Gospel message, and in the training of young men for the ministry of the church. Both of them gave of their best in loving service to win men and women of all classes and castes to a saving knowledge of Jesus Christ and of both we can truly say,

They have fought a good fight,
They have kept the faith.

We would extend to the relatives of each our sincere sympathy.

Early Days of the North Formosa Mission

BY MRS. GEORGE W. MACKAY

LOOKING back from the vantage point of April, 1941, to April, 1871, one sees the then "Canada Presbyterian Church", without any foreign mission work at all.* The General Assembly had a Foreign Mission Committee, and a candidate for foreign service, George Leslie Mackay of Zorra, Ont., had offered himself in October, 1870, but, having been neither accepted nor rejected, he took himself off to Scotland, to sit at the feet of Alexander Duff.† The following spring, the College term having closed, and no word having come from Canada, Mackay in early April, 1871, was considering offering himself to one of the Scottish Churches, when on the 14th there came a letter from Canada that he was to be recommended to the General Assembly of the Canada Presbyterian Church to be their "first missionary to the heathen world".

Mackay was that autumn sent to "China", and a free hand was given him as to the choice of a field there, though the General Assembly made special mention of possible co-operation with the English Presbyterian missionaries. Now the English Presbyterian Church had begun work in South Formosa in 1865, and Mackay spent a little over two months in their field before coming by boat to North Formosa, where the Gospel had never been preached. Two missionaries from South Formosa accompanied him. Thus it came about that from the beginning two sister Churches, the missionaries of the one reaching Formosa by way of the Red Sea and the Indian Ocean and those of the other crossing the Pacific, have worked harmoniously together, their headquarters being at opposite ends of the Island, and the territory divided between them. To-day, the missionaries of both Churches having withdrawn, there are left functioning seven Presbyteries of the Presbyterian Church of Formosa, and there is a Synod for the whole Island. There are over 200 churches, and a Christian community of about 50,000. Surely we may "thank God and take courage".

Mission work was begun in North Formosa in the full faith that, however bigoted, superstitious, idolatrous or wicked any people might be, Jesus Christ, if "lifted up" in their midst, would draw from among them a people for Himself. This proved to be the case. The Bible had already been translated, not only into Chinese characters, for the educated classes,

* Of our present Presbyterian Church in Canada, formed by the union of 1875, the Presbyterian Church of the Lower Provinces was a generation ahead of the Canada Presbyterian Church in its foreign mission work. The death of Dr. Geddie about coincided with the beginning of the North Formosa Mission.

† Alexander Duff, shortly after reaching India, had an interview with William Carey, then a very aged man. Thus, a man who had received Carey's blessing at the beginning of his missionary work, put his impress on North Formosa's pioneer missionary.

but also into Romanized, a phonetic rendering of Chinese into English letters. The rapid growth of the first years could never have been, otherwise. It has been the diligent use and teaching of this Romanized edition of the Bible which has made the Church in Formosa one of the most highly literate of any Chinese-using Church. Perhaps it is that fact, too, which explains why the oldest Church paper in the Far East is also that one which is published, in Romanized, in Formosa until this day. May its publication long continue to be permitted!

In preparation for foreign missionary work, Mackay had taken his theological course in Princeton and Edinburgh, and had studied something of the rudiments of medicine with Dr. Coleman of Seaforth, Ont., and had taken a short dental course in New York.

Formosa, in 1872, was a province of China, and China at that time had little desire for anything Western, whether religious, literary, scientific or medical. In that Island infested with malaria, there was no quinine to be had, nor was the use of such other remedies as castor oil, iodine, etc., understood at all. In spite of prejudice, and terrible tales circulating as to the evil intentions of the missionary, during the first year 130 patients came for treatment; during the second, 593. For eight years Dr. Ringer, a British doctor who was in Tamsui to care for the health of the British Consul and a handful of other Europeans, gave his services in the treatment of serious cases. During the Franco-China war, there was no doctor connected with the Chinese army. The Chinese wounded came to Tamsui. The authorities were truly grateful, the Governor of the Island giving proof thereof by a contribution to the work.

The urgency and opportunity of the Medical work is shown, in that the first colleague to be sent out, arriving in January 1875, was a medical man, Rev. J. B. Fraser. Mrs. Fraser being taken away by death, Dr. Fraser returned to Canada in 1877. Thereafter no other doctor was sent to Formosa for nearly twenty years.

Rev. Kenneth Junor arrived in 1878, but, for health reasons, his stay, too, was short. While both Mackay and Junor themselves were down with fever, Mr. Junor's lovely little boy, Frank, was taken with convulsions and died. Mr. Junor returned to Canada in 1882.

In 1883, Rev. John Jamieson and his wife, Annie Straith Jamieson, arrived. This was the time when the three early institutions were built. Mackay hospital, the gift of a Mrs. Mackay of Detroit in memory of her husband, had just been built in Tamsui town; and Oxford College, the gift of Oxford County, and the Girls' School, the gift of the Women's Missionary Society, were newly built on the heights above and beyond the town, where were also two white bungalows. Early records of the Girls' School show that in the spring term in 1884, 34 pupils were admitted. Most, if not all, of those early pupils were not Chinese, but aborigines of the plains. Even Christian Chinese were slow to agree to let their growing girls leave home, nor did they see the importance of education for their daughters.

The Girls' School also frequently accommodated the wives and children of students in Oxford College. The main subjects of instruction were the Bible, hymn-singing, health, etc. The great event of each day, in that period, was the worship at sundown in Oxford College. Everyone attended, great was the variety of the programme; here first, in five-minute speeches, the students practised public speaking, and learned to take criticism without resentment. The teachers in the Girls' School, besides the matron, were Mrs. Mackay and Mrs. Jamieson.

After seven years of labour, Mr. Jamieson died, being predeceased by their infant son. His widow, whose health had been much impaired by malaria, returned to Canada on furlough, leaving personal effects behind her in Formosa, expecting to make a speedy return. Though the Church in Formosa asked that Mrs. Jamieson return to the Field, their request was not granted. During these fifty years, until her death in Montreal in January of this year, Mrs. Jamieson lived the life of a foreign missionary, sometimes in the United States, sometimes in Canada, but never consenting to make a home with relatives or friends, or to be attached to any congregation. Truly she was separated from the Church in Formosa as to bodily presence only, never in heart. Every recurring 9th of March brought to loved ones in Formosa her greetings, and even after those long years of absence she wrote long and idiomatically correct letters in Chinese, and could sing the hymns of the old hymn-book by heart. Mrs. Jamieson's life and missionary witness and habits of intercession were noteworthy.

Echoes of the proclamation of the Gospel made in those earliest days in North Formosa, which have reached my ears from various Formosans, seem to show that there was a very clear setting forth of the sovereign rights of God in a world of His own creating. An old woman once told me that, as a child of five, standing by the roadside gazing curiously at the bearded stranger, his hand was laid on her head while he asked, "When you grow up, are you going to worship the True God or the Devil?" (The Chinese themselves say that they worship devil-spirits.) She replied promptly that she would worship the True God, and so did.

A young man named Peter, a third generation Christian, told me that his grandfather had been a sorcerer, and had been told that he was sinning against God and should give it up. A young relative of theirs who was wanted by the police came to their house asking for shelter. They were torn between fear of breaking the law by hiding him and family loyalty. The latter prevailed, and the young man was allowed to hide in the loft, where were numbers of large, empty rice baskets. Alas, one day four soldiers came to search the house, and up to the loft they went. In this extremity the grandmother put up a most business-like prayer to God. She told Him that if He would carry them through this crisis, they would forsake their idols and sorcery and turn to Him. One of the soldiers searching in the loft, by throwing an empty rice basket into the one at the bottom of which the fugitive was hiding, screened him from view. The party came

down, baffled in their search. The grandmother and the whole family with her kept their bargain, and do so to the third generation.

The evangelizing methods used in those earliest years were very simple, very direct, and very effective. Mackay had made it a matter of prayer that his first convert should be a young man "of parts". Giam Chheng-hoa was the answer to this prayer, but four other young men, along with A-hoa, confessed Christ in baptism on that first anniversary 9th of March. Thereafter missionary and students itinerated constantly, in market or by roadside proclaiming the Gospel, dispensing medicine, extracting teeth. In the first three years, nine chapels were built, and each student or preacher-in-charge had a small dispensary, and there was also a primary school in connection with each. Five of those have been self-supporting churches for many, many years.

The Mackay Memorial Hospital

BY MISS HILDUR K. HERMANSON

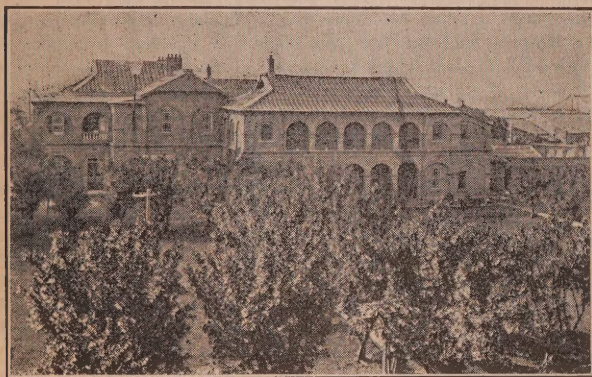
THE present hospital was built in 1912 and opened with Dr. J. Y. Ferguson in charge. Prior to 1912 medical work had been carried on in a smaller institution in Tansui.

After Dr. Ferguson's withdrawal the hospital was closed for several years for lack of a mission doctor, but was re-opened on the arrival of Dr. and Mrs. Gushue-Taylor and Miss Senior. At first only part of the hospital was used, but the number of patients gradually increased until the whole quota (79) of hospital beds was required.

The work included the following departments. 1. Surgical—The presence of a good surgeon gave the hospital a very good reputation. 2. Medical. 3. Obstetrical—This department began with very few patients but the value of the pre- and post-natal care soon became evident and the number of patients increased each year. (In 1940, up to the end of November, there were 125 cases—the previous high for a full year had been 80). 4. Children's Ward—It is always difficult to persuade parents and grandparents that the sick children are better off in a clean hospital bed than in the family one, but some very good results were obtained. 5. Eye-clinic and treatment—Formosa is considered one of the "blindest" countries in the East and this department was of great value to the people. 6. Isolation Ward for Typhoids—In spite of the extensive use of inoculation, typhoid fever is still very prevalent in Formosa. The careful nursing and medical attention given the patients proved so valuable that the Government recognized the difference between our method of treatment and the ordinary hospital treatment in Formosa, where relatives care for the patients (resulting in a spread of the disease, because of lack of knowledge of proper technique) and several times commended the hospital for this part of the work. 7. Out-patient clinics—To these clinics came approximately 100 patients a day for

medicine and treatment. The latest addition to this important work is the eye-clinic with a full-time Formosan doctor in charge. 8. Leprosy Clinic—This clinic was first held in a separate building, but since the opening of the Happy Mount Leprosy Colony and of the Government Colony a new regulation has come into effect and all communicable cases must enter a colony; only cases considered of a non-communicable nature are treated in the clinic, which is now held in the Out-patient department of our hospital once a week.

During the past few years the increasing number of patients demanded that improvements be made to facilitate the work. Many of these were effected during Dr. Little's term of service and many more



Mackay Memorial Hospital

during Dr. Stevens' and Dr. Bews' terms of service. The Out-patient departments were re-arranged, a new X-Ray was installed, service rooms and operating-room were re-arranged and white tiling used on walls and cupboards, a better lighting system was installed, as well as many minor improvements made. The larger volume of work has increased the income to such an extent that it has been possible for the hospital to effect these improvements as well as pay the salaries of the entire Formosan staff of the hospital and do this while giving treatment to numbers of patients unable to pay for their care. During the past five years it has been possible for the hospital to save a sum of approximately Yen 17,000. This sum was placed in fixed deposits and handed over to the hospital on our withdrawal. This, with a piece of land left as an endowment for the hospital, should tide them over the period of adjustment which will follow the withdrawal of the Foreign Mission doctor and nurses. There is certain to be a temporary (we hope only temporary)

decrease in the number of patients. It was only with the closest co-operation of the members of the entire staff that this sum was saved, a little bit here and a little there. Each one knew that only as he or she was faithful and frugal in the use of the hospital goods could we as a unit dispense charity and still retain a reserve fund.

A Board of Managers for the hospital was appointed in October 1940, consisting of nine Formosans and three members of the Mission Council. Later, when we were advised to leave, we asked the Formosan Presbytery to appoint members to replace us and also to form a connecting link between the hospital and the Presbytery. When we left, the Presbytery had not yet met to appoint these and the remaining members of the original Board were carrying on the work. Dr. Li, who had been with us for many years, was appointed Superintendent of the Hospital and Dr. Lim was appointed Business Manager. Miss Lim and Mrs. Ti, two of our own graduate nurses who have been with us a number of years, were placed in charge of the nurses. Plans were drawn up for the continuing of the nurses' studies, the duties of each were designated, and the duties of the different members of the staff were also arranged.

At the time of our withdrawal the staff consisted of four Formosan doctors; thirty-two nurses, nine of whom are graduates; a Formosan doctor in charge of X-ray; four dispensers (one qualified and three assistants), one Laboratory technician. There was an office staff of four, and one orderly. In addition, the hospital had two cooks, three laundresses, two sewing-women, and six coolies. For the evangelistic work of the hospital there was one hospital preacher, one full-time Biblewoman, and one part-time Biblewoman to do follow-up work. The majority of these sixty men and women have been on the staff for many years; they know our ideals and the type of work we want to do, and they know the wonderful opportunity for evangelistic work the hospital provides. We hope and pray that they may continue the work of healing and teaching carried on for so long in the Mackay Memorial Hospital.

All members of the staff join in the services held in the hospital and their work perhaps speaks more clearly than words of the Great Physician, but specific teaching and preaching is the work of the preacher and the Biblewomen. Each morning the nurses meet together for prayer before going on duty. A similar service is held by the men of the staff, and on Wednesday mornings the whole staff meet together for a short prayer-meeting. At 9 A.M. there is a service for the out-patients in their waiting-room, after which the preacher and the Biblewoman carry on individual teaching among the patients. Many of these continue to come for study even when their need for medical attention is past. In the wards there are regular services as well as individual teaching. The nurses, when time permits, take part in the services on the wards. Pastors and evangelists are asked to follow up the work

begun in the hospital and one Biblewoman in Taihoku visits ex-patients in the city and teaches them in their homes.

We have always felt that the majority of the people of the native Church have not fully realized the importance of the hospital as a centre for evangelism. They are more prone to look upon it as means of making money for the Church. Our prayers must be that they come to understand that healing and teaching are inseparable, that the hospital affords an opportunity of practising the teachings of Jesus as well as teaching. Here Christ's teaching is carried out in deed as well as in word.

The Ministry of Healing

BY MISS ETHEL M. CHISHOLM

THE Mackay Memorial Hospital has played its own part in the work of the mission in Formosa. Its special care was the poor who flocked to its doors from city, village, from plain and mountain, coming with all the ailments that afflict the human body. One sees the little child at the beginning of life, youth with life before him or her but without much hope for the future, the father and mother laid aside while yet faced with the burden of providing for their families, and the aged worn out with years of toil and suffering. Many of these would come as a last hope, being like the woman in the Bible who spent all her living on many physicians, "neither could be healed of any". They, too, had spent their living on long pilgrimages, to temple and priests, seeking relief, yet their ills remained. Often, as one saw a new patient enter the ward, it seemed as if a miracle would be needed to give back health to such a pain-racked frame, but more than once the miracle was brought about, rest, food and fresh air playing their own part in it.



Miss Ethel Chisholm

The nursing department had its own place in the success of the hospital, the nursing being done by Formosan girls under the supervision of the foreign nurses. Most of these girls came from poor homes—dark, dingy houses, with mud floors—conditions which were not conducive to the teaching of cleanliness and neatness, two of the essentials of nursing; yet though thus handicapped, the girls were helped to reach a standard of which we were proud. Although that standard was still far below the ideal, yet it was a big step toward the ideal and above the standard of the average hospital in Formosa. Many of the girls are now in homes of their own

and their children are a testimony in themselves to the benefit the girls received from their training as nurses.

But the greatest part the hospital played in the work of the mission was not in relieving the bodily pains, which is important and essential, but in affording an opportunity for many to hear the Gospel message. The daily morning prayer-meeting, held at a time to get as many as possible of the clinic patients, and the evening worship in the wards, with the personal evangelistic work of the Biblewoman and the preacher, gave an opportunity for all—whosoever would might come and be saved. As I write I think of the woman who had to lie on her back for months, yet her face was radiant with the joy she found in Jesus, of whom she had heard since entering the hospital. And again I think of another patient who was afraid to go to sleep at night unless some one of her relatives stayed with her, but, after finding Jesus, was no longer afraid. There are many others who could testify that they found Christ while in the hospital.

When the missionaries left Formosa, this work was given into the hands of the Formosan Christians. But our task is not done, that of prayer still remains to us and your constant prayer is asked that this hospital may continue to bring bodily relief to many sufferers and, above all, that it may continue to witness to the Lord Jesus Christ, making His Name known to all who come within its walls. And your prayers are asked, too, for those who have already decided for Him, that they may be kept strong in their new-born faith and tell the glad news to their friends and neighbours, that they, too, may share in God's sacrifice of Love.

"Until"

A tribute to all the missionaries of the Cross who have recently returned to Canada from the Far East.

They came back to this land which has hardly yet known sorrow

Or felt the keen cold edge of war's unsheathed sword

With smiles upon their faces and no thought of the morrow

For in time of testing their trust was in the Lord.

They came back to the homes that were really "home" no longer

To those whose roots were grounded in lands beyond the sea,

Where through the years they laboured, loved, served with faith grown stronger,

For the Master's sake who said, "Ye have done it unto Me."

"Use us as seems best", they said to those who are deciding;

Use us within the cities or on some far-off plain,

Until the way is opened—we know that God is guiding

And some day will lead us back to foreign fields again."

O that no carelessness of ours may hinder the out-going,

No lack of prayer, no stint of love, nor selfish way,

But humbly may we strive, through new effort showing

Our gratitude to God that we may help to-day.

—M. L. McM.

Prayer

OUR Gracious Heavenly Father, Thou who hast called us out of darkness into Thy marvellous light, with all Thy people we would thank Thee for Jesus Christ, the Light of the world. We thank Thee that He came to seek and to save that which was lost and we come to Thee believing and rejoicing in Thy redeeming and renewing power for our own lives and for the whole world. May we learn of Thy Spirit of sacrifice and loving service, so that, hour by hour, we may become channels of Thy Living Word, bringing the true riches of life to a needy world.

Almighty God, Creator of all things, we thank Thee for the revelation of Thyself we see all about us in the wondrous beauties of nature. As we experience once again the miracle of spring, breaking forth into newness of life, may it speak to our hearts of that new and abundant life that is found in Christ Jesus our Saviour.

O Lord God, who art a strong tower to all who put their trust in Thee, be now and ever more our Empire's defence. Protect and guide our gracious King and Queen, and grant special wisdom and strength to all leaders of the nation. Stretch forth Thine arm to protect all who fight for freedom, and comfort all who suffer or sorrow because of war. Our Father, turn all hearts to Thyself, that through the power of Thy Holy Spirit a just and abiding peace may come to the world.

Be very near to our missionaries; give courage and faith to new Christians in all lands, that they may stand bravely and loyally to witness for Thee.

Our Father, we pray for Thy blessing upon all branches of our Society and for Thy presence at all our meetings. Grant strength and guidance to all our officers. Inspire our speakers and give us receptive hearts, so that all who attend may receive encouragement, inspiration and blessing.

Endue all our members with true missionary zeal and help us to realize that the only hope of mankind is in Jesus Christ and His Gospel of love.

Cleanse our hearts and lead us daily in the way of truth. In Jesus' Name we ask it. Amen.

Looking Back

BY MRS. JAMES DICKSON

WE who come from Formosa have already lived many years under the shadow of war, under a shadow that daily grew darker and more menacing, until people's hearts everywhere were filled with fear and with foreboding of the days to come. Our freedom to do Christian work had become sharply restricted, our movements from one place to another were subject to suspicion, and often native Christians with whom we talked or had fellowship were detained and questioned by the military police. Despite all this, the church work progressed surprisingly smoothly. Evangelistic meetings were held in the churches, although they could not be held out-of-doors in new places as heretofore; committees of the church met, though often under surveillance; self-support was pushed with unwonted vigour as the possibility of the end of mission aid loomed near; and the scorn of popular opinion for Christianity and its principles often resulted unexpectedly in the deepening of the faith of many Christians, a new fervour of love, and clearer spiritual insight as "the things of the world" stood out more boldly in contrast.

Nevertheless, we could feel discouragement creeping in everywhere. It had its roots in fear and uncertainty as to the future, as luxuries and finally even everyday necessities had to be flung into the hungry maw of war. Its immediate cause was the rationing of food, especially of that most precious staff of life to the Formosans, rice. When long queues formed each day in front of the rice shops, when the narrowing rations got down to four ounces a day for each person (about enough for one meal), then everyone's interest in food became proportionately hysterical and abnormal.

Out of such an atmosphere and such conditions tragedy inevitably followed. The tales tersely told perhaps seem of little consequence, but try to imagine yourself the mother of a little baby whom you could not nurse because you had insufficient food yourself, and for whom you could buy no milk, nothing but rice starch and water. Every day you watched that little face growing thinner, grayer, more emaciated, as the little life flickered to a close. Could you ever feel young again or happy or carefree after an experience like that?

Or take the old couple, Christians they were, who silently watched the amount of food allowed the family grow smaller. They finally took their own lives, leaving a note, "that there might be more food for the younger ones. We have already lived our life, but you are just beginning. . . ." Can you imagine the earnest, heart-achingly poignant consultations that must have taken place between these two before they arrived at this hard decision?

On the mission field, as at home in Canada, a great deal of the success of Christian work in any community depends upon the personality and

character of the preacher or pastor in charge. If he is aggressive, eager, alert, warm-hearted in his allegiance to Christ, the work prospers; if he is dejected, discouraged, or unhappy, that spirit will be reflected in his work. To lift the discouragement I spoke of, one must go back to the main sources of his encouragement or discouragement, one of which, I believe, is his home. If his family are happy and well, then it will be comparatively easy for him to maintain his work. While the missionaries were there, we tried in every way possible to lighten the burdens in our Christian pastors' homes. Many a bundle of clothes was collected from our homes and sent to homes where there were many children, cans of milk that we had stored were surreptitiously passed on for the babies, the preachers' children in the schools were given special care. The Biblewomen, who were free to visit in outlying districts where missionaries could not go, brought back word of varied problems, and all the missionaries tried to help solve them in some way. Twice since war clutched the land, the preachers' wives have met for prayer and fellowship, although under the closest surveillance of the police.

Looking back, we realize that our church in Formosa is strong and well established. It has trained, well educated leadership, and we believe that though there may be mistakes, set-backs, and misgivings, it will not only survive but progress during this time when it must march on alone. The problem of scanty food is not primarily a church problem—it is a problem of the whole Island, but our hearts are concerned especially for the Christians we have known and loved there who are enduring hardship.

If you would have a subject for prayer, I would beg of you to remember all our work in Formosa, and particularly the homes of the preachers and pastors, the welfare of their wives and little ones, and also of the people who are the flock committed to their care.

Itinerating

BY MISS ALMA BURDICK

ONE feature of the missionary work which was always enjoyable was the country itinerating, whether it meant visiting the people in their homes, drinking innumerable kinds of tea while trying to straighten out in our minds the identity of the many members of the household and leaving a word of Scripture and the memory of a short worship service behind us; or the visit to the home of a minister of the Gospel where we were often welcomed as a relative of the family and allowed to know many little intimate things about the life in the home. I well remember one such weekend visit in November 1939, when I answered an invitation of a young minister and his wife who had been students in our schools and often frequented our home. Carrying their little two-year-old daughter, they stood on the station platform smiling a welcome when I alighted from the train, then proudly led me to the new little stucco church and manse which they

had been enabled to inspire the people to build. Entering the manse, we were soon followed by our first visitor, a detective from the police station. He was anxious to know why I had come and when I would be going back to Tansui, how much Japanese language I could use, etc., etc.

Later, members of the church came. One lady wanted me to go immediately to pray for a sick woman. Because I feared this member would be too discouraged should the ill woman not recover in answer to my prayers, I told her I would do what the minister had planned and thus the visit was postponed until the following day and in the meantime we endeavoured to make this Christian realize that we are always to pray in the Will of God and sometimes His Will is that healing be delayed.

The evening meal consisted of rice, fish, greens and peanuts, served on a low table around which we sat on the matting floor. The wee girl folded her hands and waited for grace to be said and then ate heartily of the same viands as her parents did. Scarcely had we finished when the Christians began to arrive for the reception they were to give me in the church. There was not such a large crowd, but whole families were there, and each person took part in the enjoyment. A short worship service was held, then came words of welcome and a social time. In one game people were blindfolded, whirled around, then asked to advance and blow out a lighted candle. One tall young man stepped gingerly forward, heaved a sigh, and hesitated,—amid the hilarity our enthusiastic friend of the afternoon called out, "You had better pray about it," and quick as a flash the minister's voice was heard quoting, "Thou shalt not take the name of the Lord thy God in vain." The games, friendly conversation, tea and cakes all made me feel as if I really belonged to that group of Christians.

While it was yet very dark the following morning I was awakened by the singing of "Sweet Hour of Prayer" in the Formosan language. It seemed as if I must be dreaming—for no one in that town could sing as well as that; but I soon realized the music came from a radio broadcast from some place in China or Manila, for Christian services were not broadcast in Japan, at least not in the Formosan language. As I lay there on the matting floor surrounded by a mosquito net and utter darkness, how it warmed my heart to hear the familiar hymn and a message on prayer. Later in the day the young minister explained why he had bought a radio. Whenever his little girl was taken to a home where there was a radio she would cry! So he bought one to allow her to become accustomed to it! But, in fact, that young man longed for good music and, as he was in a little church where the only ones who knew how to sing correctly were his wife and himself, he enjoyed the programmes he could get at that time from the mainland of China.

That day was Friday. We visited Christians and non-Christians in that town and in a village north of there. Some were people who had been patients in our Mission hospital; some, ex-pupils of our schools; and some, former attendants at the church who had become indifferent. We always

tried to voice a witness to the Lord, but sometimes found it very difficult amid the manifold distractions of babies crying, chickens, pigs and neighbours coming in and going out. At one home we were served a hot chicken dinner. When we finally returned to the manse we were again visited by the Police department, this time by a different man to whom the same information as that given to the other man seemed very important. When evening came, the same people who had attended the reception came again to the church for prayer-meeting. The old ladies practised reading their Bibles and the young girls helped them. Favourite hymns were sung and a lesson given.

Saturday morning, as we were about to start on our day's rounds, an old lady I had known for years came to tell of a quarrel her son and daughter-in-law had had. The girl refused to get up to cook rice and he had beaten her, and I was asked to go over and scold each in turn so that they would live more peaceably. The old lady insisted on my going with her, but when we got to the house the girl was up, though very sulky indeed. She was called to come and talk to me, but I could not find words to reprove her, for there was so little in that home to make life interesting. So the son was called—What should I say? As he had been a student in our Boys' School, I asked him if he had been baptized while at school. He said, "Yes"; then the Scripture teaching of the love husband and wife should bear toward each other was pointed out.

We rode by push-car to a village south of the town where the mother of one of our Biblewomen lived. The entrance to her home was through a vacant store, which was just the place to gather the family, a neighbour or two, and casual passers-by, while we sang hymns of praise and told of a Saviour who loves them and wishes to save them from their superstitions and sins. On our way home, as we were passing a police station, a man came hurrying out to enquire of the preacher who the foreigner was. The conference lasted about twenty minutes, while we women folk waited on the street corner.

Saturday night the Sunday-school children came to practise for the Christmas entertainment. The whole place rang with their laughter and singing, for Formosan children keenly enjoy acting and always do it well.

Early Sunday morning new hearers from quite a distance came to be taught reading before the church service. Interesting experiences were told of healing received in answer to prayer. At the service the people listened attentively, even a Japanese girl who could not understand the Formosan language. When she lingered after the service the minister explained to her some of what had been said. She had known something about Christianity, had received a Bible and hymn book from her girl friend who was in Tokyo studying, and she wished to hear more. Her mother did not want her to come to a Formosan church to hear, but since that was the only church in the town she would come. Sunday School came in the afternoon and a song service in the evening.

On Monday I returned to Tansui with many happy memories added to my store. But the police did not forget the visit. They went to the house in the southern village and asked many questions about us. By this you may know how increasingly difficult it became to go about among the Christians, since the officers were so suspicious of us.

A New Venture in Faith

BY MISS DOROTHY C. DOUGLAS

BECAUSE of the unsettled conditions in the Far East the British Government advised the missionaries in Formosa to withdraw from the field until the danger of war was past, and by this time all of them have returned to Canada. We do not want you to think, however, that there is no Christian work being done there, because there is in Formosa a well established and fully organized Church with thousands of Christians who are just as desirous as the missionaries to evangelize the thousands of their countrymen who have not heard the Gospel. It is impossible to tell you individually of all the faithful and loyal men and women who are carrying on during these difficult days, but I should like to tell you of the new responsibility which a group of them has just assumed.

For many years both the missionaries and a large number of Formosan women have realized the need for a Christian home for women who require either a permanent or temporary shelter. There are very many of these women, for when a Chinese woman has once left her father's home to go to her husband's it is a great disgrace for her to go back whether her marriage turns out happily or not, and there seem to be a large number which do not turn out happily. If a woman does not have any children, or if her husband just becomes tired of her, he thinks that is a good reason for taking a second wife or being unfaithful to her. In the old days women just put up with this sort of thing, and they do yet to a certain extent, but under some circumstances it is impossible for them to remain; yet there is no place for them to go. Sometimes, too, the second wife becomes remorseful and wishes to leave, but there is no place for her to go, either. There are times, too, when girls who have been sold into slavery manage to escape, but likewise there is no place for them to go.

The Buddhists have homes where these women can go and they are usually well filled, but up until now there has been no Christian home where such women can find not only shelter for their bodies but salvation for their souls. Many of these women have money sufficient for their need, but there is no place for them in society. Until a short time ago there were two major difficulties which prevented us all from beginning an institution of this kind. One was the lack of a suitable person to act as superintendent and the other was the lack of a suitable

building. Now we seem to have both and we hope and pray that nothing will prevent this place from being a blessing to many unfortunate people. A Formosan woman who has been in China for many years and has a large experience in Christian work has just returned, and one of the houses occupied by the missionaries can now be used for this purpose.

From the beginning we have said that an institution of this kind should be a project of the Formosan Church and that money from Canada should not be used; and now the Formosans were ready to assume this responsibility. They have appointed a Board of Directors and a Board of Trustees that have been able to carry through all necessary preparations. And now we have heard through letters that the institution has been formally opened, money has been subscribed, and people have already come there to live.

I should also like to tell you something of the women who are heading up this work and are responsible for its success. The one who is officially the "Head" was, while still very young, given into a Christian family to be the future wife of one of the sons. However, when they became older, this did not turn out as they expected and she entered the Mackay Memorial Hospital to train as a nurse. After graduating from there, she went to China and graduated from a Woman's Bible School in Shanghai. Afterwards she worked in Amoy with the missionaries of the English Presbyterian Mission, and while there suffered a term of imprisonment. On being released, she went down to Singapore and was for some years pastor of a congregation there. Last year she returned to Amoy and, as she was, with the help of some of her friends there, about to open a home for unfortunate women, she was ordered by the Japanese to return to Formosa. She is a woman with great evangelistic zeal and seems to have exceptional ability in presenting the Gospel message, and we pray that the Lord will bless this work which she has undertaken for Him in these most difficult days.

The "Second in Command" is a woman who has had long and varied experience in the work for women and girls in North Formosa. When the Girls' High School was opened in Tansui more than thirty years ago she was one of the first pupils. It was an unheard-of thing in those days for a girl to go to school, but her father was even then an elder in the church and she was permitted to go. Since graduating from that institution, with the exception of a few years spent in studying in Japan, she has taught continuously in the Girls' School and in the Women's School. For the last ten years she has taught Bible almost exclusively, and no one is better qualified than she, especially for presenting the Gospel to non-Christians. For a Chinese woman she is most exceptional for she has never married. However, she is fortunate in that she has brothers and sisters as well as nieces and nephews who respect her and will always care for her. No one can estimate the influence which she has already had on the women of Formosa, for her

wise counsel and consecrated life will never be forgotten by those who have known her. Now she is severing her connection with the Women's School and will give her full time to this new work. We are confident that her wide experience and deep faith will be a stabilizing and evangelizing influence among the women who will come to live in this new home.

For obvious reasons it is necessary for them to have a Japanese associated with them in the work and we are very fortunate to have a fine consecrated woman who will work in sympathy with them and advise them in all their difficulties, and will teach Japanese to the people who come there to live and to study. I have never met anyone who knows the Bible as she does; we have called her a "Walking Concordance". She told us that she had been called that before in Japan. We hope that nothing will prevent her from remaining in Formosa, for in the time that she has been there everyone has grown to love her for her kindness and understanding as well as for her helpfulness.

And now we would ask you for your prayers that this new venture may have the blessing of the Lord upon it and that through it many women will come to know Jesus Christ as their own personal Saviour. And we would ask for your prayers for the Church in Formosa. As they assume the whole responsibility for the work they will make many mistakes, and have many difficulties, as people do everywhere; and, although we cannot be with them to help them, we can meet them before the Throne of Grace and perhaps that is the part that we are destined to play in the future.

Contrition

All nations of the earth, O Lord,
Even we who bear Thy name and
sign,
Have sinned against Thy heart of
love
And brought to naught Thy plan
divine;
Plunged into war the world we see,
Love dies anew on Calvary.

Grant this great land a single voice
That speaks as Thou Thyself dost
speak;
A single heart that throbs in love,
A single mind Thy way to seek;
That sin, injustice, wrong may cease,
Then shall our land be fit for
peace.

No pride of race, or power, or
wealth
That is not dedicate to Thee;
No wit, to solve earth's mysteries
That is not used to make men
free.
Exempt from fear and hate and
greed,
Intent on good in word and
deed.

This is the task Thou givest us;
Thy church must do Thy work, or
die,
Must give Thee daily, all of life,
In living, humble loyalty.
Draw, in Thy love, all hearts to
Thee,
Begin O Lord, with me, with me.

—W. Elliott Wilson, in *The British Weekly*.

The Training Home Closing

THIS year's students at the Missionary and Deaconess Training Home were honoured in that the Moderator was present at the closing exercises, held in Knox College Chapel on Tuesday evening, April 8th, and gave the address. Present, too, were the Principals of the United Church and Anglican Training Homes. The Rev. Joseph Wasson, Chairman of the Board, was in the chair, and the Rev. J. B. Paulin, D.D., conducted the opening service. The service of praise was led by the choir of Calvin Church under Cyril Moss, F.C.C.O.

Mrs. G. D. Ralston, who was appointed Principal by the General Assembly in June last, was introduced by the Chairman. In accepting the position, she said, she was glad to have the opportunity of serving Canada and the Church as Principal of the Missionary and Deaconess Training Home and to be among young people, and aware of the splendid record of the Home, which was an inspiration to her to do her best. Inspiration came, too, from the fact that the Church in Canada needed trained workers—had, indeed, never needed them more. Though unfortunately few in numbers this year, the students were, she said, of fine quality; next year she hoped to have larger classes.

The small number of students this year may have been partly due, Mr. Wasson explained, to the fact that the standard was raised and the course lengthened, but the Board was hopeful that this would really be an incentive for the best type of student to come forward to train for service in the Church. One of the prime necessities of the time ahead, of the day of reconstruction, was, he believed, all the well trained deaconesses that the Church can get.

To Miss Lily Macarthur, who has completed twenty-five years' service as a deaconess, Mrs. McMurrich, on behalf of the Training Home Board, presented the deaconess gold medal, not, she said, as a reward for her faithful service to the Church and the Women's Missionary Society during the years but as a tangible token of gratitude to her and of appreciation of her work.

To Miss Anne McPherson of the second year and Miss Margaret Park of the first year the Rev. W. A. Cameron, D.D., presented scholarships; and to Miss Chrissie Diffin, Miss Nellie Smith, President of the Alumnae Association, presented the Missionary and Deaconess Alumnae scholarship. The Rev. W. T. McCree presented prizes to Miss Diffin and Miss McPherson of the graduating class and to Miss Park and Miss Read, first year students; while Miss Violet Tennant gave them the Religious Education Council certificates for special leadership work. Mrs. Goldwin Smith presented certificates to the first year students and Dr. J. S. Glen, diplomas to the two graduating deaconesses.

The Moderator, while regretting that so few deaconesses were graduating, expressed the hope that by intensive work the Training Home Principal

would be able to provide the Church with those devoted women whose service is so necessary to the Church. The Church, he said, needs more deaconesses, and he hoped that the time would come when it could have more, when the Church's use of deaconesses would be more on a parity with the Church's need of them. As he had seen the work deaconesses are doing in Canada he had been astonished, he said, at the variety and quality of the service being given to the Church by the comparatively small number of deaconesses the Church can employ. West of the Great Lakes he had met eight or nine. Having seen their helpfulness when appointed to a church or field, he thought they should receive a special measure of praise. As a minister in Scotland, he had seen how helpful the trained woman worker can be to a minister of a large congregation. In Canada he had found that, apart from the administration of the sacraments, deaconesses are showing that they can take a minister's duties at the shortest notice—and some duties, he said, they are temperamentally better fitted for. Besides the routine of deaconess work, women's meetings, young people's work, girls' groups, Sunday School, visiting, etc., there are special lines of endeavour in which women are engaged of which the Church should know, such as making surveys of new districts, to see whether they should have a Sunday School or services, superintending residences, or a hostess house, and in all they show two things our men on active service are said to show, initiative and self-reliance. The special problem in the work among Chinese, Ukrainians, Hungarians, Indians, etc., is the making of new Canadians who will fit into our Canadian life. There seems to be, too, a splendid career open to deaconesses who are fortunate enough to find congregations that need secretaries as well as deaconesses—to do secretarial work, help the pastor, do visiting, and on some evenings work with the young people. It is a rich and varied field, he said in conclusion, that the two new deaconesses were entering.

Be of Good Cheer

"Be of good cheer, for I have overcome,"
Christ said, and ye shall conquer by My might,
I trod the wine-press of God's wrath alone,
That men and nations may behold the light.

Be of good cheer, a better day shall dawn
And radiant glory gild the world's dark page,
Millennial days, when truth of error shorn
And Freedom's star shall shine from age to age.

Be of good cheer, gird on the Spirit's sword,
A world re-born shall sheathe the glittering spear,
Lift up your eyes to the eternal hills
Behold! the world's redemption draweth near.

—H. Isabel Graham.

OUR LETTER BOX

*-From a letter from Miss Williamson of Amkhut, Central India
(January 14):*

WE are fortunate in being under the British flag and while there are plenty of dissatisfied people here, still in their hearts they know that they are free within reason. Mr. Wood was telling us of a conversation he had on the train with a rabid Congressman who was intending to get himself into jail. Mr. Wood explained to him, and incidentally to the whole car of interested listeners, that he could help his country more in other ways than by going to jail. They are quite sure they do not want Hitler's or Mussolini's rule, but are slow to see that they are enjoying just as much "home rule" as they can manage at present. Mr. Wood told him that they would not keep Britain from winning the war, but they could be a help if they were so inclined, and the illustration he used was of a man trying to repel a robber from his door while his son picked him in the rear with a pin. He said the pin prick was irritating, but it would not prevent the man from stopping the robber. Many people have no opportunity to hear anything but their own side of the case and we know that contacts such as this do help, and also our carrying on among the people. We are able to tell them the truth when rumours get spread about.

We are glad that you have been able to help so substantially the cause of the stranded Missions. I am sure the money will be well distributed. We know Mr. Hodge (of the National Christian Council of India) and we have every confidence that he knows the whole situation perfectly. We took up a collection ourselves at Council time and were able to send about Rs 450/ to the fund.

I had a letter a few days ago from a Swedish missionary in Saugor and she said it was wonderful the way in which God had provided for their needs and also the way their friends had helped them, too.

It is gratifying to see, too, that the leaders in Britain recognize the value of missionary work and say that it must go on.

Mr. McDonald is improving every day now. He hopes to be back in Amkhut early next week. He has had two months in hospital. We were so glad that Miss Simpson could come and help, as Miss MacMurchy had more than her share of responsibility with the hospital full.

We had two cases of meningitis last week. One, an adult, died within twenty-four hours. We do not know how long he had been feeling ill, but he had been away from home and came home in the evening of one day after an absence of a week. The last bit of the way he had to be carried. They called us next morning and he was taken to Jobat but it was too late to do anything. The second case was a little boy. He was taken to Jobat last Friday and we have not since heard about him. I do not think there

was any connection between the two cases, and hope there will be no more. However, we do have sporadic cases.

All the missionaries are well now. We were all at Mr. Wood's for New Year's dinner, with the exception of Mr. and Mrs. Knox. Mr. Knox was suffering from something akin to lumbago, but he soon recovered.

The Christmas holiday is usually a busy time with visitors and visiting and we have had our share and a very happy time. We had some folks from the Irish Presbyterian Mission for a week-end and are now trying to have one of them come to take the *mela* meetings in March. As Dr. Buchanan was alone, I invited him to come in, too. He keeps wonderfully well. Miss Ruth has gone to Lahore for three months and Miss Edith is in Delhi. I got a note this morning and he set off for Toran Mal to try for a panther which has eaten twelve calves and goats, including one of his good calves.

- From a letter from Dr. Buchanan written at Toran Mal, Central India (January 14th):

HERE I am back up here again from Alirajpur . . . The Mission kindly gave me the use of the Alirajpur bungalow and asked me to superintend the mission work at that place, quite understanding that I would be free to carry on my heart's love here. I had not intended to come here till the 18th as there were certain things I wanted to get a bit better under way at Alirajpur before leaving. However, I had called Ruml down to give a hand there for a little, and he reported that panthers were doing great damage. Twelve calves and goats had been carried off, among them my choice little thoroughbred Sindh heifer. So I made up my mind to come at once, sending a wire to Barwani. I left Mrs. Toombs and the girls in Barwani very early, as I should have to send up word, after getting as far as the motor can go, to get my long tried mare and some men to carry up baggage.

Christopher left Jai Pani about 12.30 noon to give notice of our sudden arrival, and at 5.30 Rama brought Diana. Two others quickly followed. Rama is a young Christian helper, who looks after Diana and her colt and helps in the garden. He was ready to come right along with me. He is a good walker. Generally in the day I do not feel it necessary to have a man with me, but this time I was glad to have Rama along. I saw that Diana was very fit. . . . That was a real comfort to start up through these rugged mountains, the home of wild beasts, at that time in the evening. . . Nathan, driver, son of our first Bhil Padre Gangji, with his charming wife and their obedient little child, stayed to come along with the men with loads.

. . . After it got really dark, about a mile from the lake, Moosa and Pem Das met us with a lantern. They began telling about the panthers. They said there were three of them, one very large, and they were always prowling about, night and day. Rama said they frightened our horses, too, coming even about Toran Minster, where there are neither goats nor dogs, the "shikar" they like.

The new bridle-path being made by Mr. Dalley in the hope that it may be widened out into a motor road eventually, about half-way between Jai Pani and Kali Pani, runs along for half a mile on a hog's back between two deep gorges. We were along there. The sun had gone down and it was just dusk, not dark. Diana and I were ahead and Rama close up behind. Suddenly Diana stopped short and looked to the left and a little ahead. She was very frightened and seemed to say as plain as horse can speak, "Sahib, . . . I won't go any further." . . . Then, wanting, too, to go on towards home, if possible, and listening to me talking to her and to Rama, she went on slowly. . . . After we got past the special spot, Diana kept turning her head to one side and the other, to see whether the beast was not stalking us. We saw nothing and smelt nothing. Diana's more acute senses knew the danger to be near at hand. When we got on a bit and it was getting still darker, Diana went along again as usual.

A little after 4 p.m. to get ready for the ride up I had taken tea from the flask. I had also a bite of cheese and a small piece of fruit cake bought at Dohad (which I was told was not fit for me). You will have some idea of my hard condition when you hear that my very early morning light breakfast was mostly three *chapatties* (hard tack); then about noon I had porridge from the thermos. That made a kind of solvent between the hard tack and the Dohad fruit cake. It was a staying sandwich. You will not be surprised that I got up here without the slightest hint of hunger. . . . Christopher had not been idle, and he soon said dinner was ready. . . . His mistress had warned him to take good care of the Sahib, and this is what he had for me—soup, roast goat (politely called mutton), baked potatoes, baked onions and spinach, sago pudding, and a peppermint candy to aid digestion. I relished every bit of it . . . and there is promise, after they get up with the blankets, of a good night's rest. The men are not yet up with the loads. . . . The moon came up about 7.30; and they would probably not leave till it was high enough to give good light.

It's eleven o'clock and here they are. Blankets and to bed, with thankfulness.

(January 16th)

We have met quite a few. All are eager about getting the disturbers of the peace shot. . . . We have our gathering day by day for the Word. . . . Last night I sat in the bedroom with the window open wide enough to let my rifle through. I bought a goat and had it tied there. But though I waited hours with flashlight and moon, no sign of the marauders. . . . We are making another trial for one of those bold panthers to-night. Surjia, a fine Bhil of Toran Mal, is helping out. We like their help and they like ours.

Edith is back after the Christmas holidays teaching nurses at New Delhi and Ruth . . . has taken a temporary post in Queen Mary College, Lahore. She has to teach F. A. and B. A. classes (English) in this Government College. She also gives some time to a small class in French.

May Suggestions

BY MARGARET NESS

THE Committee on Chaplaincy Service has issued a booklet, **The Armour of God**, as "a pocket companion for Canadian Presbyterians in His Majesty's forces". As the foreword says, "It is not a Prayer book, though it has something to say about Prayer. It is simply a word of counsel from home." Many of the women in our Auxiliaries will wish to include a copy with parcels for overseas. Price 10 cents.

At the Western Provincial Annual meetings, Miss Pelton, as a member of the Council Executive delegation, stressed certain books which, in her opinion, every woman interested in missionary work should read. These have been featured on this page at various times but it might be well to mention them again. **For the Healing of the Nations** (65 cents) by Van Dusen, a splendid presentation of his impressions of the younger Churches around the world; **The Amazing Chinese** (35 cents), short but informative, with photographs; **Tales from China** (60 cents), excellent stories, with photographs; **Life Has No Ceiling** (60 cents), a story of two Chinese who come to an American University and later return to China to help in reconstruction; **Stand By For China** (65 cents), the new China and her problems, excellently portrayed; **The Church in Action**, by Paton, one of the finest missionary booklets published (10 cents); **Women and the Way** (60 cents), written by outstanding Christian women of the world.

H. V. Morton has brought out a new book, **Women of the Bible** (\$1.75). Those who have enjoyed his **In the Steps of the Master and Through Lands of the Bible** will want to read this book too.

The third set of missionary biographies is now ready—21 for \$1.10—and includes Misses Ramsay, Booth, Adams, McConnell, E. Walker, Whatling, G. Lee, Yeandle, S. Yeung, D. Douglas, Weir, Burdick, Mrs. Gillespie, Mr. and Mrs. MacMillan, Mr. and Mrs. Muchan, Mr. and Mrs. Pitts, Dr. and Mrs. Young, Mr. and Mrs. Dickson, Mr. Fesenko, Mr. Steinmetz and Dr. Gushue-Taylor. Anyone wishing 4 or more—not the complete set—may obtain these for 6 cents each.

We would remind you again about the following books: **My Mother** (25 cents), the beautifully written story of Mrs. Buchanan's life by her daughter Ruth; **Mary Murray** (10 cents), a brief story of her life in Scotland, Africa, and Canada; **Agnes Dickson** (now 25 cents), the story of her girlhood, University years, work in China and in Canada among the Chinese.

Then laugheth the year; with flowers the meads are bright;
The bursting branches are tipped with flames of light;
The landscape is light; the dark clouds flee above,
And the shades of the land are a blue that is deep as love.

—Robert Bridges.

AUXILIARY PAGE

Miss L. K. Pelton

THE JUNE MEETING

IS your Auxiliary in the habit of holding a June meeting? If so, is it just "another meeting" or do you try for something special, something novel, to close the work of another season or to begin a summer of activity? Should yours be one of those Auxiliaries that do not ordinarily hold a meeting in June, why not try one this year?

Bring into your place of meeting some of the colour and brightness—the flowers and the restful green—of the out-of-doors, or come together in a home with a garden "where the roses bloom". Arrange a Tea or a simple Luncheon and have as your invited guests members of the Women's Association or the Ladies' Aid, together with the "somewhat strangers" who have united with your congregation during the year; no doubt some of the Home Helpers could attend; some might graduate into active membership in the Auxiliary—all of these, special, "called-for" guests whose sphere of interest should include the missionary work of the Church and our Society.

And what of the programme? Would you like a Luncheon? Then, why not make it an International affair? Arrange your tables—small ones for the Overseas fields and a large one for the National. Have your Indian, Chinese, Formosan, and Japanese workers in costume, if possible, and, as each is presented, have her relate a *brief* incident from her own work. In the same way bring in our "new Canadians" and the deaconesses.

You prefer a Tea—Use the same plan, which may be worked out in a home.

Have you ever tried a "Missionary Quiz"? Here again a bright, entertaining, and informative programme may be arranged. It just requires a bit of thought and preparation.

Could you use slides? Do not use many. Select a few special ones and have them explained either by one person or by means of prepared questions and answers.

If at all possible have your Supply work on display. Is it an Indian outfit? Then why not have Mrs. Lockhart there to tell exactly how, and for whom, it will be used. Find out why certain articles are required and why so many. Is it hospital supplies that you have gathered? Miss Cuddy could tell their story. Is it for Deaconess work that your bale is required? Then ask Miss Ruby Walker, or Miss Macarthur. (Members would, of course, impersonate these workers.)

There are so many ways in which you may make things different and more interesting, but it all requires imagination, plus real thinking, plus extra work. But it is so well worth doing. It means so much to us all, so let us go ahead and make this June meeting one long to be remembered.

—M. F. Pae.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

ONE WAY TO GET NEW MEMBERS

ONE young women's missionary group has an unusual proportion of new working members. They have a sort of unwritten rule that no one is ever asked to join their society. Instead, a prospective member is asked to come as a guest to one of the regular meetings; she is greeted as a guest of the one who has brought her, and is treated as such. She is invited by the same person to come again, perhaps not to the next meeting, but soon. She is welcomed as a visitor for as long as she wishes to come. Then, as she becomes a familiar guest, she is asked to help with this or that. And then, sometime, quite casually, she is asked if she would like formally to join the group.

If she does join, it is because she knows the group, likes the fellowship, is interested in the meetings, and has done some work in connection with them. She knows, through regular reports and minutes, about the educational and financial aims of the group, and is already taking time to attend. There is thus no influx of new members to be coddled along. There is no unwilling member who has joined because she was pestered to become a member. Anyone is welcome as a perennial to that group. But no one is asked to join until she has shown a desire to become a working member of the organization.

Oh yes, it is quite true that this group has an unusually good time together, has good programmes, conducts all business with dispatch, has a devotional period that is short but reverent, and carries an inspiring financial responsibility. But then, you know, so could your society.

SOME RULES FOR A GOOD MEETING

Be friendly.—A regular member may be just as lonely as a new member.

Begin on time.—Do not let late-comers prevent you from beginning your programme at the time set.

See that the devotional period is well prepared. Stress simplicity and dignity; and frown upon any lack of preparation or last-minute passing of hymn books and choosing of hymns.

Give sequence to your study.—Use one of the Young Women's study outlines.

Relate the offering to the work.—In two or three sentences present some service the group is rendering through its gifts. Have a prayer dedicating the offering to its use.

Close on time.—A meeting that closes on time has an effectiveness

which is lacking in one that runs on and on. Prompt closing makes for much more careful preparation.

—Adapted from *The Missionary Review of the World*.

New Member of Reading Fellowship—Janet Thomson Auxiliary, Vancouver.

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

Dear Leader:

THOUGHTS of camp, just like the colour and new life of crocuses and daffodils in drab places, are literally popping up in my mind on these warm spring days!

Won't you think seriously of attending a leadership camp this year, and getting as many of the teen-age girls of your church there as possible?

At the end of a year of meetings and projects and studies, haven't you often felt as if you hadn't anything more to give? This is the time when all of us need new ideas, and a new sense of the relationship of our work to that of the whole Church. Then, too, who among us does not especially during the days through which we are passing feel the need for much spiritual refreshment and a clearer sense of purpose?

In your district there may exist the following camps:

- (a) A Leadership camp promoted by a co-operative Girls' Work Board or committee, lasting approximately ten days;
- (b) A Girls' camp promoted by a co-operative Girls' Work committee;
- (c) A camp for the girls of a Presbytery;
- (d) A camp for a local group.

Only if your girls are isolated from other groups, do we recommend the latter, for there is a need these days to bring young people together from various church groups and church backgrounds. Such a church camp can be, in reality, a small cross-section of our greater Church family in Canada and there one experiences the thrill of knowing how big that Church family is.

A church summer camp may bring you just that experience! Won't you go to one this summer?

—Violet Tennant.

May God defend by day, by night,
Our men, who stand for right, not might,
Across the sea.

O give them patience, courage, trust,
'Till comes the day, as come it must,
For victory.

—Cedarwold, in *The Globe and Mail*.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear Members of the Mission Bands,

HOW lovely it would be if we could go together some bright morning to visit our little Korean friends in one of our Nursery Schools in Japan!

Before we entered the school, which is really the church building, we should have to take off our shoes, leaving them outside. Then, when we entered, the teacher or her assistant would bring one chair, and I am afraid the rest of us would have to sit on the floor.

The little faces of the children would be bright with pleasure as they rose, at the teacher's request, to welcome us with a very pretty bow. Then they would sing for us some of their prettiest songs. At first the words would seem strange to you, but just in a few moments you would know that the tune was one which you often sang in your Sunday School in Canada, and you would realize that these little children were singing "Jesus Loves Me," or "When He Cometh", or "If I Come to Jesus". Then the teacher would ask them to recite Bible verses, and I am sure you would be surprised to see tiny tots stand up and recite such verses as: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" or they might repeat the twenty-third Psalm.

I am sure, too, that you would be interested in the children's work hour and would enjoy seeing them as they sat on their little chairs around long, low tables making crayon pictures in their little drawing-books, or models of various kinds from pretty coloured paper or plasticine.

Then comes the noon hour, and every child takes from a hook a little satchel containing a little tin box. This box contains his lunch, which is mostly of rice with a few tasty bits of other food such as fish. When each child's lunch has been placed before him, the little hands are clasped and the little heads bowed as the teacher leads in a short prayer of thanksgiving to the Father who has given the food.

I should like if we could visit also some of the homes from which these children come. In many cases the parents do not know the Lord Jesus, and when the child sits down to eat his morning or evening meal, he first bows his head in a little prayer of thanksgiving as he has been taught to do at Nursery School. The mother and father look at him in wonder and say to each other, "What is the child doing?" Then, when bed-time comes, before he lies down on his bed on the floor he kneels in prayer to the Heavenly Father. Again the parents say to

each other: "What is the meaning of this? What is he doing?" And sometimes they say: "We must go to church to find out what this teaching is, and what those Christians believe."

Girls and boys, I want you to pray for all these little children as they learn of Jesus day by day, for their faithful teachers, and for their parents, that they too may have that joy which comes when they know Jesus the Saviour. Perhaps some day I may meet some of you and be able to tell you more of these little ones. Pray for them now, and perhaps some day some of you will go to tell other little children of salvation through Jesus.

Yours sincerely,

Mary E. Anderson.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

THE delegates to the 27th annual Provincial meeting, held in Grace Church, Calgary, on April 2nd and 3rd, listened with interest to the addresses of Mrs. W. A. McLennan and Miss L. K. Pelton of Toronto, representatives of the Council Executive.

The first evening over sixty leaders and delegates from Young Women's and Girls' groups and Mission Bands met in Knox Church where the ladies of the church served supper. Groups were then formed, Miss M. Todd leading those interested in Mission Band work, Miss F. Matthews in girls' work, and Miss E. Walker, the young women. An interesting discussion followed when each group reported its findings, the girls and young women taking an active part. Miss Pelton spoke to them on "Maintaining and Advancing Missionary Work during the war". She said, "We are fighting for liberty. What are we going to do with victory when we attain it, unless the Christian Church is ready to take its rightful place? Through the ages man has been bound because of evil, but Christ established a new freedom. The new order will be looked for in vain, if it is not found in the hearts and minds of men." In her address on Wednesday she spoke of the mission study programme, and the need for educational work, with definite missionary study.

Mrs. McLennan, in her first address, spoke of the Society's work as a whole during the first year of the war. All bills were paid, she said, and a good balance left, but we must increase our efforts more than ever to keep Christian work going forward. In her concluding address, on "Our Place in the World Mission", she told the delegates, "There is no neutrality in Christian service;" women cannot turn a deaf ear to the call for

service in the Kingdom of God. We all depend on a world-neighbourhood, and surely we want it to be a Christian one. Almost the only movement left in the world to-day, except that of destruction, is the Christian movement. She explained why the missionaries had returned from Japan and Formosa, and told of the need for Christian literature for native Bible teachers who are doing their best, even under persecution.

The three deaconesses added interest to the meeting. Miss Todd of Willowdale spoke on camps, their aims and value in teaching Christian living. Miss Walker of Rocky Mountain House described her work, and spoke of the sympathetic interest of members in deaconess work and the need of prayer. Miss Matthews of Edmonton related her experiences on a trip into the Peace River country. "Our challenge", she said, "is to go into that country—on our knees." Mrs. D. G. McQueen, Provincial historian, told of the work done for Red Cross and other war services, the Young People's camp at Sylvan Lake, the Sunday School by post, and the addition to the Rocky Mountain Hospital. The Secretary regretted the loss of Mission Bands in the Peace River country. A splendid missionary interest among girls was reported. There had been an increase in the number of new Life members and of lantern slides used. Welcome and Welfare work was much discussed, owing to the emergency arising from war activities, and it was decided to carry on as in the past. The Presbyterial Presidents' reports showed active interest in all and a realization of the responsibilities of the day. A delightful "Broadcast" of our Missions at work was given by Y.W.A. members. The Treasurer reported \$3,931 sent to the general fund. At supper on Wednesday evening the Rev. R. J. Burton told of the purchase of a camp site at Sylvan Lake and of plans for the building and equipment.

In the closing devotional service Miss Pelton based her message on the words: "Behold, I stand at the door, and knock."

Edmonton P.S.—Mrs. Hildred, deaconess from Brownvale, in Edmonton for a two weeks' rest, spoke to the Presbyterial Executive of her work in the north.

Red Deer P.S.—Members of the Presbyterial and of the Olds Auxiliary were grieved at the sudden death of Mrs. M. Phillips, a life member and one of the oldest workers of the Auxiliary. She had been one of the first to take communion in St. Andrew's Church there. Devoted, she leaves a rich legacy of remembrances.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

VICTORIA P.S.—Delegates from all parts of Vancouver Island attended the 27th annual Presbyterial meeting held in St. Andrew's Church, Victoria, February 26-27. Mrs. W. Sanders led in the opening

prayer service; the theme was "Faith Plus Service"—keeping faith in the home, in our schools and colleges, and in our national life. Miss Ruth Heighton, recently returned from Formosa, spoke on "Service". Two reports were of special interest—that of the excellent work of Neighbourhood House, Esquimalt, and Miss Gertrude Scott's of the work among the Chinese. Total givings for the year amounted to \$1,440.59, of which \$136.64 was for supplies; the seventy Home Helpers in the Auxiliaries had contributed \$391.70. The Young Women's Auxiliaries had given more than for several years. Encouraging results were also reported in girls' work, with many active C.G.I.T. groups and Girls' Guilds. Mrs. F. W. Allott was re-elected president. New Secretaries: Corresponding, Mrs. H. M. Peasland; Mission Bands, Mrs. M. C. Fuller; Exchange and Lantern Slides, Mrs. John Dempsey; Library, Mrs. J. P. Dempsey; Literature, Mrs. G. Cordiner; Welcome and Welfare, Mrs. K. B. McGrath; Supply, Mrs. Cooper.

The Port Alberni Auxiliary has been carrying on excellent work with but three active members and five Home Helpers who keep up their interest in the Society but cannot often attend the meetings.

At the Gorge-Erskine Auxiliary meeting in the Gorge Church Miss Ruth Heighton gave an interesting account of the people of Formosa and their customs, and of the missionary work carried on among them.

The World's Day of Prayer was well attended and a deep spiritual note struck by the speakers. There were capacity audiences in almost all the churches.

Westminster P.S.—The Kerrisdale Auxiliary, Vancouver, deserves special mention for the number of new members lately received into the Society, so many of them actively missionary-minded. Their meetings have been particularly interesting, both when there were speakers and when the study book was used. To St. Paul's Auxiliary Miss Yeandle gave an informative address on some of her experiences among the Chinese children. Mrs. H. J. Barry has moved from New Westminster to Vancouver and joined the St. Paul's group. On March 6th Fairview Auxiliary had an exceptionally well attended meeting, to which the Home Helpers were specially invited. Very profitable and enjoyable was Mrs. James Herd's résumé of Mrs. Goforth's book *Climbing*. St. Andrew's Senior Auxiliary was invited to attend an open meeting of the Young Women's Auxiliary of their church where there were sixteen earnest energetic girls at work. It was a most enjoyable meeting.

St. Stephen's Mission Band, North Vancouver, held a successful party in February with a large attendance of boys and girls. Mrs. McGregor, the key woman, was present. The leader, Miss Morrice, reports that the children are all interested in the different departments of their work.

The "Burning Lamp" Mission Band of St. Aidan's, New Westminster, celebrated its 12th birthday on February 22nd. It has had but

two leaders, Miss McLennan and the present leader, Mrs. Creelman. Two Junior life membership certificates were to be given as awards to those who by work and attendance during the year showed themselves most deserving. Mrs. T. Oswald, Assistant Mission Band Secretary, gave a short talk on the need of regular attendance in the Band if work of any kind is to be accomplished. The Band members wore the caps with M.B. printed on the sides.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG P.S.—A spiritual atmosphere and a desire to carry on with greater zeal the missionary work of our Church in these trying days was felt at the annual meeting of the Presbyterial, held in First Church, Winnipeg. Mrs. J. P. Duffin presided throughout the sessions. In her presidential address she stressed the power of prayer, saying it was the most powerful weapon in hours of crisis as well as in peace, and urged the necessity of prayer to bring about a total change in the affairs of the world to-day.

Reports of the various secretaries were encouraging and indications are that this year will show increased givings and membership.

A very welcome guest speaker was our missionary nurse from Formosa, Miss Hildur Hermanson. She told of the evangelistic work carried on among the patients in the hospital where she was Superintendent of Nurses. She also told of the changing conditions that resulted in missionaries returning home. Mrs. J. C. McCallum spoke on "World Harvest and Missions", depicting conditions as they exist in our world to-day, and reminding the members of our Lord's great commission to His disciples. In an address on "Discipleship and Crisis", Mrs. R. M. Esler said faith must be applied to practical issues and the missionary spirit carried into everyday living.

Mrs. S. Farley spoke on the subject, "The Challenge of Christian Missions." The Church that disregards missionary work is disobeying the express command of Christ, she said; Christianity must be aggressive, and Christians active, to carry the Gospel throughout the world. The Presbytery of Winnipeg extended greetings through the Rev. Mr. Johnstone, and the Rev. F. B. Allan spoke on the text "In quietness and confidence shall be your strength." The devotional services were led by Morden, Selkirk, and First Church Auxiliaries. Mrs. Duffin was re-elected President. Mrs. John Dick installed the officers and Miss Hazel Macdonald, deaconess, gave the closing message on "Consecration". The singing of the National Anthem brought the meeting to a close.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

* Our interest in Missions is a mark of our Christian character. Our knowledge of Missions is the measure of our Christian attainment. Our participation in Missions is the measure of our Christian efficiency.

—*Hamilton C. Mabie.*

THE annual meeting of the Ontario Provincial Society, 1941. Date—Tuesday, Wednesday, Thursday, May 13, 14, 15. Place—First Church, Brockville. Railway Information—Going tickets and certificates issued May 8th to May 14th, inclusive; validated certificates honoured for tickets for return journey up to and including May 19th; special agent to be present on May 14th (morning) to validate certificates. Board members, including Presbyterial Presidents, wishing railway tickets in advance must communicate with the Railway secretary, Mrs. J. Hill, 52 Queen Mary Drive, Toronto, not later than May 3rd.

Sixteen charter members answered the roll call at the seventeenth anniversary celebration of St. David's Auxiliary, Hamilton, in Hamilton Presbyterial. Three of the former officers took part—Mrs. William Wills, Mrs. B. Cockburn, and Mrs. M. Johnson. Mrs. George Oswald, the president, welcomed a large number of members and old friends. Mrs. D. Wilson represented Hamilton Presbyterial in the absence of Mrs. Donald Munro.

Miss L. K. Pelton brought messages of deep inspiration and encouragement to those attending the annual meeting of Sarnia Presbyterial in Guthrie Church, Alvinston. Owing to the absence through illness of the President, Mrs. G. Vanvalkenburg, the Vice-Presidents, Mrs. C. H. McDougall and Mrs. M. McClenaghan, presided. The President's message, read by Mrs. W. Locheed, brought a challenge to the members, exhorting them to take "Love and Service" as the watchword for the coming year. Reports were encouraging and there was a good attendance of representatives from Senior and Young Women's Auxiliaries and Mission Bands.

Stratford Presbyterial Executive met in St. Andrew's, Stratford. Increased givings were reported by the Treasurer. Nine new papers in the Exchange were reported by the Secretary. Announcement was made of the June Conference to be held on June 11th in Milverton.

The Executive of Chatham Presbyterial is stressing "Interest and Knowledge" in all departments for 1941.

At the thirtieth Anniversary Tea of the Alex. Bartlett Auxiliary of St. Andrew's, Windsor, Mrs. M. McGregor of Amherstburg lit the first candle in the candle-lighting ceremony in honour of her father, for whom the Auxiliary was named. The "Story of the Years" was related by the first President, Mrs. S. B. Best.

A Service for Youth was held for the first time in Dresden in connection with the World Day of Prayer and was sponsored by the senior girls of the Presbyterian Church with girls from other Churches attending. Mrs. A. C. Jameson gave an address on "Peace."

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

IN this day when spiritual values provide the only solution of the world's problems, we stress the need for united effort to hold fast the Master's ideals of service. Only as we succeed in making His method of living our standard will the next century be a Christian one. If we are to build fresh roadways for the feet of mankind we must meet the new problems with the old Gospel. It is our part, with prayer and devoted effort, to continue our interest in the native churches left to carry on their work alone, to bear the burdens of the orphaned missions labouring in such dire straits, to strengthen the fields where our work is being continued.

We look to the future with confidence. Although there were some discouraging notes in the reports, a shortage of leadership in our young people's departments, the growing stress of essential war-time activities, anxiety which presses heavily when loved ones are on active service—yet “we fall to rise, are baffled to fight better”.

As women whose interest in world-wide Christianity is an integral part of our lives, may we strive as never before to awaken in the young people of our churches a desire to rebuild on a better, surer basis a friendlier, safer world.—*M. C. Hill.*

Montreal P.S.—A successful rally was held on Saturday, the 22nd of March, in First Presbyterian Church, Montreal, when 125 girls from teenage groups were present to hear Miss Violet Tennant, Girls' Work Secretary, and Miss Ada Adams, missionary on furlough from Formosa. The session opened with a sing-song led by Miss Tennant. After the worship service, conducted by representatives of the different groups, the members divided into groups for discussion under the leadership of Miss Adams, Miss Tennant, Miss R. De Pierro and Mrs. P. W. Murray. The special guests of the afternoon, Miss Tennant and Miss Adams, then gave short addresses, and the programme closed with games and refreshments.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINBOIA, PRESS SECRETARY

SASKATOON P.S.—The annual meeting of the Presbyterial was held in St. Andrew's, Saskatoon, on March 12th and 13th, Mrs. Edwards presiding at all sessions. Devotional services were conducted by North Battleford, Coleville, and Wilkie Auxiliaries, and in the evening by the St. Andrew's Young Women's Auxiliary. Through reports of all departments was a note of thanksgiving, as each one showed an increase, especially in the Young Women's, Girls' Organizations, and Mission Bands. The financial statement, without question, proved true to the spirit of the West. The treasurer briefly reviewed her department for the last six years, showing a steady increase each year.

Visitors to the Presbyterial during the year included Miss Adams

of Formosa, Miss Sherrick and Miss Whatling of India, Miss Lamont, and the Rev. Thos. Murphy, Moderator of the Synod, each bringing a message. Mr. Murphy, by the use of pictures he had taken, presented the urgent need for workers in the northern part of the Presbyterian. Wednesday evening was Young People's night, with the devotional period led by young women, musical selections by the Parkview junior choir, and the address given by Mr. Alan G. Faris, a student of our Church, who from the age of six had it constantly in his thought that "some day God would want him to be a minister"; to-day he is preparing for that work at the university. He brought to the Presbyterian the Home Mission side of our work, as seen by him on his first mission field, where he was welcomed by old and young, and went in and out visiting, bringing cheer to aged and sick, taking part in their social life and sports, giving the help a Christian missionary can give. The Gospel of Christ is proclaimed on the home mission field as on the overseas field. Miss Lamont briefly reviewed the work in the Presbyterian as she had seen it in the past ten years. The Women's Missionary Society was in the front line in supporting missions both at home and abroad, and the teachings of Christ would continue in spite of the chaos—this was made plain by an address by Miss Reith, Superintendent of the Presbyterian Residence in Saskatoon. The war is a challenge to our Christian ideals, she said. If Christ's command, "Go ye into all the world and preach the gospel to every creature," had been obeyed, there would be no war to-day. We must not rest on our oars in war-time. God trusts us. Are we worthy of this trust?

Mrs. Sinclair of Regina, Provincial President, brought greetings from the Provincial Society, explaining the situation of our work overseas and the support which must be given to the European missions. Stressing the young people's work, she quoted President Roosevelt's words, "We can no longer build the future for youth, but must build youth for the future."

An illustrated address on all our mission work, given by Miss Booth, showed advancement in the work.

The officers for 1941 were installed by the Provincial President, who in her closing words said, "All is well, if we have not lost God, no matter how dark conditions are. Cast all your burdens on Him. He careth for all."

Seal on the hearts of the strong,
Guerdon Thou of the brave.
To nerve the arm in the press of the throng,
To cheer the dark of the grave;
Far from the heather hills,
Far from the misty sea,
Little it recks where a man may fall
If he falls with his heart on Thee!—John Buchan.

Treasurer's Statement

March 31st, 1941

RECEIPTS

Refund from Deaconess ..	\$ 44.00
Pension rates received from workers	531.41

PROVINCIAL GIVINGS:

Ontario	3,600.00
Quebec	625.00
	\$4,800.41

DISBURSEMENTS

Hospitals:	
Canora	\$ 289.16
Rocky Mountain House.	104.16
Weirdale	130.63
Chinese in Canada	768.77
Cecilia Jeffrey Indian School	354.99
Cecilia Jeffrey Indian School, Government Grant	2,276.19
Birtle Indian School, Gov- ernment Grant	1,957.28
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	80.00
Huntingdon	75.00

India:

Bhil Field	3,203.40
Jhansi Field	3,284.08
Manchuria	133.32
Formosa	1,006.61
Japan	827.64
Organization	483.33
Publications	703.42
New Missionaries	54.16
Library	7.08
Lantern Slides	20.15
Welcome and Welfare and Deaconesses	1,362.49
Exchange	3.55
Supplies	10.88
Canadian School of Missions	100.00
Missionary and Deaconess Training Home	100.00
Miscellaneous	300.00
Church Extension	1,200.00
Christian Literature	100.00
Fees	10.00
Insurance	39.60
Deputation	432.42
Administration	440.98

\$19,904.29

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Interest	\$ 6.00
Special Fund—	
Rent of Prince Albert Residence	33.25
Sustaining Fund—	
Interest	45.00

\$84.25

DISBURSEMENTS:

Legacy Fund—	
Camp at Sylvan Lake	\$ 500.00
Special Fund—	
Camp at Sylvan Lake	300.00

\$800.00

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Organizations

Ontario

Sarnia P.S.—Young Women's Affiliated Society, St. Andrew's Church, Sarnia.

Stratford P.S.—Evening Auxiliary, St. Andrew's Church, Stratford (Formerly a Young Women's Auxiliary).

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.

British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.

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THE GLAD TIDINGS



Dr. and Mrs. A. J. Fisher

Church of Scotland Huts and Canteens

Designation of Deaconess

Evangelistic Work in Formosa

New Work on Jhansi Field

On the Bhil Field

Some Western Deaconesses

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVII

TORONTO, JUNE, 1941

No. 6

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Christmas Gifts that Do Missionary War Work

AGAIN an opportunity has come to help the Church of Scotland to continue its work among the fighting and auxiliary forces and with refugees and the victims of bombings. (See February *Glad Tidings*, pages 48 and 50, and page 227 of this issue.)

Because the appeal for aid is so strong the Council Executive is urging as many Women's Missionary members as possible to take orders for copies of the 1942 *Scotsman* picture calendar—excellent as Christmas gifts. (It is suggested that one member from each congregation or community send in the orders.) Fifty cents of the price of each calendar (\$1.35, which includes postage anywhere) goes direct to the Committee on Huts and Canteens of the Church of Scotland. Orders should be sent in quickly as delivery in time for Christmas is assured for orders received before the end of June. Send the money with the names and addresses

of those to whom calendars are to be sent to Women's Missionary Society, Publications Department, Room 800, 100 Adelaide St. W., Toronto.

—E.E.C.

Changes Among the Deaconesses

A NUMBER of changes have recently been made in the Deaconess Department. The appointment of a minister to Willowdale in the Presbytery of Red Deer made it possible to release Miss Mary Todd from that field to service elsewhere. She has, accordingly, been transferred to the city of Regina, specially for work in the Eastview district, Miss Helen Ross going from Regina to Montreal, to do survey and other work under the Presbytery of Montreal. Miss Mabel Booth, who has been working in Saskatoon, has been appointed to serve in Prince Albert and nearby districts under the Presbytery of Prince Albert. In Manitoba Miss Hazel Macdonald has been appointed deaconess at large, to serve under the Presbyteries of Brandon and Winnipeg, while Miss Alma Burdick, of the Formosan staff, will have charge of the work in the Elmwood congregation and among the young people of Winnipeg. Miss Burdick, who has been very busy with deputation work, is expected to begin her work in Winnipeg the beginning of June; the others were to assume their new duties on May 1st.

On Furlough from India

ON April 29th the Council Executive had the pleasure of welcoming Miss Lily Simpson, Reg.N., who had just arrived in Canada on furlough from Jhansi, India, where she has been serving under our Society since 1927. Before leaving the field, she had been out working with Mr. and Mrs. MacKay in the new territory that our mission recently took over from the American Presbyterian mission. She had thought it would not be possible for her to take her furlough this year; then, she said, the way opened up and she came. Travelling on the same boat were Mr. and Mrs. Cheshire and their two children, Marian and Arnold, also on furlough from Jhansi, and the Rev. D. E. McDonald and his little son, Robert, from Amkhut on the Bhil field. For a time Miss Simpson will be at her home in Weyburn, Saskatchewan.

Mrs. H. M. Kipp

IN the death of Mrs. H. M. Kipp early in May there passed away one whose name is closely linked with Women's Missionary work in Canada. From the time of the organization of the Women's Home Missionary Society of our Church in 1903, Mrs. Kipp was a member of the Board. She will be remembered particularly for her many years of service in connection with the hospital and medical work of Home Missions; from 1905 she served as Corresponding Secretary, and then also as Convener of the Hospital committee and, later, Secretary for Hospitals; the latter

office she continued to hold in the Women's Missionary Society after the amalgamation in 1914, and after 1925 in the United Church of Canada.

Appreciation of Deaconess' Work

— From a letter written to the Deaconess Secretary, on behalf of the Board of Managers, the congregation and all organizations of the Elmwood Presbyterian Church, Winnipeg.

“WE have recently heard of the decision that Miss Macdonald is to leave her charge in Elmwood and take up work in the Province. We would like at this time to express our appreciation and thanks for the privilege that has been ours in having Miss Macdonald with us. Her untiring efforts in every department are known to us all, and I am sure to you also. The organization of our Young Women's group, our Young People's meeting, and the Explorers group are all due to her work, and the continued activity of all the various meetings and groups is due to her presence with us.

“We will indeed be sorry to see her go, but she will carry with her the best wishes and prayers of all our people for the success of her new work.”

THERE are at present no missionaries of our Church in Manchuria. The Rev. Allan Reoch returned to Canada in April, and word has been received that the Rev. W. G. Davis and Mrs. Davis are in the Philippine Islands. Their present address is P. O. Box 244, Zamboanga, Mindanao, Philippine Islands.

REFERENCE is made on the Publications page to the leaflet, “Pater Noster”, which was first published as the Supplement to the Christian News-Letter of January 1st, 1941. “Because of the conviction that only in the strength that comes from prayer can we face with courage and hope a year of impending events and decisions fateful for the future of mankind”, this Supplement was prepared by the Editor, Dr. J. H. Oldham, with the co-operation of several of the members. “The purpose”, Dr. Oldham explained, “is not to provide a new form of prayer for general use, but to stimulate and encourage each of us individually to discover for himself new meaning in the familiar prayer. It is offered as a starting point for meditation. . . The content is too full to be used as a whole at one time.

“To enter into the meaning of the Lord's Prayer is to undergo a radical change—the most radical change conceivable, since our lives are thereby related to a new centre. The prayer begins by concentrating on God and His Purpose. Our preoccupation with ourselves, with our hopes and fears, with our petty plans and schemes, is seen to be foolish and vain. Everything appears in a new perspective. We learn the

deepest of all lessons,—to accept our lives from God. We catch a momentary glimpse of what Christ meant when he said: With God all things are possible.”

Glad Tidings Secretaries are reminded that with our July-August issue the reduced subscription rate comes into effect—twenty-five cents, if the magazine is mailed separately; twenty cents, if several are sent in a parcel to one address. This reduced rate does not, of course, entitle a subscriber to the back numbers (January to June); anyone paying the full subscription at any time of the year, however, will receive all numbers for the year. We would suggest that advantage be taken of the half-yearly rate to introduce the *Glad Tidings* to the many women in our congregations who are not already taking it.

Visitors from China

DR. A. J. FISHER, Secretary of the Church of Christ in China, and Mrs. Fisher, who have been on furlough in the United States, were cordially welcomed on April 15th when they came to tell the Council Executive of work in which our Society is especially interested in South China and of opportunities for advance.

Dr. Fisher told of what they had seen and experienced in South China, especially in the Canton area, in the last three years. In the midst of disaster and suffering the kindness and thoughtfulness of the people had greatly impressed them. The task of caring for the 20,000 refugees in Canton was a tremendous one, even with the help that came from Chinese outside, from the International Red Cross, and from the Lord Mayor's Fund (London) and all the people could do for themselves. To many it was a new experience to come in contact with Christianity as it was being lived by those who were meeting the needs of others. “Why do you suppose they do this? Why are they so kind to us?” they could be heard asking one another. The few Christians among the refugees could explain that it was because of the love of Christ. The Christians in the refugee camps were organized into groups and trained to tell the others what Christianity means. It was a wonderful opportunity, Dr. Fisher said, to make Christ known not only by their preaching but by their lives. Little children were taken into schools; about 600 of them are still there, although the adults had to be sent home a year ago. There was no place for the children to go—parents asked the missionaries to keep them until they had some place to take them. One evangelist took 135 orphans under her care; after the war some may find parents and brothers and sisters, but now that is the only home they have.

The money our Society has been contributing to the Church of Christ in China has gone to the Fourth Presbytery (or the Fourth District Association on the East River). Soon after the invasion a large part

of the territory was over-run. Shek Lung in the centre was taken and the church and other buildings taken over by the Japanese. Finally the chapel was given back, in a ruined condition—but most of the people had gone. Unfortunately, the East River was in the line of march. Dr. Fisher paid high tribute to the Chinese workers, referring especially to the way the Shek Lung pastor has stood by his people in their suffering and gone through dangers with them; his small salary went when the people left and the mission had to give him a small allowance. Wherever possible, the women were got away, many Biblewomen being taken to Hong Kong and given work in that district. Some were given further training. Now that things are more settled they have offered to go back to their places. One woman who insisted on going back is going from village to village looking up the Christians and, with some relief money given her, helping those who are really in need. Gradually some preachers and Biblewomen are getting back.

There is, Dr. Fisher said in conclusion, a wonderful opportunity in China to-day. This has come because of the critical situation there and because people have come to realize that Christianity is a *life*, a way of living, not just a doctrine. One man had lent his Bible to fourteen different boys who wanted to find out what it was all about, and a high official, not a Christian, was found reading the Bible—he said he wanted to find out what Christians had that he did not have.

Asked how our Society might further help the work, Dr. Fisher suggested the taking of further responsibility for the work in the Fourth Presbytery (East River), where there are at least 5,000,000 people. There is some one in charge of the women's part of the work and there are two very fine pastors there.

Mrs. Fisher spoke briefly, suggesting that our members might be interested in the training of Biblewomen. Many workers are getting old, and younger, better trained women are needed.

Mrs. McMurrich thanked Dr. and Mrs. Fisher, assuring them that what they had told the Board of conditions in South China and the needs of the work made the members more anxious to help.

Christian Stewardship

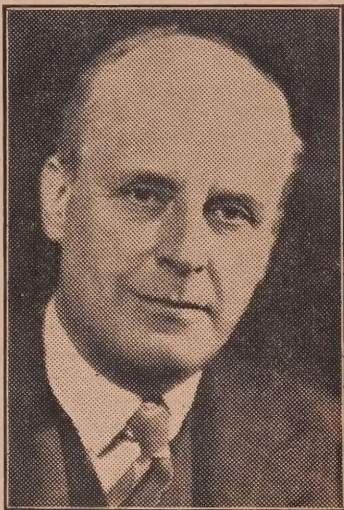
AT the conferences on Stewardship arranged by the Boards of the Anglican, Baptist, United, and Presbyterian Churches for Western Ontario the principal speaker was Dr. John A. Simpson of the United Presbyterian Church of the United States, a leader in the Stewardship Council, the author of several books on Stewardship, and a minister who has made a success of stewardship in his congregations. Speaking at a meeting in Toronto on April 29th on Christian Stewardship, Dr. Simpson told of how churches of which he was minister had been revived, with many new members received, and the financial position strengthened. A very definite programme of stewardship, he said, is needed, based on the

teaching of the Bible. It does not, he emphasized, mean merely raising money—what he is interested in is “raising the lives of the people, living Christ”. The people must be given leadership and the leaders have to show a real example of self-sacrificing service to those they would lead. There is need to preach stewardship, and to teach it in every church, stressing the teaching of the Bible concerning possessions—nineteen or twenty of the twenty-six parables of Jesus, he said, speak of possessions. Young men and women, boys and girls, should be trained in Christian stewardship; a child can easily be taught that the world is the Lord’s. For an every-member canvass of a congregation there should be three months’ preparation; the people must be informed of what the church is doing for Christ and the collectors trained. Dr. Simpson warned against making too many appeals. “It is not”, he said, “that we ask too much, but we ask too often. . . What is most needed is to put back into our churches the spirit of sacrifice.”

Conference on Missionary Education

AN interdenominational conference on Missionary Education is to be held in Albert College, Belleville, from Monday evening, June 30th, to Friday, July 4th. At this conference, whose theme will be “The Pattern and Power for a New World Order”, the special speakers are to be Mr. Basil Mathews, lecturer and author,—his recent books include, *We Fight for the Future, Through Tragedy to Triumph, World Tides in the Far East, Consider Africa*—and Mrs. Mathews, formerly one of the editors of *Edinburgh House*, London, where so much of the best missionary literature is produced. Among other leaders will be missionaries from many overseas fields and Secretaries and members of the Mission Boards of Canadian Churches. Presbyterian delegates at the conference will include a number representing the Women’s Missionary Society.

An address by Mr. Mathews will be broadcast over the CBC network on Sunday afternoon, June 29th, at 2.30 (Eastern Daylight Saving Time).



Mr. Basil Mathews

More News About the Church of Scotland's Huts and Canteens

IN the February *Glad Tidings* there appeared articles about this work. It is now possible to add more details, given by Mr. Russell Ferguson recently when he asked the Council Executive to appeal for aid, through the sale of the *Scotsman* calendars, in carrying on this urgent missionary work. Mr. Ferguson is seeking funds from all Scottish Societies and Presbyterian sympathizers in North America and is having a quite encouraging response. The Council Executive was moved by the appeal and is urging Women's Missionary Society members to take orders for the calendars. (See page 221).

Mr. Ferguson told of the colossal problem facing the women in Scotland, as also in England. The present enforced inactivity of the army in Great Britain increases the need to provide for the welfare, especially the spiritual welfare, of the fighting forces. Women on active service have not been forgotten. Under the leadership of Her Majesty's sister separate provision has been made for their needs. Again, Scotland is filled with refugees. There are women and children from the Channel Islands, and many thousands from the bombed cities in England. There are Polish, Norwegian, Danish, and French soldiers, and Indian troops evacuated from Dunkirk. Almost every man, woman, and child in Scotland needs, or may need, the ministrations of the Committee on Huts and Canteens.

The Committee are operating at least 230 huts and centres in Scotland and the major ports of England and Wales, staffed by helpful, sympathetic women. They have a fleet of mobile canteens visiting over large areas, carrying food and small medical supplies. The drivers, who are nearly all women, have at least some knowledge of First Aid and are usually accompanied by a woman helper. In times of stress, perhaps after a serious air raid, the whole fleet is put at the disposal of the Special Commissioner for the bombed district. The Church of Scotland has already spent over \$1,000,000 in this work and much more will be needed. Surely it is a vital piece of missionary work and one in which our Society should be proud to share.

—E.E.C.

Dawn

With folded wings of dusky light
Upon the purple hills she stands,
An angel between day and night,
With tinted shadows in her hands—
Till suddenly transfigured there,
With all her dazzling plumes unfurled,
She climbs the crimson-flooded air,
And flies in glory o'er the world!

—James McCarroll,

Set Apart for the Service of the Church

ON Tuesday evening, April 22nd, the Presbytery of Guelph met in Central Church, Galt, to ordain Mr. Richard Stewart as a minister and Miss Isabel Scott as a deaconess of the Presbyterian Church in Canada.

The Moderator, the Rev. M. B. Davidson, D.D. of Central Church, was in charge of the service. The Rev. A. H. Wilson, of St. Paul's Church, Guelph, preached the sermon.

After the ordination of Mr. Stewart, the Rev. E. A. Thomson, Clerk of Presbytery, having told of Miss Scott's valuable service to the Sunday School and Young People's Society of Central Church, of which she was a member, her business experience, her decision to go into the work of the Christian Church as a deaconess, her preparation at the Missionary and Deaconess Training Home, from which she graduated with distinction in 1940, and her work in directing a girls' camp in the Presbytery and the Daily Vacation Bible School in Galt, presented the candidate to the Presbytery for designation as a deaconess. The Moderator conducted the service of designation, and the new deaconess was given the right hand of fellowship by members of Presbytery and representatives of the Women's Missionary Society. On behalf of the Training Home Board, the Rev. W. T. McCree then presented the deaconess pin, which Mrs. Ralston pinned on her.

The Rev. J. D. Smart, Ph.D., of Knox's Church, Galt, addressed the newly designated deaconess. Three things, he said, she should do: preserve the same spirit of venturing out in faith with which she was beginning her new work; keep always a high estimation of her office—she had entered on the greatest work to which she could give her life; and leave the fruits of her ministry with God—do her work well, with the conviction that when she had sown the seed God would give the fruit. Hers would then be a rich reward.

Mrs. W. H. Mitchell, Deaconess Secretary, spoke of Miss Scott's appointment. When the Presbytery of Victoria asked for a deaconess, she said, she was the unanimous choice of the Board for that work. She would serve in the congregation of St. Andrew's Church, Victoria, and as a deaconess at large through the Presbytery. As she went to her new work, the prayers and good wishes of the Society would go with her, Mrs. Mitchell said, as on behalf of the Women's Missionary Society she presented a Bible to Miss Scott. Mrs. H. L. Bennie and Mrs. M. B. Davidson conveyed the greetings and good wishes of Guelph Presbyterial and presented to her a copy of the Book of Praise. On behalf of the Presbytery the Rev. T. G. Marshall of Hespeler presented her with a rug. Other presentations were made by the Senior and Young Women's Auxiliaries of Central Church, Galt, and the Young People's Society.

After the service, the women of Central Church Auxiliary served

refreshments, and all present had an opportunity to speak to Miss Scott and Mr. and Mrs. Stewart and wish them well as they were about to leave for their new work, the former in Victoria, and the latter in Kirkland Lake.

Evangelistic Work in Formosa

BY MISS MARGARET RAMSAY

WHEN I first went to Formosa in 1928, I had very vague ideas as to just how I should do the work to which I was designated, namely, that of being an evangelistic missionary.

The first two years were spent at language study and (and this was important) getting to know the Formosans. I do not mean that I could completely understand them; in fact, I cannot do this even now, but it was a time of making new friends and trying to share, as far as my knowledge of the language would allow me, the experiences of these new friends as a training for future work.

This work was begun soon after what we call language study time was over, but in reality it was just one continual language lesson, for in going out and living with the Formosans in their homes one had to be using their language all the time.

This type of work, which I shall call country work, was very interesting and instructive to me. Going out to one of our country churches with a Biblewoman, meeting the women there, and because those in whom we were specially interested were non-Christian, teaching them to read the Romanized Chinese script and then helping them in the study of the Bible and introducing them to Christian teachings was, as you will understand, a very great privilege. It had its disappointments, though, for sometimes there would be very little to show for months of work, but these were good lessons and we tried to benefit from our experiences and do better at the next stopping-place.

A great deal of the time was spent in visiting, as we usually went to the homes to teach, for it was not until the women knew something about Christianity that they would want to come to church.

One part of this work that was enjoyed very much was the teaching of hymn singing. We found that many of the hymns told the Gospel message simply and well, so we used them, the music being an added attraction. Perhaps I am being unfair to music, to call our attempts by that name, for many and varied were the notes on which we raised our voices, but it was, I think, an enjoyable and inspiring time for all.

During the past few years, various circumstances changed my work to some extent, and I found myself having contact more and more with our Christian women. Finding it difficult to go out into the country churches, I began working in the churches in Taihoku (there are four churches and two mission halls). This work took the form of having

Bible study groups in some of these churches, for I felt there was need for systematic Bible study with the women. The lesson would be studied and then discussed, and there would be a time for prayer at every meeting. Here, too, hymn singing was practised, especially the new hymns which are now included in the new hymn-book of the Formosan Church. The Formosans love to sing, and usually some time is spent in singing hymns before the church services; in this way the people really learn them.

I do not know just how much one should dwell on the past, for so much that has happened recently has blotted out what we felt was our life out there in Formosa. I suppose it is necessary for us to be jolted up once in a while and I think the events that necessitated our withdrawal from Formosa have been a "jolt" both to the missionaries and the native Christians. Certainly it was not easy to leave a work one had been connected with for over ten years, and it was not easy for the Church to feel itself standing, as it were, alone for the first time since the mission began nearly seventy years ago. However, even in all this one can see and hope for blessing on the Church and its Christian membership in Formosa. I think that it will have a strengthening effect and bring out new qualities in many of the Christians and that these people will carry on and continue to witness to their Christian faith. It may be that there are new fields opening up and it is our duty to be there and carry on, and I think, too, it is a time for strengthening the home base as never before, for it seems quite evident that the Church will be called upon to do great things in the future, and we should, therefore, be preparing and not sit bemoaning what has been done, but be ever on the alert for new avenues of service.

Sowing Seeds in Young Hearts

BY MISS RUTH HEIGHTON

ALTHOUGH more than half of my term in Formosa was spent in language study, the last two years afforded me an opportunity of using that newly acquired language in presenting the story of Jesus and His Love to many boys and girls and young people in Formosa.

To that opportunity every new missionary looks forward with great anticipation, so perhaps you can understand something of the disappointment I felt, when I returned to the Island after my period of language study in Tokyo, to find that the kind of work I had gone there to do—evangelistic work in the country villages—was, because of prevailing conditions, no longer possible.

My next plan was to begin weekly classes for teen-age girls in the little village churches of the countryside round about the city of Taihoku. However, the door to that new venture seemed closed, too. More than once the pastor of the village church would say: "We would like very

much, to have the kind of class you suggest but I have already been suspected and detained because of my contact with the 'foreigners' and your coming regularly to the church would aggravate the situation." And who could blame him?

However, one by one, opportunities for service presented themselves—a Sunday School class in a city church, a Saturday afternoon Bible Class in a church in a suburb of Taihoku. This class was meant to be especially for teen-age boys and girls, but its members varied in age all the way from five years to fifty. Some of them were from non-Christian homes.

When one of the other missionaries went on furlough a teen-age girls' group and a young men's Bible Class were turned over to my care. The girls, for the most part, were workers in a small factory nearby. They were bright, eager, and interested and each week our study of the Gospel according to St. Luke in the Japanese language was a very enjoyable experience. Some of the girls were regular attendants at the church, while others were new hearers. From letters received from them in the past few months I have learned that this group is continuing its study under the direction of a very well-trained Christian Formosan young woman.

The young men's Bible Class was composed mainly of young Formosan clerks from the various tea firms in Taihoku. Having a very good knowledge of English, they were able to use the English Bible as their study book. Not very long after I took over this class three new members joined, two being military detectives and the third their friend. For a time the presence of these three threatened to have about the same effect on the class that water has on a fire! Doubtless they came because it was the duty assigned to them, but perhaps the seed sown in their hearts those evenings did not fall on stony ground!

Another opportunity presented itself about the same time. A former teacher in the Girls' School who is now teaching in a large Middle School in Taihoku requested that five or six of the fourth year boys in the school be taught the Bible in English. The day before they were to meet for the first time he called to ask if it would be all right if about twelve boys came and, of course, he was assured that they would be very welcome. Imagine how surprised and thrilled I was that first evening to see between twenty-five and thirty boys! Of all these boys, only one had any knowledge whatsoever of Christianity and that was very slight. What a privilege was mine to be able to tell them about the Living and True God! New Testaments were procured for them, each one desiring to purchase his own copy. In order that the study might be more effective, the large group was divided into three, each group meeting for an hour once a week. They studied the Life of Christ, as it is recorded in the Gospel according to St. Mark; as the English was rather difficult for them, explanations were also given in

Japanese. They learned to sing hymns, "Onward, Christian Soldiers" being the favourite, and to bow in prayer before leaving.

Most boys getting out of school at five o'clock or later would consider they had studied enough for one day, but not so these boys, who met from six to seven and then had several hours of homework to do later in the evening. These classes are no longer held, I fear, but each boy has his copy of the New Testament, and I am praying that the interest already awakened will lead them to become associated with the Christian Church and thus to further study.

There were various other ways in which one had the chance to serve—teaching one term in the Women's School till a Japanese teacher could be engaged, substituting there and in the Theological College, and in personal contacts and relationships with fellow choir-members and others.

It seemed that I had merely begun when I came away from the Island Beautiful. However, I am thankful for those beginnings, and I would ask you to remember these young people in prayer constantly, that the seed sown may in due time bring forth a bountiful harvest.

Scholarships for Missionaries

THREE missionaries of the United Church of Canada received awards out of the nine Fellowships and Scholarships assigned by Union Theological Seminary for 1941-42, namely, Mr. R. Leonard Bacon, B.D., Kiating, China; Mr. Robert M. Clark, B.D., Kharua, Central India; Miss Margaret Brown, M.A., editor, Christian Literature Society, Shanghai, China.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year, preferably though not necessarily a Seminary graduate), are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. *Applications for 1942-43* should reach the Registrar of the Seminary by January 1st, 1942. Further information can be obtained from the Registrar.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary.

— In sending us the above statement for publication, Dr. D. J. Fleming, Professor of Missions, Union Theological Seminary, writes: "Several applicants this year were disappointed because their applications came in too late; hence this advance information may be a help to certain members of your constituency."

In a New District

Dr. Elizabeth H. Thurrott, Jhansi, India, writes of evangelistic work in the new part of their field:

YOU will all be trying to picture me in the little house at Babina, but as I write I am out in Garotha, a village with a population of 5,000, some fifty miles east of Jhansi. You may know that our Canadian Presbyterian Mission took over a lot of territory from the American Presbyterian Mission, whose workers have withdrawn from Jhansi. We all felt that it was no more than fair that as far as possible we should try to cover this new territory this cold season. So Mr. and Mrs. MacKay went out to Ranipur and Mau, where there is a little group of people who became Christians when there was a mass movement some years ago. It was felt that an effort should be made to really win them for Christ. At Christmas I went out by train to visit the MacKays. As we sped along, I heard a whisper going round, "She's a Christian." "No! is she?" and looks of amazement were directed my way. I said, "Yes, I am a Christian." I felt that many would not have been more startled if I had said, "I'm a tiger." So I said, "Do you know what a Christian is?" After a little hesitation they admitted that they did not know. I had thus a splendid opportunity to tell them of the Saviour who came to seek and to save lost sinners. They seemed most interested and asked where I was going. This was followed by an invitation to come to their village and teach them. Some of them even gave me their names—a very unusual thing for a Hindu, as he always fears that if the gods should know his name they would be sure to be jealous and so give him trouble; but these were so anxious that when a missionary should visit their village they should hear him that they gladly gave their names and castes. As Mr. and Mrs. MacKay had already more district than they could cover and no one else seemed available, it was decided that I should leave someone in charge of the work in Babina and go with some workers to Garotha, the village to which these men belonged, some 47 miles from Ranipur and 50 miles from Jhansi. The three villages form a triangle. Early in January my faithful helper Samuel went out to Garotha and engaged a little house. It has an inner court-yard about eighteen feet square enclosed by the back walls (which are windowless) of other houses on the east and west and by our two rooms on the north and one room on the south. One of the rooms on the north opens on to the street. We were delighted with it, as it is right in the heart of the village. I set up housekeeping here the 9th of January with Samuel and his wife and little daughter, two years old.

As this village, like Babina, is the market town for the surrounding villages, on market day we have a fine opportunity of making contacts. Many listen most attentively, but Satan is always active wherever the Lord's servants are busy in His name. One market day some people

tried to break up the meeting by asking irrelevant questions. When this did not succeed, another, who came from a village some miles away, feigning an interest in the message, called Samuel aside and made very insulting remarks, seeking to provoke a quarrel; this failing, he returned into the midst of the crowd who were listening to the message I was giving and began trying to disperse them by force, pushing them away and saying, "It's time you were at your work. What are you standing here for listening to a lot of 'hot air' from these people? Go on home to your work." Some went, some refused to move. Then a policeman kindly but firmly took him by the arm and walked over to the other side of the street. But, on the whole, the people in this section listen attentively.

We sometimes go to a village about two and a half miles from here. Here the head man gave us a very hearty welcome. Sitting by a small window in the second storey of his house, he watches all that goes on in the street below. As we entered the village we were escorted by many of the villagers to this street in front of his house. Here a chair was set for me. We explained our purpose in coming, and then began to sing and give the message. Soon an invitation came for me to go upstairs to see the chief. After I had met him, his wife, and other relatives, and given them a message, he said, "Now I want you to go and see my mother and teach her the same thing." As we went on this errand, some 18 or 20 men went along with us. They conducted us to a sort of small fort. Here Samuel was asked to wait outside while I was taken to a courtyard where sat an old man whom I judged to be over 90 and an old woman who they told us was over 80. These greeted me very kindly, and, after explaining my business, I asked if Samuel, who was as a son to me, might also come. After a moment's hesitation (because this was contrary to their custom) consent was given and a man was sent to call Samuel. We were told that all who were gathered there (some 20 adults) were members of the household. When the meeting was over, I was asked to visit a widow, also a member of this large family, who lived in the other half of the fort. Several women gathered with her and listened with tears running down their cheeks. As we left these homes, I was showered with flowers and garlands were hung around my neck. We were very heartily invited to come again and stay the day, the head man even saying he would send his ox-cart for me and would have food prepared for us. This latter we refused, as we do not wish to start such a custom or have people think that we are here looking for something for ourselves.

One day as we were holding a meeting here in the market I noticed a widow who seemed to be paying particular attention, so I asked her where she lived. As her village was only about two and a half miles away, I promised we would visit her. On the day chosen for the visit, as we approached that village, whom should we find standing in the middle of the road but this same little widow! With a warm smile of

welcome, she exclaimed, "Oh, you have come!" Then, constituting herself our guide, she led us to the home of the head of the village, who received us very graciously. In the midst of the message he interrupted us to say, "Why, missahib, I met you on the train one day. Do you not remember? You told us these things then." When we were leaving, he personally escorted us to the edge of the village, then as we stopped there to have another meeting, he bade us farewell. Our hearts were much cheered by these warm greetings, for we felt that the Lord's smile of approval was upon us and that he had arranged it thus.

Last week a message came from Babina asking me to come, because of a Brahman who has found his old faith inadequate for his needs and whose heart turns now toward Christ and His Gospel. Because this man is of such high caste, the Hindus for miles around are doing everything they possibly can to prevent his taking such a stand.

The *dhobi* (washerman) of whom I wrote before has not yet been baptized, though he constantly affirms that his faith is in the Lord Jesus and he has no desire ever to return to the worship of idols or of the Hindu god; but love for his wife, who has not yet come to the place where she is prepared to break altogether with her Hindu relatives, has hindered him also from taking the final step.

The little Sunday School is still carried on. Many of the children seem to believe firmly on the Lord Jesus as their Saviour. We wish to thank those who so kindly have sent used picture cards for this work. We especially like to have used or outdated Sunday School cards, also Sunday School picture rolls—if the wooden supporter is cut off and the remainder of the roll is wrapped in a bit of brown paper and marked, "Used pictures, of no value," they can be sent for a few cents and there is no duty to pay at this end.

We want to thank those who have been upholding us in prayer, for we know that our God hears and answers prayer. Because of the hardness of men's hearts it may take some time before we see the answers to those prayers, nevertheless His Word stands sure. "Ask and ye shall receive," He has promised, so let us never doubt what we ask in faith is ours, even if we do have to wait a little while ere we possess our possessions. I would ask you all to continue to pray for us daily that we may be filled with the Holy Spirit, for then we shall be filled with wisdom and with power. Please pray that these people of India may have a realization of their sin and of their need of a Saviour. Pray for the work in the villages, that those who, hearing the Gospel, feel that at last they have heard the Truth may be given the courage to step out and follow Christ. Please continue to pray for the *dhobi* and his wife, also for the Brahman and his family. He said he was ready to acknowledge Christ openly and told his Hindu friends that he intended doing so. His wife had consented to take a stand with him, but relatives dissuaded her.

February 28th, 1941.

On the Bhil Field

— *Miss Ellen Douglas, of Amkhut, writes of her work in the schools:*

READING, writing and 'rithmetic, not so much to the sound of the hickory stick as to the much sweeter sounds of the jungle, birds singing in the trees, women singing as they weed their fields, boys calling and playing with their flutes as they herd their cattle, classes in English and the Bible out under the wide blue sky in full view of these lovely hills and trees and fields, or in the cool shade of the church, in an atmosphere which knowing Christ and loving Him and trying to walk with Him creates—this has been my daily portion this past year. The joy of friendship with these Bhil boys and girls more than compensates for the struggle in helping them to understand the intricacies of the English language. Time by no means lags as we keep pressing toward the mark, the one more remote as well as the very real one of yearly examinations. . .

The primary schools have carried on much as usual. While there was no missionary resident in Mendha, the attendance there dropped, but in Chicheniya and Jobat it has increased, Sardi remaining about the same. Although these schools have not had quite so much supervision as formerly, the work has been faithfully carried on by the teachers and their efforts are thoroughly appreciated. Quite often on visits to Mendha, I would arrive in the morning to find one of the teachers out in the district hunting the children who had not turned up in school. While I am absent on these visits to the other schools, Miss Williamson always very kindly teaches the classes in Amkhut. . .

Sometimes in carrying out the regular routine work from day to day it is hard to see definite steps in the advancement of the Kingdom of God. There is progress, however, which we are permitted to see on occasion. This year several of the older school children became full members of the Church. In October we had an old friend, Major Thompson, retired from the Indian army, visit us in Jobat and in Amkhut. He has a special way with children and in Jobat about a dozen of the children accepted Christ definitely as their Saviour. It was a joy to hear them tell about their meetings and the results. In Amkhut Major Thompson met with the different classes every day for almost a week, and while some accepted Christ for the first time, others made real growth in grace and knowledge of Him.

* * *

— *Miss Margaret F. Kennedy tells of beginning evangelistic work in the country near Jobat:*

AFTER leaving Landour, I spent a most enjoyable ten days with our missionaries in Jhansi; they were more than kind to me and I was glad to see a little of how the work is carried on there, the people being

so different from our Bhils. It is amazing how quickly one becomes fond of the people out here and I had the feeling of returning home when I came to Jobat in October. . .

That I might get practical experience, it was thought wise that I start going out regularly to those centres where Dr. Quinn holds weekly clinics, to carry on work with the women and children, such as Miss MacMurchy had been doing before. Accompanied by a Biblewoman, therefore, I have been doing this through the months of November and December and have enjoyed it very much. I have not been able to make much contact with the women, as they do not come out and stand in the bazaar to listen, but in Bhabra and Kuksi, where we have our mission houses, we have been able to take the children apart and hold regular classes with them. They are nearly all Muslims and Hindus and for the most part they are bright, interesting, and, of course, mischievous children. They learn the hymns, Bible stories and verses quite well and at least 25 children come quite regularly in both places; then they receive Bible pictures for so many attendances. Our hope is that some of this teaching, at least, will be repeated in their homes and that some day the children will feel free enough with us to take us to see their homes and families. In Kuksi, a few quite big High School boys started coming behind into the room with the children (while I teach the children, the men evangelists stay out in front and preach to the men gathered there) and they seemed quite interested. When I had finished, they asked if I would teach them some English, which I was nothing loath to do, and for three weeks they came, listening to the message given and joining in the singing. However, the fourth week still more big boys came and it was noticeable that they were not co-operating in the classes at all but just standing there, creating a bad atmosphere for the younger ones and expecting that I would teach them English at the close. Never had I wished so much that I had a better command of Hindi as that afternoon when I wanted to tell them in no uncertain terms what my purpose was in coming to Kuksi every week and that there would be no more teaching of English until they understood this. After I had finished talking to them, they all walked out quietly and I was left with a handful of small children. Next week, instead of between 30 and 40 children, about 10 came and one informed me that they had all been told that, if they came, we would catch them. However, we had a good class with them, and during the weeks since, more and more have come back, even a couple of the big boys, and I have had no more trouble with them.

Bagh, 22 miles from Jobat, is another centre that is visited every week, a service being held in the open there every Sunday evening. There is more outward opposition to the Message here. The children usually run to greet us shouting, "The Christians' car is coming," and singing snatches of the hymns they know. I try to talk with them a

little and show pictures, always helped, of course, by a Biblewoman; then we endeavour to keep them quiet, while the men talk to the grown-ups. They are very naughty here and the Indians think they are put up to creating a disturbance. Last Sunday a small procession passed no less than four times, banging their drums and cymbals, and it did not seem quite necessary. But, at least, opposition is a better sign of life than complete indifference, which one so often meets. There seems to be indifference and backsliding in Warjhar, a small village out from Bhabra, a place that Mr. Young had such hopes for. Miss Douglas started a school there last year which had to be closed by order of the Maharajah. I go there Monday mornings now before going to Bhabra and hold a small service with the help of Biblewomen and an evangelist, and we do hope and pray that they will turn back to Him Whom they have rejected and know the joy and peace that comes from the assurance of His continued presence.

* * *

— *Miss Bessie MacMurchy writes of the work of the Jobat Hospital:*

LIFE in a mission hospital is full of variety, and therefore, interesting. A man is brought from Kuksi in a bus one evening in a very serious condition. He surprises everyone by complete recovery after some weeks—one more who owes his life to the efforts of God's people in providing medical care in Jobat State. His development from a rather morose, fretful patient to one who is always smiling and ready to tell the doctor the complaints of all the other patients in the ward is a study which provides daily interest.

Again there is a stream of patients from Dehgaw, just across the river. One has recovered from a severe attack of pneumonia. We are interested in seeing how his recovery is the reason for the arrival of several others with the same disease. All are now apparent friends of the mission hospital.

A baby comes with eyes that have been badly damaged through *barwa* (witch doctor) treatment. Around her neck a piece of dried twig is securely tied, but such treatment has failed to remedy the eye trouble. Now it is doubtful whether the child will ever see. In this case our endeavour is to fix the thought of the parents on the One Who can do so much more than a *barwa* for him, and Who can open eyes spiritually for the child.

In the hot weather a young man who had been in an accident in a cotton cleaning factory arrived on the bus from Bagh. His condition was serious. One arm had been amputated in Bagh and multiple wounds covered his body. When tetanus developed, there was little hope for him. But our prayers for him prevailed and he was discharged after several weeks in hospital. Now he comes quite regularly to the Mission House in Kuksi on clinic days, sings the hymns with us, and appears to be interested in the Gospel message.

There have been over 200 more in-patients than in any other

year recorded. In the maternity ward 1940 was a record year, with 50 patients. The pre-natal clinic, although attended by only Christian women, was encouraging, and we hope soon to have non-Christian women coming. Clinic work has been successful in the places visited by members of the staff. In one place, Bhabra, there were two converts during the year. A young Mohammedan in Kuksi seems seriously interested. At the Sunday services in the hospital two or three patients professed their belief in Christ. . . . We would very much like to see the maternity ward being used to a larger extent. We know there are many women we could help with the service and equipment of our hospital. In a district as large as this we should have our ward full all the time. We would solicit the prayers of friends at home on behalf of those whom we would help.

TO feel our helplessness in the presence of forces beyond the control of the individual is no reason for inaction. Easter is the assurance that in the unending struggle between good and evil, in which man's life is set, the last word is with good. The counter-offensive against the powers of darkness is always open to us, and no man can tell in what ways God can use the faithfulness of a single soul. To do each day what is given to us, to cast fear to the winds, to encourage the faint-hearted, to bear the burdens of others, to refuse to be beaten, to hope when things seem worst, to rid our hearts of hatred and revenge—the redemptive power of such acts is greater than we know. The war is showing how evil creates evil in an unending chain. The same is true in the relations between persons. Wrong action causes resentment and this in turn provokes new ill-feeling. It is the opportunity of all of us to break the entail. In so far as Christ lives in us the train of evil reaches an end; it is transmuted by love into good. In the midst of war that process can go on. And only the knowledge that even in time of war that other Kingdom is breaking in upon our lives can enable us to endure in spite of all that is happening around us.

And it is not merely in our immediate neighbourhood that the Kingdom of love may win its silent victories. Bonds of friendship may be forged even in war time between men of different nations and races—between members of allied and even, miracle though it be, of enemy, nations. In the striking supplement we are able to publish this week we have for the first time a detailed account of the way in which Christians in Germany are holding to their faith in the face of overwhelming difficulty and opposition. It comes from a trustworthy source and bears the evidence of its truth on its face. It is a fact of great significance that these small groups of Christians, isolated from the general life, are becoming increasingly aware of the reality of their membership in the œcumenical, world-wide Church of Christ.

The Christian News Letter of April 23rd.

Prayer

OUR Father who art in heaven, we come to Thy throne of mercy with grateful hearts for all that Thou hast done for us. We would give Thee praise for all the blessings which we as a country, as a Church, and as individuals, have received. As a country may we from ocean unto ocean praise and bless Thy holy Name.

Bless, O Lord, our King and Queen and preserve them from all danger. We thank Thee for their Christian example and courage in this time of trial. Give to our statesmen and leaders everywhere wisdom and foresight to guide and direct the affairs of the nation according to Thy Will. We would also pray for our sailors, soldiers, and airmen, that they may ever put their trust in Thee. May the nations be brought in Thine own time into the ways of peace.

Be very near to those who have lost loved ones. May they feel their Heavenly Father's arms around them, upholding them in their sorrow and comforting them.

And we would pray for our Church. Bless all our ministers and workers. We would especially ask for a blessing on all the work we as women of our Church are endeavouring to carry on. Be very near our missionaries on the foreign field, uphold and strengthen them in their task of taking the glorious Gospel of the redeeming love of Jesus to those who sit in darkness. For the missionaries who have been forced to leave their fields owing to war conditions, we would pray that they may be used greatly by Thee to arouse more interest among our own people in the missionary cause. If it be Thy will, may the time not be far distant when they can return to their fields to carry on their work once more.

All these things we ask with the forgiveness of our sins. Through Jesus Christ our Lord. Amen.

To every weaver one golden strand
Is given in trust by the Master Hand. . .
And that we weave we know not; . . .
The threads we see, but the pattern is known
To the Master Weaver alone—alone;
Weavers of webs are we.

—John Oxenham.

News of Western Deaconesses

WHEREVER her work is, in city or country district, the deaconess has a busy life, and the first months of this year seem to have been particularly full, in some cases because an unusual amount of sickness meant more visiting.

In Regina, where Miss Helen Ross was until the end of April, a great deal of the deaconess' work is in the Eastview district. The Eastview Women's Guild is very active, the members doing much to help the work of the Sunday School—they had paid for the attendance awards and were planning for the picnic. At each meeting, too, they have some mission study. The Eastview Girls' Guild holds weekly meetings, their programme including mission study, hymns and hymn writers, the study of courts of the Church, a work meeting, and a social when there is a fifth Saturday in the month. At Northside, Miss Ross had the Mission Band and the Alma Burdick Auxiliary, each meeting every second week—the Auxiliary meets once a month. "In February", she said, "I visited all the Chinese families and invited all the women and children to get together for a meeting in the Chinese National Party Club. A missionary, Miss Lily Armitt, from the English Methodist Mission in Northern China, was visiting in the city and wanted to meet the Chinese women and show them her pictures. There were about twenty women and children present, and the men came and went during the lecture. One of the Chinese women and five children had just returned from China, where they had spent eight years."

From Saskatoon Miss Booth wrote of successful work among the young women, the girls, and the Mission Bands. "The missionary project in the Girls' Guild was carried through very well by the leaders and three splendid maps to illustrate the study were made. After nine weeks of study the affiliation service was held, the girls putting on the pageant included in 'Christians Everywhere'—an excellent climax to our study on the World Team. The Presbyterial Girls' Work Secretary brought an inspiring message to the girls, urging them to give their lives in service to their Master. The meeting closed with the ceremony used during the mission study, the singing of the first verse of 'In Christ there is no east nor west', then joining hands and singing, 'Join hands, then, brothers of the Faith', and Taps. The girls decided to continue the closing ceremony in the same way, that the girls may feel that the last act at the Guild meeting has real meaning. This idea was taken from the January issue of *The Torch*. St. Andrew's Girls' Guild took part in the church service on February 23rd. The choir and ushers were members of the Guild and two assisted in the leading of the service. We used this as an opportunity to present girls' work to the congregation and speak on the theme for C.G.I.T. week. 'Where is Mission Band going to be?' is the continual question at Pleasant Hills

Sunday School. One of the mothers, who has three of her children attending Mission Band, consented to take charge of the work meetings and is doing a splendid piece of work as she has many new ideas. All the work meetings are held in her home, which has proved very satisfactory in many ways."

In March Miss Booth visited a new Mission Band at Rosetown, when she was asked to take the services there one Sunday. She also took a service in Parkview Church in Saskatoon. During the first quarter of the year she made 141 visits in homes and hospitals and to new families in the district. To families in need she sent out parcels of clothing—and to a student field where no toys had been received at Christmas, a parcel with toys for the children. The Mission Band leader there wrote to her and later a letter came from one of the children: "All the children wish to thank you very much for the nice presents you sent us. There was one for each child in town and in the district. We also thank you for the clothes. We wish you could visit one of our meetings." And Miss Booth adds: "I took the letter to an elderly lady I had been visiting in the hospital from this particular town, and she was thrilled to see it was written by her little granddaughter."

Miss Ruby Walker spent the winter months in Estevan, where, "having to be both minister and deaconess," she found much to do, with church services and Sunday School—she superintended the Sunday School and taught the Bible Class—and visiting and meetings during the week. "Of course," she said, "from the Sunday School we have the Mission Band; last year this little Band contributed \$5.00." Then, too, besides the Auxiliary and the Ladies' Aid, there are the young women's and girls' groups. The girls had their first Mother-and-Daughter banquet in March, and to their Easter Thank-offering meeting they invited the members of the congregation. The Daughters of the Kirk, the new Young Women's group, have been holding two meetings a month, one for mission study and business, the other a work meeting. The members are active in other church work and contributed to the Society and to the congregation. "We were very pleased to promote the first Young Women's Day of Prayer service. All the young women of the town were invited to join with us and representatives from each congregation, Presbyterian, United, Baptist, Anglican, Salvation Army and Free Methodist, had a part in the programme." Miss Walker also took part in the pre-Easter services in the Baptist and United Churches.

Miss Ross, Miss Booth, and Miss Walker all write of attending meetings of the Girls' Work Board in Regina—the former also attended the Leaders' Conference when Miss Jacobson, the new National Secretary, was there. Miss Walker, who represents the Synod on the Saskatchewan Work Board, writes: "I am proud to report that the girls of

our Church are beginning to take a greater interest and they are, too, beginning to measure up."

Miss Todd, who came to her new work in Regina on May 1st, said that she found it hard to leave the Willowdale field. She writes: "The attendance at all services last Sunday was splendid. The first Sunday I was at Valley Centre there were six present and last Sunday there were 86, fourteen of these being from Brooksley. At Edwell last Sunday there were 50, and the first week I was on the field that district had called a meeting to discuss 'closing up'. Thanks to the Women's Missionary Society sending a deaconess, they carried on and Edwell is now a strong point. At Brooksley, during the past winter, we had an average attendance of 30, and the interest shown in the study of the Word was remarkable. . . I left leaders in charge of all organizations, except Grassy Lake Mission Band. The leader there found it impossible to carry on and there was no one else to turn to, but something may be done about it. At Hillsdown there was no one to take over the leadership of the Mission Band, but the Superintendent of Valley Centre Sunday School and his wife said, 'We will go to Hillsdown every second Sunday afternoon and carry on the Mission Band.' This means sacrifice for a farmer and his wife, as they live about 10 miles from Hillsdown school and they have a small baby, but they don't want the work to cease. A young man from Valley Centre has offered to go with them."

It is in the same Presbytery that Miss Elizabeth Walker is working in Rocky Mountain House and the surrounding district. The organization of the Cradle Roll department, with the help of Mrs. J. Brown (formerly Miss Lloyd of the hospital staff), who visited the families, resulted in a decided increase in attendance in the Primary classes of the Sunday School. The Sunday School teachers, too, all assisted in a town survey, the result of which was new members and more interested families. Whenever possible, Miss Walker visits families through the district. More frequent visits to some parts of the field would be possible after the ferry started again. In the first months of the year, thirty-one visits were made to families in widely scattered areas, and she was planning to visit the families in the Oras school district during the Easter holidays; the decision of the children at Friscoe to come to school one day during that week gave them, she said, "a chance to hold Bible study tests and check up on memory work, besides having time for games". For the help of teachers and others interested in the work Miss Walker is very grateful. When she could not carry on at Hardinell, the teacher there took charge of the girls' group. The interest of the pupils of Old Arbutus school was largely responsible, she said, for the increased membership of the Arbutus Mission Band.

"Since January 1st, approximately 125 hospital patients have been visited. It is surprising the number of women whom I visit now that I've met before. Last summer's trek about these rural districts is bearing fruit

now. It was with great regret that we said farewell to Miss Irene McRae. The gifts and good wishes she received on leaving here were indeed a lovely tribute to her fine work."

The latter part of March, when the Rev. Mr. Peck was not well, Miss Walker took the church services. Then on March 30th Mrs. McLennan and Miss Pelton were there. Their visit was very much appreciated and Miss Walker wrote that to her personally it meant a great deal. "A large congregation heard and appreciated Miss Pelton's stimulating address on 'Why we should be interested in Missions'. The following Sunday I showed the slides depicting our Church at work at Home and Abroad, so that we feel that our people here have had a satisfying and, I hope, energizing 'missionary diet' lately."

Then came the Provincial meeting in Calgary. "The Arbutus Auxiliary is to be congratulated on sending a delegate. We were also fortunate in having a delegate go from our Young Women's Auxiliary."

In the Peace River district Miss Roy, as a nurse deaconess, is able to give nursing service where it is so much needed as well as help with women's and girls' groups. The women of Blue Hawk are becoming interested in Red Cross work. "The Girls' Guild", Miss Roy wrote, "is planning a sale—partly to help the Red Cross and also to buy some things for the school grounds; we are taking a St. John's Ambulance Course of Nursing, which is very helpful to them." Referring to a home to which she had been called earlier, she said: "Their farm is rather isolated and the children don't get out very much except to go to school, so I took some magazines and scrap-books with some clothing when I went back. I don't believe I'll ever forget how the children pored over the pictures. In the scrap-books were some religious pictures, which they promptly pinned on the wall."

A News Letter from the Rev. Calvin Lee

THERE is not only a shortage of material and supplies here in Canton under the present conditions but also a lack of ordained pastors. Some of the pastors with other missionaries have been kept in Hong Kong reluctantly for a prolonged vacation.

A Christian group in a village about ten miles north of Canton longed for a communion service, as they had been deprived of communion for over three years. Unable to get a military pass, a missionary could not go to help them, although a date had been fixed. Finally they entreated me to go instead. What a joy to see the happy faces of the forty-odd Christians there with a volunteer Biblewoman, their only Church worker! After administering the bread and wine, an earnest woman asked me to pray for her son and daughter who had been ill a long time and there seemed no way for them to be cured. The poor

faithful mother brought them to church on a small baggage cart as their ambulance, a distance of over three miles from their home. With one accord we with the whole congregation prayed God to cure them. After prayer I gave the girl the only two pieces of quinine I had with me to cure her malaria. It would have taken dozens of doses of quinine to cure such a bad case. I thought of them after coming home and wrote them to come to Canton that they might obtain charity in a Christian hospital; the letter, however, didn't reach them after three weeks. Their Biblewoman told me that they were both better since our prayers. What faith this poor country mother had for her two grown-up children!

One of the three churches I am overseeing in Canton is the First Presbyterian Church, which used to be flourishing with a big congregation. About six months ago the Lord led me to reopen and remodel this church. To start with, we had only small contributions from a few of its members. The roof and some of the windows were badly damaged by the bombing two years ago. The repairs amounted to over \$500. Now this Church holds regular Sunday services, Sunday School, and a weekday school. Most of its members have been scattered; therefore it needs financial help from Christian friends and Christian sources.

The church where I live and to which I devote most of my efforts is Maan Shin Church, which is well known even by non-Christians because of the great relief work it has been doing for these last two years. At first we had almost a thousand people who came every day for rice. Now we still have one hundred who are very badly in need. These are our own school children and church members and we are giving them cooked rice as their morning meal and half of them must be provided with the evening meal as well. It is costing us, on an average, one cent American money for such a simple meal or two cents a day to keep one soul alive. May God use the gifts of our friends to continue our relief work! Besides rice we also give them clothes, blankets, and other necessities.

The father of one of our school children who is not a Christian heard of our work and on his own initiative raised a big sum of money for us from his friends. We are very grateful to our many friends who are praying for us and give their abiding interest in our Church, school and relief work.

Maan Shin Church has a school of 300 pupils from kindergarten age up to the first year of junior high. Each class has two hours' Bible Class each week besides Chapel every morning to teach them the Word of God. Quite a few of these school children from heathen homes have joined our church. We are buying two adjacent old houses and remodelling them for school work. We have fifteen boarding students; seven of them have to depend on our relief means.

At our last communion service this month 196 partook of the bread and wine and fifteen were baptized. One of them is a paralyzed woman who came in a chair carried by two men for baptism for the remittance of sin from her soul, just as the paralyzed man who came to Jesus for the recovery of his body.

Wai Oi Church is doing as usual, having Mr. Daniel Leung to head up the work as he could not return to Bethel Seminary in Hong Kong to finish his last year owing to the closing of the Pearl River. Many people come to our clinic there. Dr. Loh is giving her full time free to the hospital and church work at Wai Oi. It is hard to get medicine, but so far we have been able to help many poor patients with necessary means for cure.

Please keep praying for, and giving your best help to, these churches in Canton to which people who could not make a living elsewhere are returning.

Canton, China,

November 1940.

OUR LETTER BOX

- *From Miss Williamson of Amkhut, Central India, who is remaining on the field instead of coming home on furlough this year:*

MISS MACMURCHY and Miss Kennedy are together in Jobat and Miss Douglas and I are here in Amkhut. Mr. Toombs and Mr. Wood have been taking training in an officers' corps in Indore. That is now finished and they are back with us again. . . Being over military age, they are not very likely to be called except in an extreme case. Their associates in the class were all either ruling chiefs or princes. It made quite an impression on them to see these two men who came voluntarily to take the training, and willing to do what they could for the cause.

I am hoping now to go to Toran Mal within the next few days. That will give me an extra week out of the heat. I will return to get the orphans off when classes finish. At least, that is my present plan. This year Mr. Toombs is taking up about fifty Bhilahi people from his district for special classes. Dr. Buchanan is with him in this; and Major Thompson, who has conducted special meetings in our midst, is to be there to help. This does not involve me, as they and their workers will carry on these classes. Mrs. Toombs is going up with Teddy. The Danish ladies are going, and possibly some other Scandinavians. Toran Mal gives a very nice quiet holiday and the necessary trips to Bombay give me a change to the busy scenes that I like on a holiday. These days when everything is so uncertain you feel that you want to be in

touch with home. However, in Toran Mal I can have my radio and keep up to date with the news.

February 25th was Dr. Buchanan's eighty-second birthday. We had a party for him here in Amkhut and I am enclosing a snap taken that day. In January we hardly had two days without having someone here or having to go somewhere ourselves. We had no less than four visits from our own Maharajah. On some occasions he was accompanied by the officials from Indore, and we had great times preparing for their reception. They always send word in advance exactly when they will arrive. We found them all very fine people.



Miss Williamson, Miss Douglas, Miss MacMurchy, Mrs. Knox and little daughter, Mr. McDonald, Dr. Buchanan, Mr. Knox, Robert McDonald.

We got home mail three days in February, the 19th, 20th, and 21st, and some more yesterday, letters dated last November and early in December. We had later letters than these in the mail last month.

Last night a panther came into the cowshed of a farmer who lives quite near us. They set up a great hue and cry and it was chased off after wounding a goat, but just when we got to sleep again there was a second uproar. It was back again. Again it was chased away. We can throw a stone from our kitchen roof to where this occurred. We have some little deer in the back yard, and one of them took fright and fled. He may come back, if he is not already eaten up by man or beast; the boys are going to look for him this afternoon.

March 21st, 1941.

— *The Rev. Allan Reoch wrote from Szepingkai, Manchuria, in February:*

IT is a great pleasure to be able to report that in spite of the tremendous increase in the cost of living we have been able to provide for the evangelists and Biblewomen, even though this meant raising their salaries considerably. . . . Mr. Johnson has just gone on furlough, so only Mr. and Mrs. Davis at Taonan and myself at Szepingkai remain. We are maintaining our work at all centres through the native workers.

Four adults were baptized at Pa La San Men just before Christmas, including a school teacher. Another school teacher was prepared but said he would not receive baptism until he had won his whole family for Christ. He plans to have his mother move there in the spring so as to have a better opportunity to hear the Gospel. Last year five families tore down their idols in Heh Lin Tze and accepted Jesus as their Saviour.

During the summer a young man came regularly to the Chapel. He had been attracted to Christianity through seeing the difference in the lives of Christians. . . . The change in his life was noticed by his sister-in-law when he suddenly became willing to help carry the baby, something he simply would not do before. This brought her out to the Chapel to hear the Gospel story. This young man has moved away from here, but a letter came telling of his studying to become a preacher.

While waiting in a bank the other day, a young man started up a conversation and, when he found out that I was from the Christian Church, he told me about a relative of his. It seems she had a very violent temper and kept beating people and swearing at them. Some one suggested she go to the Chapel. She went steadily for a month and a half to hear the Gospel and at the end of that time was a completely changed woman. So we see the permeating influence of Christianity.

The Chinese New Year season is just over. As in other years, we had special evangelistic meetings in Szepingkai. Owing to the intense cold there were fewer women than usual, but the audience was very steady and listened for hours without becoming restive. Similar meetings were held in all our centres of evangelism.

The Church in Babylon

(I Peter V 13)

The first believers knew their power;	For home and shrines in ruin laid,
Fresh triumphs still their valour won;	Exiled and shamed from years long gone,
And in a brave and holy hour	This was the rich return they made;
They built a church in Babylon.	They built a church in Babylon.

Once more the tyrants burn and slay.

Shall we, when their last ill is done,

Remorselessly the score repay,

Or build a church in Babylon?—*T. Logan Douglas.*

June Suggestions

BY MARGARET NESS

FROM the pen of Basil Mathews comes the book **We Fight for the Future**, or *The British Commonwealth and the World of To-morrow*. In the preface Mr. Mathews explains that a group of men and women taking intensive evening university courses of study discussed this book in its first draft. "Czech, Hindu and Parsee, as well as British of the Left and Centre; Catholic, Protestant and agnostic, we entered together as a living group into frank and drastic discussion, chapter by chapter." The book states clearly what the war means for us, stressing the fact that the British Commonwealth must prepare for "the role of a builder of a world-community of free peoples after the war"—it is only by Christian outlook and behaviour that the "free peoples" can achieve that "world community". Price, 20 cents.

The supplement to the **Christian News-Letter** of January 1st, "Pater Noster", is now available in leaflet form. Price, 5 cents. The Lord's Prayer, through the centuries, has brought many messages appropriate for the times and here is one peculiarly fitting for the present. (See page 000).

The World, The Book and You, by H. W. Fox, stresses the Bible's message for to-day. Outlines for group study are included. Price, 15 cents.

Rides Round the World and Homes Round the World ("Friendship Frieze" series) each contain ten outline pictures for colouring, to be used separately or as a frieze. For Mission Bands. Price, 15 cents.

Wings Over China ("Eagle" series), a most interesting booklet by Basil Mathews, is the story of the Chiang Kai-Sheks, written especially for boys and girls. Price, 10 cents.

In the Service of Suffering, by Dr. Clement C. Chesterman, treats of the whole field of medical missions, telling of early pioneers, of the growth of the work, and of the contribution of medical missions to the world in general. Price, 60 cents.

The time will come, when thou shalt lift thine eyes,
To watch a long-drawn battle in the skies,
While aged peasants, too amazed for words,
Stare at the flying fleets of wondrous birds.
England, so long the mistress of the Sea,
Where winds and waves confess her sovereignty,
Her ancient triumphs yet on high shall bear,
And reign, the sovereign of the conquered air.

—Translated from Thomas Gray's "Luna Habitabalis," Cambridge 1737.

AUXILIARY PAGE

Miss L. K. Pelton

SUMMER READING

WHAT about summer reading? Whether in town or country, whether at home or away from home, no doubt we should like to do some reading during the summer months, and perhaps we are beginning to ask ourselves, "What shall we read?" We wish to suggest a book which we urge you to include in your summer reading. It was brought to your attention in an earlier number of the *Glad Tidings*, on the Publications Page, but we are drawing your attention to it again on our Auxiliary Page.

We refer to *For the Healing of the Nations* by Henry P. Van Dusen. It is the story of eight months' travel through some of the well-known mission fields, and through others more remote from our everyday knowledge. In one respect the book resembles Dr. Paton's *Christianity in the Eastern Conflicts*—it is the result of travel for the express purpose of observing missionary work at first hand. Dr. Van Dusen, however, had no previous experience in active missionary work, nor had he Dr. Paton's wealth of missionary knowledge as a background. This very lack of equipment on his part makes his book in some respects all the more valuable. Just because his is an "outside" point of view his statements are apt to carry more weight with the sceptics than would those of one who is on the "inside" of the missionary enterprise.

When Dr. Van Dusen was elected a delegate to the International Missionary Conference at Madras in December 1938, he realized that he had never seen "a Christian mission abroad" and to him it "seemed absurd that one should go half way round the world to join in planning the strategy of the missionary movement for a coming decade without one bit of first-hand data regarding Christian missions." He decided, therefore, to use the six months preceding the Conference to travel in the lands of the East where missions are at work and to see as much as possible in that time. Including the time at Madras, Dr. Van Dusen and his wife travelled eight months observing missionary work.

He set out on his trip fully aware of the popular objections to Christian missions and conscious of some misgivings of his own about them. He tells us in his first chapter that, having carefully examined his own mind, he found he had (1) "a rather strong conviction of the validity and the value of 'missions at their best', that is, of certain individual enterprises" (and he mentions the individual enterprises he had in mind); and (2) "a deepening suspicion that large segments and areas of missionary endeavour were weak and of doubtful worth."

Starting out with this somewhat doubtful conviction regarding Christian missions, Dr. Van Dusen, through the pages of his book, gives ample evidence of having observed critically every field he visited and having made an intelligent investigation of the facts. The result is an admirable apologetic for modern Christian missions. In the second chapter, in which he sums up his impressions of the mission fields, with the same honesty with which he stated his misgivings he writes: "It will be suggested that the interpretation of Christian missions and of the World Christian Movement given in these pages is altogether favourable, quite 'too good to be true'. Rather it is a conscientious attempt at a true though necessarily incomplete picture. It is an honest report of the impression made by that Movement upon a single observer who approached it with grave forebodings and who applied to its every aspect the calculus of a highly critical mind."

In our opinion *For the Healing of the Nations* is one of the truly important books that have come out since Madras. It is thoroughly readable (even for summer time); visiting the Pacific Isles with the author one almost imagines oneself on one of those intriguing cruises described so irresistibly in the travel bureau folders that (in normal times) come to us with each season. In his thoughtful analysis of the situation in Japan he shows himself sympathetic but at the same time astutely aware of Japan's tragic blindness, which he fears will result in a bitter future. He ably points out the difficulties which beset the Christians and the Christian Church in Japan. We may not, as British people, agree whole-heartedly with all his statements about India, but that need not lessen the book's importance for us. Interesting and challenging is his chapter on China, and full of up-to-date information. His chapter on the Madras Conference is perhaps one of the most readable accounts that has been published of that great gathering.

To any woman who is in earnest about her missionary work, who honestly desires to meet the missionary objections of other women and men, and who is looking for up-to-date, reliable missionary information, we recommend *For the Healing of the Nations*. Read it—you will be well repaid.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

INCREASING ATTENDANCE

"I LIKE to take guests to my missionary meeting for I can count on the other members greeting them, chatting with them, and making them feel welcome. I like to take them because I am sure that the programme will be interesting and worth-while. In fact, I enjoy taking

them as much as I enjoy taking someone to my favourite club.”

The woman who said this was speaking sincerely. How many of us could make a similar statement? If we cannot, is it because we ourselves have not tried to make the guests of other members enjoy themselves? Is it because when our turn came to be on the programme, we have not given enough time and thought to preparation and presentation? Is it because we have not taken pride in our group and worked with others to make an invitation to visit it desirable?

The real character of our missionary meeting is not judged by our guest meeting day. If regular meetings are interesting to guests they will be interesting to members as well. The missionary society that attracts many guests to its meetings will also have a larger attendance of members.

A Book Meeting

Very few groups hold meetings during July and August and it is during these two months that many members have more leisure for reading.

To create an interest in the reading of more missionary books during the summer months, a member of one group took five or six books and from each selected an incident which she dramatized. In each case the dramatization was not completed, but broke off at an interesting point, so that the group was left with the desire to know what happened next.

This would be a good way to interest your group in the Reading Fellowship. Books dealing with various missionary subjects are available—stories, biographies, travel, history, and even poetry. Why not have a “book meeting” this summer? The dramatizations, together with a review of one of the books for the coming year’s study, would in a very effective way encourage the reading of more missionary books.

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

Dear Leaders and Girls:

WE are giving you this month some of the helpful things gleaned from 1940 reports in the hope that you may be interested in knowing what has been accomplished in other places and may find some useful suggestions for your own work.

In Alberta twenty-eight per cent. of the total membership attended camp.

British Columbia says: “The highlight of the year for the Kamloops group was the camp held the latter part of July on the shores of lovely Shuswap Lake. There were 17 girls in camp. It was their

first camping experience and all are hoping it will not be their last.' At Keats Island the camp was divided into tribes and the heads of the tribes governed the camp. The girls were responsible for making their own rules and having them carried out. This proved very successful.

One secretary says that it is most gratifying to find that the girls in some groups are voluntarily conducting their own worship services, while in others the girls take part and they seem to have caught the deeper sense and meaning of worship. In British Columbia a "gradette" group was organized in January for present and would-be leaders. This group met regularly until summer, receiving instruction in the Bible and the teaching of the Sunday School lesson, and other activities connected with group work. In the fall another "gradette" group was organized, in this case for girls from seventeen to twenty years of age from seven churches.

From Manitoba—The Winnipeg group leaders met once a month as the Geneva Inter-church Young Women's group. These meetings brought them in closer contact with one another and gave them a greater interest in the Presbyterian Church as a whole. There is, too, a greater sense of fellowship between the groups when the leaders discuss their problems and successes together. Every group in Manitoba studied India. As a result of the camp at Shoal Lake ten Canadian Girls in Training formed a Bible study group.

From Ontario—In November the Ottawa Presbyterial Secretary held a conference with the leaders to introduce the new study book, *Christians Everywhere*. An Algoma group learned book-binding and repaired Bibles and hymn books. In Temiskaming the Auxiliary president supervises the missionary education. At each meeting she asks eight questions, four on the work for the night and four review questions, and keeps a record of the answers. This has proved most interesting and instructive. They also have "missionary mothers". These women each have a girl to write to or do little special things for through the year. The identity of the "mothers" is disclosed at a banquet or party.

Saskatchewan—Prince Albert girls studied India; at the meeting at which they had the affiliation service, the programme had to do with India and all the guests were presented with tiny house-boats containing raisins, cloves, and nuts. Another group dramatized one of the stories on India. These two groups show that such a meeting can be made interesting to both girls and Auxiliary members. Regina had its second stay-at-home camp. This proves that it was enjoyable and helpful. In Prince Albert Presbyterial the group leaders are the girls' Sunday School teachers. They believe this to be the ideal way.

At the Quebec rally the silver cup was presented to the Chinese group for 100 per cent. attendance.

The first and most important need in our work is for leaders who can help girls develop Christian character. One secretary writes, "Some of our leaders are still far from seeing the opportunity or the demands of their task." Another says, "There is an appalling lack of Christian knowledge and understanding on the part of both leaders and girls." This is a challenge to each one of us who is engaged in work among girls.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

A BROADCAST FROM AMKHUT

THIS is Station M.G.A.M.H. (M. G. Abey Memorial Home), Amkhut. How do you do, boys and girls?

We have come to you to-day through the courtesy of the *Glad Tidings* and how we wish it were possible to have everyone of you with us in the studio! A party is in progress.

The hostess, Miss Williamson, has just come in and you should see the children's eyes sparkle. Gee-Gee Ruth is getting the family settled before supper is served. Cheni Bai, who is dumb but talks with her hands, has appeared with the food. And now they are ready for the blessing. Just listen to them sing, "We thank Thee, Lord." I wish you could see how happy the boys and girls are as Cheni Bai pours out the tomato juice. But what are they getting now? Boiled rice with *ghur* (brown sugar), a special treat. But eager little faces are turned towards the door and there is a look of expectancy there. "Yes, your delicious, creamy buffalo milk is coming," said Ruth. Did you hear anyone say, "I don't like milk, I want Coco-Coco-Cola?" No indeed, because the children love their milk.

Supper is finished, so you will now hear Roshan, Lily, and Ashawanti sing. Yes, they are singing, "Jesus bids us shine". You do not understand the Hindi words, but you do know the tune.

And now great excitement prevails—Miss Williamson is coming forward to the microphone to introduce the guest speaker—I wish you could see these thirteen pairs of black eyes dance—"Ruth Baba, I have great pleasure in introducing you to the children of our studio—Miss Ruth Quinn".

"Boys and girls of the Babies' Home Studio, I am very happy to be with you to-day. I have come to speak very briefly about the Mission Band we conducted in Jobat last fall. It was with fear and trembling we organized the Band, as the children were all very young; but when they heard they were going to be taught to sew and to make scrap-books and would learn new songs and Bible verses, they were very enthusiastic. Meetings were held each week and the children

memorized a new verse. Our efforts proved successful and just before we closed for the season we presented scrap-books and a quilt to the Babies' Ward in Jobat Hospital. How happy the children were to have a part in providing this bit of cheer for sick children! We hope to accomplish more in future."

"Thank you, Ruth Baba, I know the boys and girls in Canada will be glad to know that the Indian Christian children like Mission Band, too."

And now the children begin to look sleepy. Please do not forget to tune in again next month. The *Glad Tidings* has many surprises for you. Good-night, everybody.

This station is sponsored by the Mission Band children throughout Canada.

Your announcer,

ISABEL McCONNELL.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

ECHOES from the Provincial meeting—The renewed enthusiasm of leaders of girls' groups and Mission Bands to overcome mutual difficulties, the benefits derived from the Young Women's meeting in Knox Church (where leaders and girls and young women discussed in an open forum problems and findings of the different groups), the challenge of the deaconesses' messages, and the inspiration received from the Toronto visitors will long be remembered.

Edmonton P.S.—At the Easter Thank-offering meeting of First Church Auxiliary reports of the Provincial meeting were given and honour was paid to a faithful worker. Several members of the Strathcona Mission Band sang a children's anthem, "You ask me why I love Him" at the Easter Sunday morning service.

Red Deer P.S.—Mrs. H. O. T. Burkwall, on her way back to Edmonton after the Provincial, visited and addressed the Olds Auxiliary, then went to Rocky Mountain House for another Auxiliary meeting, where a welcome was extended to the new superintendent of the hospital. Before the Provincial meeting, Mrs. W. A. McLennan, Toronto, Vice-president of the Council, and Miss L. K. Pelton spent the week-end inspecting the hospital. On March 30th they addressed the congregation at the evening service.

Looking back over the last ten years in the Presbyterial, we note the increased interest and spiritual development. Ten years ago Miss

Lamont spent a few days giving encouragement and advice to a group of women who were endeavouring to carry on during the depression and when there was a shortage of workers. Gradually a few younger women joined the faithful ones, and when each member pledged herself to spend a few minutes every morning between ten and eleven o'clock in prayer, results began to show—enthusiasm and interest increased. To the Executive meetings the secretaries brought reports of life and activity. The Presbyterian Presidents in turn planned interesting Executive meetings and gave much thought and prayerful consideration to all departments. Prayer and the will to do—these accomplished much.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

THE Provincial annual meeting was held this year in St. Andrew's Church, Victoria; the sessions were both vital and challenging and reports will doubtless be eagerly carried to the various Auxiliaries throughout the province. If anxiety over our troubled world was sometimes in the minds of members as they listened to addresses and gave reports, it only served to strengthen their faith and make them more conscious of the increasing importance of the missionary effort of our Women's Missionary Society. About sixty delegates left Vancouver by the morning boat, the majority from Westminster Presbyterian—some from the interior, Kamloops-Okanagan or Kootenay—and, of course, the two guests from Toronto, Mrs. W. A. McLennan and Miss Laura Pelton. After a delightful sail through the straits of Georgia and across to the island we were quite ready for the bountiful repast that our Victoria hostesses had spread out for us on tables gay with the spring flowers that were blooming so profusely in all the gardens of the city. Before sitting down, Mrs. W. L. Clay presented corsages to Mrs. McLennan, Mrs. MacInnes, Mrs. Allott, Miss Pelton, and Mrs. W. J. White. After dinner greetings were read from the Council Executive and from sister societies throughout Canada and brought by representatives of local societies. Capt. the Rev. J. Munroe, chaplain, paid warm tribute to the women's work at Esquimalt House, where so many of his younger boys found a Christian home away from home. The Rev. Mr. Hyde spoke briefly. At the Rev. J. L. W. McLean's request, Mr. Kennedy, a life member and a good friend of the Women's Missionary Society, formally welcomed the women to the church. Mrs. McLennan, conveying greetings and appreciation of their loyalty, explained the readjustments in the work—because some institutions cost less, other work could be undertaken.

Miss Pelton was arresting as she pointed out that inasmuch as we are one of the few favoured nations as yet unfrightened by screaming bombs while the rest of the world is on the brink of disaster, much

as we have done for missions it has been too little. We must plan for a much greater effort—to spread the Gospel through the length and breadth of Christendom.

The Wednesday morning session was opened by Mrs. Smith of Kamloops-Okanagan who brought us devotional thoughts from I Samuel 12. While sin had brought distress and great tribulations to the children of Israel there was still the open door for those who would repent and fear the Lord. Even so is it to-day. Mrs. MacInnes in her presidential address spoke of the great unfinished tasks and the areas of the world to which the Gospel has not yet been sent. We must not fail, she said.

Reports were gratifying and discussions helpful; conference groups brought up individual problems for suggestions. The treasurer's report showed that, in spite of so many other worthy causes, the Provincial givings fell little short of last year's—Kamloops-Okanagan exceeded their allocation. On Wednesday afternoon Mrs. Dow of Kootenay centred our thoughts on "Serve Him in truth with all your heart." Then Miss Grace Lee of Victoria and Miss Yeung of Vancouver gave glimpses of life among the Chinese people of our missions in these cities. In the evening Miss Gertrude Scott led the service of meditation. Miss Sybil White gave a good account of the Young Women's work. Then Mrs. McLennan spoke of the reasons for the return of the missionaries and the places they were finding in our work in Canada, and also of preparation for the work that would open up in overseas fields. In her Home Helpers' report Mrs. J. E. McKenzie had an interesting point—systematic visiting had increased the numbers and the sphere of labour. Mrs. R. M. Thomson showed that a tremendous amount of work had been done in the Supply Department.

A delightful trip was arranged to Esquimalt House, where such good work is being done for the young men at the Naval training station, and for many soldiers' wives through classes taught by city teachers in dressmaking, painting, weaving.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SINCE missionaries had to come home from their posts in the Far East, missionary endeavour had to be increased in various other channels, said Mrs. R. W. McGee, President of the Manitoba Provincial Society, in her opening remarks at the 27th annual meeting, held in First Church, Winnipeg. We had much to be grateful for; much work had been done, much more remained to be done. The returned missionaries hope, she said, that the work accomplished will bear fruit under God's guidance and that later the opportunity may be theirs to go back to the field. The need for prayer was never greater.

Mrs. W. A. McLennan, representing the Council, spoke of the work of our Society as a vital factor in nation-building, through its hospitals, residences, Indian schools, and the work of its deaconesses. At a later session she gave an address on the overseas work, telling why our missionaries had returned from fields in the East, what they had left as a result of their work there, and what work they are now doing at home; she spoke, too, of new opportunities for service overseas.

Miss L. K. Pelton, Promotion Secretary, gave an address on "The World Christian Community". "I don't know of a better Canada to build than a Christian Canada", she said, referring to our national work. She told of Chinese girls in Vancouver who went to Toronto for further education, that they might work among the Chinese people in Canada, and of the very fine work Miss Macarthur is doing in Val d'Or, Quebec, where many nationalities are represented in the population.

The presentation by Mrs. W. B. Thompson, on behalf of Knox Church, Fort Frances, of an Honorary Life Membership and pin to Mrs. R. Moore was a pleasing feature of one session. Mission Band members put on a very pleasing pageant, "Who is He in Yonder Stall", and "The Way of the Cross", directed by Miss H. Macdonald, assisted by Miss Norma Brown, was presented by a group of young girls. Mrs. S. Farley took the chair for the election and Mrs. McLennan installed the new officers. Mrs. R. W. McGee was re-elected President.

Miss Pelton's closing words, with their emphasis on the message of the Cross, followed by the hymn, "When I survey the wondrous Cross", sung softly, prayer by Mrs. R. F. Rorke, and the National Anthem, brought to a close, in an atmosphere of deep and reverent benediction, one of Manitoba's finest Provincial meetings.

Brandon P.S.—Boissevain Auxiliary, under the capable leadership of the president, Miss Jean Armstrong, held successful meetings during the winter months in spite of storms and much sickness. In April it suffered a heavy loss in the death of Mrs. Thos. Richardson, a former member of the Presbyterial Executive and for over twenty years President of the Auxiliary. A fitting tribute to her memory was paid by Mrs. W. Ashby.

Winnipeg P.S.—At the Easter Thank-offering meeting of Knox Auxiliary, Stonewall, Mrs. J. C. McCallum of St. James gave a most timely and thought-provoking message. At the Kildonan meeting Mrs. P. Fergusson MacSween and Miss Mary Henderson took the devotional service and Mrs. A. M. L. Long gave an Easter message. To the Golden Sheaf Mission Band, at its Easter meeting, Mrs. R. W. McGee, Provincial President, gave an illustrated address on our mission fields. Mrs. J. S. Hutchison spoke briefly; the Mission Band children conducted the meeting and contributed readings and choruses, under the direction of Mrs. G. M. Williamson, Superintendent. To the largely attended meeting of the Norwood Auxiliary, at the home of Mrs. George Laurie,

a past President, Mrs. J. S. Flook brought an inspiring message. A social half hour at the close enabled the women to meet Mrs. G. H. Sparks, the wife of the new minister of St. John's Church.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

REAL Economy is Wise Expenditure—While it is advisable to save in little and big things, particularly in war time, we would caution Presbyterials not to overdo such a method of economy as the cancelling of Executive meetings, the sending of printed or written instructions to Auxiliaries, and other means of keeping our members informed along helpful lines. Remember, an informed member is an interested member who may be counted upon to do her share of the work apportioned to us. The old saying, "We can give without *knowing*, but we can't *know* without *giving*," is still true, as we have proved many times. No one should be asked to contribute to our missionary work without an effort being made first to interest them in some phase of hospital, educational, or evangelistic work. This applies to Home Helpers as well as to prospective members. With so much interesting information available, there is no excuse for approaching anyone for a money donation without telling something of our splendid programme. When sending out letters and receipts, always enclose some printed matter from our free publications and make good use of other "helps". A short item of interest included in the announcement of the monthly meeting of the Auxiliary will appeal to many women who would otherwise pay no attention to a routine notice. Our annual reports are full of material which is not used nearly enough by our members. —E.M.T.

Increased interest and enthusiasm were indicated in the reports of Auxiliaries given at the Hamilton Presbyterian annual meeting held in New Westminster Church, Hamilton. The President, Mrs. Donald Munro, spoke of the need for continuing the work after the inspiration of the meeting was over. Mrs. D. T. L. McKerroll installed the officers. The Moderator, the Right Rev. William Barclay, said that more than ever women are being counted on to carry on church work. He praised the work of the deaconesses, referring especially to the courage and pioneer spirit of those in the West. Miss Isabel McConnell, Reg.N., gave a stirring address on her work in the Jobat Hospital. One of their problems was to get Indian girls to train as nurses, as so few have high school education. Many lives have been transformed through the hospital ministration; after the patients leave they are visited in their homes and in this follow-up work many are won for Christ. Mrs. D. A. Mowat brought greetings from the Provincial, and Rev. A. L. Budge, D.D., from Presbytery.

Over 300 guests attended the annual spring-time tea and musicale of the Catharine Fairlie Auxiliary of St. Andrew's Church, Kingston.

Easter Thank-offering meetings were held in Barrie Presbyterial at Coldwater, where the Rev. L. E. Gosselin, the guest speaker, showed slides of Manchuria, and at Collingwood, where Miss Isabel Taylor told the Auxiliary of her work in Formosa and of the changed conditions that led to the withdrawal of the missionaries.

The Silver Jubilee of the McKenzie Auxiliary of Riverdale Church, Toronto, was fittingly celebrated. Mrs. McKenzie, wife of Mr. J. A. McKenzie, in whose honour the Auxiliary was named, told the "Story of the Years". Mrs. H. Spaulding and Mrs. F. J. Bevan were the other charter members present. A shut-in member presented the birthday cake.

A memorial service was held in St. Paul's Church, Hamilton, for Miss Jane I. Crawford, Honorary Vice-President of the Presbyterial and an ardent worker in St. Paul's for 75 years and in the Women's Missionary Society for 60 years. "Persistently Faithful" was the subject of the Rev. Peter Dunn's address.

At Brockville Presbyterial's annual meeting at Cardinal, the verse printed on the programme, "I am the Lord thy God which leadeth thee by the way that thou shouldst go" (Isa. 48:17), struck the dominant note of the sessions. The President, Mrs. J. S. Riddell, expressing regret that there are people who cannot see that missionary work and world conditions have any relation to one another, asked that members endeavour to uphold the Women's Missionary Society motto, "The World for Christ", by reaffirming their faith in God and carrying on faithfully in spite of some apparent retardment, which after all may prove to be new opportunity. A Service of Remembrance was held for the beloved Presbyterial Treasurer, Mrs. C. V. Nesbitt, and the Rev. A. R. Gibson, both of Cardinal and both so unexpectedly called to higher service. As a tribute of love, a beautiful bouquet of spring blossoms was placed on the table. The highlights of afternoon and evening sessions were the addresses of Miss Alma Burdick; "*In everything, not for everything, give thanks unto the Lord,*" was the keynote of the afternoon talk; in the evening, while telling of her own work as a teacher, she spoke of "Witnessing," emphasizing the fact that we are co-workers with God. "What a marvellous workman He is," she said. "He goes on building, even though to us the world appears to be crumbling." The Rev. W. M. Heslip brought greetings from the Presbyteries and the Rev. N. A. McLeod installed the officers. At the Easter Thank-offering meeting of the Eliza Dowsley Auxiliary, Prescott, Mrs. B. D. Armstrong gave an address on "Ministering Women", and at Kemptville, where the senior Auxiliary had the Goforth Young Women's Auxiliary as guests at a supper meeting, Mrs. Burbridge, a returned missionary, gave a talk on her work in Korea. The Monday afternoon prayer meetings started in St. Paul's Church, Kemptville, at the outbreak of war continue, being held in rotation in the Presbyterian, United, Wesleyan, and Anglican Churches and the Salvation Army Hall. The

Dunbar Auxiliary reports that all its officers and members are now Life Members. At the close of a recent meeting of St. Andrew's Auxiliary, Chesterville, Miss Agnes Rae, the oldest living member of the Auxiliary and the member longest connected with the church, was presented with a birthday cake and a gift as a loving tribute on her 75th birthday.

Stratford had the privilege of having five missionaries speak at a rally in St. Andrew's Church. Enthusiastic audiences enjoyed hearing the Rev. James Dickson, who spoke at the afternoon session on "The Missionary Outlook of the Church", and Miss Margaret Ramsay and Miss Dorothy Douglas, who spoke briefly on their work in Formosa. Discussion groups were a feature of the afternoon session. Dr. G. Gushue-Taylor, in his address, dealt with the medical work carried on in the Mackay Memorial Hospital and The Happy Mount Leprosy Colony, and the Rev. George Mackay's subject was "The Development of the Christian Church in Formosa". On Sunday the missionaries visited various churches in the Presbytery.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

THE Quebec Provincial Society held its annual meeting in St. Andrew's Church, Sherbrooke. All sessions were well attended. Mrs. A. M. Hill, Verdun, was elected President.

The retiring president, Mrs. J. W. Dougherty, in her address stressed the need of consecrated leaders of girls. She also emphasized the necessity of every member both knowing and believing the Word of God—the character of the membership is much more important than its size. Mrs. A. R. McMurrich, President of the Council, gave a stirring address on the overseas work of the Society, telling of the problems faced and the progress made during the past year. Miss Ada Adams spoke on Mission Band methods. She felt that our greatest need was leaders, leadership training, and equipment. If handicrafts were used in our Mission Bands, she thought, the children would get a much clearer picture of the work. She brought forward the suggestion that each Senior Auxiliary be responsible for donating one or more books to a central library—books on handicraft, psychology, how to build programmes, etc., this library to be used by all Mission Band leaders. This, she felt, would be of invaluable help to those working with the children.

Mrs. D. Strachan, General Treasurer, spoke on the outlook of the individual member. The events of recent months had caused some members to become discouraged, she said, but there was no reason for discouragement. Our outlook is still very large and the work of our overseas fields very important. Work in Formosa, Japan, and Manchuria

must go on. The Rev. E. H. Johnson of Manchuria spoke at the Tuesday evening meeting on conditions in that field.

The Departmental Secretaries gave very full accounts of their work. The Treasurer reported that of \$15,275.00 received \$15,200 was sent to the General Treasurer, with \$288.54 for the Special Retiring Fund. There are in Quebec Provincial 45 Senior Auxiliaries, with a membership of 1,228, an increase over the previous year; 430 members in the Young Women's groups; 968 Home Helpers; 195 members in girls' groups; and 807 in Mission Bands. The Young Women's Department showed a substantial increase in contributions. A decrease in the membership of Mission Bands was greatly deplored and leaders were urged to come forward to assist in this very important phase of our work. Leadership is also greatly needed in girls' work.

A delightful part of the programme was the presentation by the newly installed president, Mrs. A. M. Hill, of copies of H. V. Morton's book, *Women of the Bible*, to the retiring president, Mrs. J. W. Dougherty, who has been a member of the Board since 1932, and to the retiring treasurer, Mrs. J. L. Smardon, who has served on the Board since 1927—since 1933 as treasurer.

Montreal P.S.—On April 14th, the annual Mission Band rally of the Presbyterian was held at First Church, with a large attendance from both out-of-town and city Bands. The programme was under the direction of Mrs. John Tristram, Mission Band Secretary; Mrs. Charles Johnson, Presbyterian President, opened the meeting, and the Rev. Malcolm Campbell, D.D., welcomed the children. The devotional period was led by members of Campbell Memorial Band. After songs and recitations by members of the different Bands, Miss Ada Adams of Formosa told them a story. Banners were presented by Mrs. C. Ritchie Bell and Mrs. Johnson—city banners to Montreal West and St. Lambert and out-of-town banners to Beauharnois and Athelstan.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

ONE of the best years from the point of view of membership, enthusiasm, and contributions was recorded for 1940 by the Saskatchewan Provincial Society. The annual meeting was held on March 25th, 26th, and 27th in First Presbyterian Church, Regina. Reports, well summarized and complete, gave the delegates a satisfying picture of the health of the organization. Mrs. A. S. Sibbald, Corresponding Secretary, in summing up the two days' business, announced that the total contributions for the year were over \$2,000. Mrs. J. A. Sinclair was re-elected president for her second term.

Miss Ruby Walker, deaconess at large for the southern part of the province, gave a most interesting talk on "A W.M.S. Car in Action".

Having covered some 400 miles and visited many families far from places of worship, she touched the hearts of her audience with her word picture of these contacts. In closing, she said she was proud to represent the women of the Presbyterian Church in Canada and proud to represent her Master in that part of His Vineyard.

Mrs. W. A. McLennan and Miss Pelton were present as representatives of the Council Executive. Mrs. McLennan spoke of the overseas work of the Society and the new opportunities for work in Canada. Miss Pelton led the discussion on the work of departmental secretaries and spoke on "The World Mission of the Church." At the closing session Mrs. McLennan installed the new officers and with renewal of faith and hope for the future, the Provincial concluded a busy and encouraging session.

Moose Jaw P.S.—All Auxiliaries were well represented at the Presbyterian meeting in Knox Church, Moose Jaw, on March 24th and 25th. The reports were encouraging and gave hope for even better results in the coming year. A unique and intensely interesting address was given by Rev. W. A. Essfeldt of Emmanuel Lutheran Church, who had with him a model of the Temple built to scale and coloured like the original. He held the attention of a large gathering of delegates and friends as he built his talk around the building of the Tabernacle, driving home the lessons we should take to-day from those given to Moses so long ago.

Mrs. Wright of Assiniboia left her hearers thinking when she said, "The radio and newspapers keep us in touch with the world, the Bible and the Church keep us in touch with Christ,—and so we are reminded of His promise, 'Lo, I am with you alway even unto the end of the world'—a promise on which the missionaries rested, whose memories we all revere."

Pambrun expressed thanks for Miss Whatling's visit, the first visit an overseas missionary had made to that district. Mrs. A. Elder represented a new Associate Society from the far south west of the Presbyterian. Mrs. Bull conducted a short service in memory of Mrs. D. G. Cameron. Miss R. Walker gave the closing message. God's Vineyard is here in Saskatchewan, she said, in the home, the community, and our congregations; it is a great privilege to be invited to share in the greatest work of all, and we need to pray, as we never have before, that God will send labourers into this part of His Vineyard.

Regina P.S.—We are sorry to report the passing of another old resident in the death of Mrs. James King, formerly Christina Dewar Ferguson. Born in 1861 in Beckwith Township, Ontario, after her marriage she lived in Smith's Falls. In 1898 she became a Life Member of the Woman's Foreign Missionary Society and was the Auxiliary President for four years before moving in 1911 to Arlington Beach, Saskatchewan. There, too, she became active in church and missionary

work, organizing the Auxiliary of which she was president for several years. During the last four years she lived in Govan, a member of St. Andrew's Church and the Auxiliary of Cymric.

Treasurer's Statement

April 30th, 1941

RECEIPTS:

Missionaries' rates for Government Annuities ..	\$ 40.00
Sale of car in Peace River	75.00
Friscoe, Garth, and Everdell Sunday Schools	5.00
Refund on Library Account	10.00
Mrs. W. C. Brell, Pambrun, Sask., "Orphaned Missions"	5.00
Miss E. Stirling, Scarboro, Ont., "Orphaned Missions"	10.00

PROVINCIAL GIVINGS:

Alberta	379.08
Ontario	9,500.00
Quebec	1,400.00
	\$11,483.09

DISBURSEMENTS:

Hospitals:	
Canora	\$ 289.16
Rocky Mountain House..	298.41
Weirdale	176.05
Chinese in Canada	692.75
Cecilia Jeffrey Indian School	354.99

Cecilia Jeffrey Indian School, Government Grant	1,858.44
Birtle Indian School, Government Grant	2,859.59
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	80.00
Huntingdon	75.00
India:	
Bhil Field	886.66
Jhansi Field	163.33
Manchuria	167.62
Formosa	611.05
Japan	83.33
Organization	433.33
Publications	524.08
New Missionaries	54.16
Library	.90
Candidate	6.00
Welcome and Welfare and Deaconesses	1,530.93
Exchange	4.11
Missionaries' rates for Annuities	551.41
Miscellaneous	10.00
Christian Literature	150.00
Insurance	24.00
Deputation	74.75
Administration	330.14
	\$12,335.19

RESERVE FUNDS

RECEIPTS:

Pension Fund—	
Legacy from the Estate of Mr. Scully, Kitchener, Ont.....	\$1,000.00
Special Fund—	
Payment on McCrea property, Vegreville	47.50
Payment on Prince Albert Residence	33.25
	\$1,080.75

DISBURSEMENTS:

Pension Fund—	
Government Annuities	\$ 733.84

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

Have We Done All We Can?

Have all subscriptions to the *Glad Tidings* been renewed in your congregation? Have all who have not been subscribers been approached with a view to getting them to read the magazine? It's not too late to get all the numbers for the year, or perhaps some would be interested in beginning with a part-year subscription. (See page 224).

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SHOULD MISSIONS GO ON? by Basil Mathews	.10
WE FIGHT FOR THE FUTURE by Basil Mathews. See page 249	.20



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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

THE GLAD TIDINGS



Address of H. R. H. Princess Alice

Thoughts from Ecumenical Conference

Visiting Our Hospitals

Designation of Deaconess

At the General Assembly Meeting

Mission to Koreans in Japan

News from Fields in India

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVII

TORONTO, JULY-AUGUST, 1941

No. 7-8

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Changes in the Publications Department

THE resignation of Miss Margaret Ness as Secretary of Publications was received by the Council Executive on June 3rd. Miss Ness had been offered a position in the Advertising Department of an important firm and asked to be released at once. To this the Council Executive agreed, adding their thanks for her faithful services and their best wishes for her new venture.

Miss Louise Reith has been transferred from her position as Superintendent of the Presbyterian Residence at Saskatoon to that of Secretary of Publications.

—E.E.C.



Miss Louise Reith

Mrs. Gouldthorpe's Resignation

IT was with feelings of regret that the Council Executive accepted the resignation of Mrs. A. C. Gouldthorpe as Superintendent of the Huntingdon Residence, a position she has held since 1928. During these years Mrs. Gouldthorpe has rendered a very valuable service to the Society. Through her careful management the cost of maintenance has been greatly lessened. The welfare of the young people under her care has always been her first consideration—to this fact the appreciation voiced by parents and pupils alike bears eloquent testimony. We wish for Mrs. Gouldthorpe restored health after a well earned rest.

—B. S. McL.

Appointed to New Work

SEVERAL appointments have recently been made to the work in Canada. Miss Chrissie Diffin of Vancouver, who graduated in April from the Missionary and Deaconess Training Home, has been appointed to deaconess work under the Presbytery of Saskatoon. She will for some time be helping in the work in North Battleford, Dinsmore, Rose-town, and Wilkie.

Miss Mildred Weir, Reg.N., who for the past five years was on the nursing staff of the Mackay Memorial Hospital at Taihoku, Formosa, has been appointed to the staff of the Hugh Waddell Memorial Hospital at Canora, Saskatchewan. In recent months Miss Weir has been taking further work at the Western Hospital, Toronto, and X-ray work at the Toronto General Hospital. Mrs. Langdon W. Gehman, Reg.N., who in 1938 went as a nurse evangelist to Manchuria, will on July 1st enter on her new duties as a member of the nursing staff of the Rocky Mountain House Hospital. She, too, has been taking a course in X-ray work.

When Miss Gertrude Scott resigned from the Chinese work in Victoria early in the year Miss Ruth Heighton, who had returned from Formosa in the fall, was asked to carry on the work until the end of June. Her appointment has now been made permanent.

To fill the vacancies left by Mrs. Gouldthorpe's resignation as Superintendent of the Huntingdon Residence and Miss Reith's appointment as Secretary of Publications the Council Executive has appointed Miss Dorothy C. Douglas of Lucknow, Ontario, formerly of Formosa, as Superintendent of the Huntingdon Residence and Mrs. C. P. Young of Vancouver, formerly of Mendha, India, as Superintendent of the Residence at Saskatoon. It will be remembered that last year, after Mr. Young's death, Mrs. Young returned from the Bhil field, where they had served since 1921 as missionaries of our Church.

Overseas Missionaries Take Positions in Canada

IN recent issues of the *Glad Tidings* we have been able to announce the appointment to work in Canada of missionaries who had returned from fields in the Far East. Members of the Society will be glad to know that now almost all of their missionaries who have had to withdraw for the present from overseas work have been appointed to work in this country. The following appointments have been made: Miss Ethel Chisholm to work at Fontenelle, Gaspé County, Quebec; Miss Dorothy C. Douglas as Superintendent of the School Residence at Huntingdon, Quebec; Miss Isabel Taylor to work in the Ukrainian and Hungarian congregations in Toronto, giving special help in music and in work among young people and children; Miss Alma Burdick to work in the Elmwood congregation, Winnipeg, and among the young people of that city; Miss Mildred Weir to the nursing staff of the Hugh Waddell Memorial Hospital, Canora, Saskatchewan; Mrs. Gehman to the nursing staff of the Rocky Mountain House Hospital, Alberta; and Miss Ruth Heighton to the work among the Chinese in Victoria. Miss Ada Adams, who has been working among Mission Bands as well as assisting in the work of Chinese kindergartens in Toronto and Montreal, is to continue her Mission Band work.

Preparing to go to India

PASSAGES have been taken and plans made so that the missionaries may leave for their fields in India in the early fall. Miss Isabel McConnell and Miss Mary Sherrick of the Bhil field and Miss Irene Stringer of Jhansi are returning after furlough, and Miss Margaret MacRae and Miss Beatrice Scott going out to begin their work, the former as a nurse evangelist on the Jhansi field, the latter as an evangelist on the Bhil field.

A Year Well Spent

MISS BEATRICE SCOTT, who came to Toronto to continue her studies when she could not go to India last fall, is to be congratulated on completing her work at the University of Toronto this year and graduating with the degree of Bachelor of Arts. In addition to her work in Arts, Miss Scott took some classes at Knox College under Dr. Bryden. She will thus go to India much better prepared for work there.

Appeal Granted

ON June 3rd the Rev. Michael Fesenko explained to the Council Executive the conditions under which the Ukrainian congregation in Toronto has been trying to carry on and appealed for further help from the Women's Missionary Society so that his people may have a suitable

meeting-place. The work of the Church, Mr. Fesenko said, is one of the most important pieces of war work and the building of a church for the Ukrainians at this time is an urgent need. With the help of a grant from our Society, they had bought a lot at the corner of Claremont and Crocker Streets, in the centre of a Ukrainian district, and part of that lot they were now selling for \$1,500.00. After being without work for a long time, most of the people are working and from their small earnings are giving faithfully, he said—giving an average of \$50.00 a month toward the support of the church. They have raised \$500 for the building and will raise \$500 more. They will, too, give work. They are very anxious to begin building as soon as possible so that they may be in their own church in the fall.

The Board was unanimous in its decision to give the further assistance asked for, so that the congregation may go on with the building which is so sorely needed.

We regret that owing to Miss Pelton's prolonged stay in the West and her added work it has been necessary to omit the Auxiliary Page this month.

The Annual Report

THE annual report of the Women's Missionary Society (W.D.) should reach the branches shortly. It will be noted that, in accordance with the decision of the Council last September, the Estimates for 1941 which were published in the January 1941 *Glad Tidings*, and the names and addresses of the members of the Society's staff, which were given in the December *Glad Tidings* (to be brought up to date in the next issue), have not been reprinted in the annual report. The Constitution and By-laws of the Society have also been omitted this year.

The report of the Council meeting and any changes of officers following the election by the Council will be published later in the *Glad Tidings*.

Copies of the annual report are sent for all branches of the Society, allocated as follows:

- Two to each Senior Auxiliary;
- One to each Young Women's Auxiliary;
- One to each Associate or Affiliated Society;
- One for the use of the Girls' Organizations in a congregation;
- One for each Mission Band.

While the report is sent to the officers of the various branches, the information it contains should be available to all members.

There will be on hand a limited number of reports which may be obtained on the payment of twenty-five cents each.

A Correction

IN the report of Miss Scott's designation service in the June *Glad Tidings* the word "designate" was omitted from the first sentence. The last line of that sentence should read: "and designate Miss Isabel Scott as a deaconess of the Presbyterian Church in Canada". We very much regret this error.

Miss Tennant

THE news of the departure at the end of August of Miss Violet Tennant, B.A., our Girls' Work Secretary, who has accepted the appointment as General Secretary of the Young Women's Christian Association at Ottawa, will be received throughout the Church with mingled feelings. We hasten to congratulate Miss Tennant on her appointment to a very responsible position, yet we are truly sorry to lose her from the work of the Church which she has served so faithfully and well.

During the five years in which Miss Tennant has been Girls' Work Secretary, she has made a distinct contribution to the work among the girls of our Dominion and has endeared herself to hundreds of girls and their leaders across Canada—and, not least important, she has been able to inspire in others something of her own optimism and enthusiasm.

On behalf of the girls and leaders of girls throughout our Church in Canada we wish Miss Tennant every success in her new sphere of labour.

—Jean Kelman.

A Prayer

For strength to live, unselfishness to love,
For courage on the battlefield of life;
For eyes that smile and gaze on One above,
Yet do not pass those wounded in the strife.

A soul that seeks the light and not the gloom,
Yet shrinks not from the suffering and blind;
A heart that loves the highest, yet has room
For all the unloved outcasts of mankind.

For honour to stay watchful at my post,
Nor quit it till at last I'm called away;
For loyalty to all the fighting host
And to my Great Commander—Lord, I pray.

—Nancy Tredgold, in *Woman's Magazine*.

Address of H.R.H. Princess Alice, Countess of Athlone

(Delivered at the Ontario Provincial Meeting at Brockville)

IT may seem rather strange to some that I, who am not of your communion, should be asked to speak at this important gathering, but when you consider that our King is head of the Church of Scotland and, as such, he only worships in a Presbyterian Kirk when resident in Scotland, it is perhaps not so incongruous as it may seem that the wife of the King's representative in Canada should be asked to address the Women's Missionary Society of the Presbyterian Church in Canada.

From earliest childhood I was brought up by my revered grandmother, Queen Victoria, to attend Sunday services in the Presbyterian church; first it was in her private chapel at Balmoral Castle (unless we were spending the autumn months in Ballater) and latterly she took us to the little church of Crathie.

When I look back to those happy days, memories crowd upon one another—of the great bazaar at Balmoral at which I was allowed to sell and which was under the immediate patronage and direct help of the old Queen and which practically paid for the building of little Crathie church, of great and eloquent ministers, whose sermons I was privileged to hear. It is recollections like these, both grave and gay, that have wound my heart round the Presbyterian Manse and Kirks, the many devoted friends I have found among their ministers and their wives. It is therefore in no sense as a stranger that I find myself among you ladies to-day.

I do not suppose that this conference has ever met in more tremendous days in our history, nor in days more pregnant with immense potentialities for new work on the mission field in the widest sense of the term. All the signs are there, the signs of real awakening of interest in religion among all sorts and kinds of men and women . . . and of a clearer perception that at the back of all that has been troubling our world for the past generation lay the prevailing attitude of carelessness and even neglect of the religion which was the rock upon which the character of our fathers was built—a neglect which culminated in Germany in Hitlerism with the purposeful destruction of all religious belief and the education of a whole generation in the ways of paganism. . . .

None will have been better able than the members of your Society to gauge the trend of moral and spiritual thought among all classes of people, and if you watched the decline with growing anxiety, you must equally rejoice to watch the turn of the tide. Indeed, your missionary workers have never had such openings and the harvest is ripe for the reaping. I have been so glad to read in your report for 1940 of the excellent progress you have made in all your branches of work, especially what you are doing among the young people. Make them think; they like

it once they start and it is generally a stimulating experience with them. Start them discussing the question of freedom. Let them stumble for themselves on the essential point that a high standard of universal freedom demands a high standard of voluntary personal discipline. The young are such realists and the touchstone of success in dealing with the young and enthusiastic is the presentation of a positive ideal. It is they who will have to build the new world and the best we can do is to set their feet upon the rock and leave the rest to them.

The Presbyterian Church came into being because some people wished to worship, not indeed a different God but the same God in a different way. They wanted freedom to pray in their own words and in their own way. They wanted freedom to think for themselves. Now a few years ago one would have said that such freedom was generally recognized as a fundamental right in every civilized land the whole world over. The idea had become so familiar that many of us were in danger of forgetting what a precious possession we had in this freedom of mind, of forgetting how hardly our ancestors had striven for it. It is the realization of what the Christian is up against in this great conflict to-day that challenges anew our faith and unity as never before to face the greatest enemy of God and His Christ. Indeed, the grave common danger is bringing all Christian people together and bringing them into the open, united. Who knows that this unity in the face of the enemy may not be the prelude to a larger understanding and sympathy among the different communions which make up the great universal Church of God?

It is part of our heritage as citizens of the British Empire, in fact it is the keystone of our Empire, that we have the right to worship as we choose and to choose our own way of life. Now that we see this precious freedom challenged and one country after another passing into slavery of body and mind, we must again take stock of our blessings and say what we are prepared to venture to secure their preservation. I think I am right in saying that we are well aware that this titanic struggle in which our armies are engaged is something which far transcends the physical struggle; it requires an almost superhuman effort of all valiant and faithful hearts to overcome this wicked thing that is trying to crush us out of existence. We must lay aside all our small differences—for in the face of so great a peril are they not small?—and become one Christian people carrying forward the torch of high resolve.

A few days ago the Archbishop of Canterbury told us of a wonderful meeting of 15 different communions over which he had presided who were met together for prayer and discussion as to how best to fight the evil one. And although America is not yet in the war in the sense that we are, they take it quite as seriously; six organizations for the welfare of the troops have joined together as the War Services Association for the Army, Navy and Air Force and are making a joint appeal just as we are doing here. But I think they have gone a step further. In all camps where the activities

of the "War Services" is allowed there, too, is a building set apart for worship and prayer and all the several Protestant denominations use the same building for their individual services, and the same altar. This, I believe, has never happened before, and is it not a sure sign that men and women are seeking a return to a living—missionary—faith in the light of a new and lovely unity of purpose?

I conclude with a favourite mixed quotation of mine. We can say with David, "In very truth the times are out of joint", but let us not say with Hamlet, "Cursed spite that I was born to set them right", but rather say with Rupert Brooke, "Now God be thanked who has matched us with this hour."

—From *The Recorder and Times*, Brockville.

Designated for Deaconess Service

ON Thursday evening, May 29th, the Presbytery of Toronto met in Wychwood Church, Toronto, for the purpose of designating Miss Chrissie Diffin as a deaconess of the Presbyterian Church in Canada.



Miss Chrissie Diffin

The Moderator, the Rev. A. Neil Miller of Brampton, was in charge of the service. The Rev. W. A. Cameron, D.D., Secretary of the General Board of Missions, preached the sermon. He spoke of Christ's invitation as recorded in St. John 7: 37 and His promises to those who came to Him: their thirst would be quenched but also their lives would be changed and they would receive power so that from their lives would flow "rivers of living water". The promise, however, was to those that believed; Christ must be given His rightful place, the place of lordship. Is the situation of the Church to-day, Dr. Cameron asked, due in part to the fact that we are not glorifying Christ, lifting Him up,

and giving Him His rightful place? If we were, out of our lives and out of the Church would issue power that would make itself felt. For the young woman who was being set apart for the work of the Church he could wish nothing better than that she might have the vision of the apostle and be made a rich blessing to those among whom she worked.

Having outlined the steps leading up to the request of the Missionary and Deaconess Training Home Board that the candidate be set apart for the work to which she had been appointed, the Rev. W. T. McCree, Clerk of Presbytery, presented her to the Presbytery. The Moderator then conducted the designation service.

The address to the newly designated deaconess was given by the Rev. F. G. Fowler of Bluevale, a former minister of Mount Pleasant Church, Vancouver, of which she is a member. Congratulating her on her success in her work at the Training Home, Mr. Fowler reminded her that she had now to build on the foundation that had been laid and apply the guiding principles the Training Home gives its students. Continuing her studies would be a vital factor in the successful carrying on of her work as a deaconess; she should, therefore, jealously guard some time every day for the development of her mind. As she went in and out among the people, her work would be marked, he hoped, by the same loving devotion as her work in Vancouver, where her kindly sympathy made her the friend of so many in the congregation. The ministry of Christ, he reminded her, was a ministry of friendship, and he would have her study Christ's life. She would face discouragements, and his advice was, at such times just to stick to her work. She would also have encouragements, and should look on every achievement as a stepping-stone. In work with the young, especially, it is true Christian character that will have the greatest influence. At times she would feel she had nothing to give those who wanted guidance, but God would give her a message for them, if she kept close to Him in prayer. As she went out in these troubled times, friends would be praying for her and she would be upheld by the Hand of God. By her life and work, he believed, many would be brought to know Christ better.

The Rev. Joseph Wasson, Chairman of the Training School Board, presented the deaconess pin, which Mrs. Ralston pinned on Miss Diffin. Mrs. W. H. Mitchell, Deaconess Secretary, told of Miss Diffin's appointment to work in Saskatchewan under the Presbytery of Saskatoon, in place of Miss Booth who was transferred to Prince Albert, and presented to her a Bible from the Women's Missionary Society, assuring her that as she went forth to work for the Church, the prayers and good wishes of every member of the Society would go with her. On behalf of the British Columbia women, Mrs. W. A. Cameron presented to her a writing-case from the Provincial Board and a clock from the Westminster Presbyterial and wished her enjoyment and success in her new field of work. A telegram was read conveying the good wishes of the Mount Pleasant congregation.

No day, however grey, can fail to bring
Into my life some gay and lovely thing,
A crimson sun—a poem lit with flame,
The sight of pines from which a blue bird came.
The wind at play in clover-scented grass
Swept all my cares away. I saw them pass,
And, swinging o'er the hills, adventuring,
The virgin moon at night. I pause—remembering.

—Dorothy Sproule, in the *Canadian Poetry Calendar*.

Thoughts from the North American Ecumenical Conference

MRS. D. D. CALVIN

THIS Conference of representatives from almost all the Christian communions in North America took place in Toronto June 3rd to 5th. Some of the delegates had attended the great conferences at Oxford, Edinburgh and Madras and were quite familiar and thoroughly in sympathy with the growing desire among Christians to come together in a world-wide fellowship. Many of the communions represented had already agreed to become members of the World Council of Churches (in Process of Formation). There was no attempt to rethink the "findings" of Oxford, Edinburgh and Madras. The Toronto Conference had been called to try to discover "what has been done, is being done, and might further be done to realize the ecumenical ideals already outlined by the chosen representatives of more than 130 Communions throughout the world in the ecumenical movement". For this purpose the delegates, over two hundred in number, were divided into ten groups to discuss "the crucial issues confronting all Christians at this hour". There were joint sessions in which these issues were outlined by speakers of authority, and the results of the discussions reported, and last but not least there were joint services of worship each day. An official report is being prepared which will be of value to leaders in the ecumenical movement and to all who seek to understand it. Less well-informed delegates, however, were able to gather much to remember and ponder over, as they tried to understand what the Ecumenical Church is and may yet become.

One realized that the Ecumenical Church extends over all parts of the inhabited world and that, irrespective of race, colour or culture, its members are one in faith in Jesus Christ no matter to which Christian communion they may belong. Not a suspicion came into one's mind during the sessions that members of any one communion felt superior to those of any other. Mutual respect for the beliefs and practices of other Christians was very evident. The great concern of all was to discover whether the Church was being a faithful witness, in a world of chaos, to Jesus Christ as the Head of the Church, and was holding fast to its allegiance to Him as King of kings and Lord of lords. This grave concern, in a time when the world is full of strife, suspicion and bitter cruelty, proved the existence of an Ecumenical Church. "The Light is still shining in the darkness, for the darkness has never put it out", quoted Dr. Mott, from Goodspeed's translation.

One also realized that at the present time four aspects of the historical development of the Church are again being seen. There are martyr churches in Europe and China; there are nascent churches in

Asia and Africa needing time and patience to develop their own life; there are national churches whose problems are intensified because of war and there are free churches independent of the State. A study of the history of the Church is very necessary to an understanding of present conditions in the world-wide Church and of the means of mutual aid between its branches. Again, only as the communions study and remember how God spoke and dealt with His people in the past can they know what traditions to hold fast and what to let go in joining the World Council of Churches.

Another realization was of the continual need of the Church to examine itself to discover if it is being true to its calling. The Church must ask itself if it is offering worship acceptable to God, is revealing the presence and power of the Holy Spirit, is declaring the Word of God to each and every generation, and is saving individual souls and remaking sinners. If it is not doing these things its voice will be weak—little heard and less heeded by people in their present bewilderment. People everywhere have been talking of peace but have forgotten that true peace implies justice, which is righteousness. Only as the Church regains its voice of authority—the note of “Thus saith the Lord”—can it urge obedience to the laws of God as the only foundation for world peace. Only when it speaks with one voice can it play its part in bringing in social and international justice and fellowship.

Most powerfully was the truth borne in upon one that the voice of the Church cannot be the voice of the leaders only, but must be the united voices of Christians throughout the world. There can be no united Christian voices unless Christians are living and working in harmony with all other Christians in their several communities. Only by “joining together, across all denominational barriers, in worship, study and service, and by showing to the world the fellowship which Christ alone creates” will the Christian voices in a community be a united voice. Each Christian must be a member of the Ecumenical Church if it is to become a reality—something much more real than the vision which has appealed so strongly to the great Church thinkers and leaders of late years. The idea of the Ecumenical Church must be carried down to the humblest members, or it will never “become to the Eternal Goodness what a hand is to a man”.

This only be our steadfast aim,
When clash of cruel war shall cease,
From out man's sacrifice and shame,
To build with Thee on Realm of peace;
Where lust of power shall have no place,
Nor fear and hate, nor proud disdain;
But man with man, and race with race,
Shall serve, and Thou alone shalt reign.

—G. W. Briggs, Canon of Worcester.

A Secretary Visits Her Hospitals

BY MRS. W. A. McLENNAN

WE arrived at Rocky Mountain House with Miss Hermanson, the new Superintendent. In this town of about 950, on a hill within sight of the foot-hills of the Rockies and overlooking the Saskatchewan River stands our attractive, modern, well-equipped twenty-bed hospital. There is a nice Presbyterian Church, too, and a manse; and it is in Rocky Mountain House that our deaconess, Miss Elizabeth Walker, lives, going out to the several districts she visits. She is also a regular visitor at the hospital.

The people are very much interested in their hospital and Miss Hermanson writes, "The Hospital Aid sponsored a display of my Oriental curios and made \$20.00 and have given \$40.00 towards the furniture for the nurses' sitting-room." And again, "The oxygen unit which the Aid has paid for, \$72.40, has just arrived. It is very nice and will be most useful. The Board of Trade are coming to plant trees to replace the ones that have died."

The two doctors bring patients to the hospital and admissions seem to be increasing, for last year the hospital was able to refund the salary of one nurse.

It was well worth while taking an overnight journey from Winnipeg to Canora to spend a day with Miss Cuddy and her staff at the Hugh Waddell Memorial Hospital.

One cannot enumerate here all the improvements at the hospital and the Nurses' Residence, but after the complete renovations last year everything is in splendid condition. Even the barn where the cows are kept (for the Hospital has its own milk supply), the chicken house, the storehouse where extra supplies are kept, have been painted. Inside, the equipment is all that could be desired. We saw the supplies sent by Auxiliaries and those provided by the Hospital. We saw the X-ray room where the Government Clinics are held, and we saw the iron lung, a gift to the Hospital.

As usual the hospital was filled. Sometimes cots have to be set up in the corridors to provide accommodation. Of the ten bassinets, only one was empty, and of the five cribs, three were in use.

We found some of the patients reading the *Evangelical Truth*, the paper for Ukrainians published by the Rev. Mr. Fesenko.

The staff of this Hospital consists of the Superintendent, seven nurses, ten ward helpers, and seven general helpers. Last year the Hospital paid all the salaries except those of the Superintendent and two nurses—this year all but the Superintendent's and one nurse's, which makes the average monthly payment by the Hospital about \$1,500.00. Miss Sym has organized a Girls' Club among the nurses and graduates and they are working for the Red Cross. It is a very happy family at this Hospital.

A letter from Miss Lyons of the Weirdale Nursing Home says: "Miss Pelton spent a week-end with us. It was such a pleasure for us to have her cheerful and inspiring influence. She was given an opportunity to see the kind of work we are doing, as we had four patients while she was here and I did not engage another nurse so that she could actually see how we managed a one-nurse outpost Nursing Home." Last September Miss Lyons decided she could manage with two girls as helpers.

Besides the nursing work Miss Lyons has a great interest in the community, the church, the Sunday School, and the Women's Missionary Society. A recent visitor says, "You may well be proud of your Nursing Home and its Superintendent."

"Centre Island" Formosan Picnic

By MRS. HUGH MACMILLAN

FORMOSAN Islanders at present in and around Toronto picnicked recently at Toronto's Centre Island. Separated from their loved island home, they sought a breath of Formosa in Canada, and inhaled to their heart's content. It was a surprisingly large group, 46 in all—missionaries, who had at some time or other served in Formosa, together with sixteen children, eleven of whom were born in the "Island Beautiful". Tongues wagged in a mixture of Chinese, Japanese, and English. Old yarns were told again, old scenes painted on happy memories, and old friends visited in imagination. Many were the expressions of hope that separation from real Formosan things might not be too long delayed. Had the returning Island Ferry turned, as in Fairy Land, into a Pacific Ocean steamship, not a few would have regarded this as the end of a perfect day.

Bits of news from Formosa were pieced together and passed around. The Theological College is going ahead under a Formosan staff of well qualified men and Principal Ohkawa, who has been with the Mission for about twenty years. The Mackay Memorial Hospital is keeping up, despite the blow to its prestige when foreign doctors left. The Happy Mount Leprosy Colony is reported to be enthusiastically looked after by the local Board of Managers, assisted, as in the past, by the Mission to Lepers in the United States and Great Britain. The Formosan Native Church carries on under its own leadership. This was good news, but all know how much remains to be done in the land where only one in a hundred is Christian, and how loudly the call sounds to return.

All beauty is of Thee:

Kindness and quietness, moon and stars and sun,
Gardens and woods, the bird in the new-fledged tree,
And sleep, O Kindest One!

—Katharine Tynan.

From the General Assembly Meeting

THE 67th General Assembly of the Presbyterian Church in Canada met in Victoria Church, Toronto, where the Rev. C. J. MacKay is minister during the absence of the Rev. J. Y. Fraser on chaplain service.

"That which cometh upon me daily, the care of all the churches"—It was these words of the Apostle Paul that the retiring Moderator, Dr. Barclay, took as the text of his address at the opening session. During the year he had travelled to all parts of the country visiting the churches. Our Church, he found, is well distributed through the Dominion, with strong-points in all the large centres of population. With many congregations not self-supporting, it is important, he said, that the strong-points be kept in really strong congregational life. Other charges may be regarded as "coming strong-points"—in some of these places young ministers have been rendering excellent service in their probationary year. If there is, as many expect, a large immigration after the war, the Church, with its organization, should be ready for expansion. A heartening sign in this critical time of war is the widespread concern for a finer witness by all Christians, Dr. Barclay said; people are realizing that there may be a difference between a Christian congregation and a congregation of Christians. To win this war easily would be fatal to all of us—we might just sink back into being nominal Christians and our Christian communities would not become communities of Christians. But victory cannot be easy. "We face enemies who scorn Christ. Can we be satisfied then with anything that savours of lukewarmness or insincerity in our profession of allegiance to Him who died that we might live?"

The Rev. J. B. Skene of Central Church, Vancouver, was elected Moderator in succession to Dr. Barclay. In nominating him, the Rev. T. E. Roulston of New Westminster emphasized the fact that it was some years since a Moderator had been chosen from the West—fourteen years since that honour had gone to British Columbia.

Thursday night was, as usual, the Assembly Home Mission night and Friday, Foreign Mission night, although as Dr. Hill, Convener of the General Board of Missions pointed out, for Christians there can be no distinction between the "home" and "foreign" work of the Church, it is the same Gospel that must be preached in all countries. Before hearing of the Mission work in Canada, however, the Assembly cordially welcomed a distinguished visitor, the Rev. Adolph Keller, D.D., of Geneva, Secretary of the Central Bureau for the Relief of the Evangelical Churches in Europe, who was in Toronto for the Ecumenical Conference. It was not a message of despair that he brought from Europe. "The voice of Europe is a voice from the abyss", he said; "but (quoting a message from one of the invaded countries) God is there also." Churches have been destroyed, some churches may seem to have come to

an end, but the Gospel has not come to an end, he declared. Millions of Christians remain faithful, saying as did the prophet Isaiah, "Here am I, send me." From the experiences through which they are passing to-day will come, he believes, a great harvest in later times when churches will be built up again after the war. "We understand more clearly to-day that Christ is a living personality, who is going with us through this dark way." From the Reformed Churches he brought greetings to our Church in Canada. "Praise be to God that the Churches are bound together by the bonds of the Holy Spirit."

Mrs. McMurrich introduced Miss Mary Todd, "one of the valued deaconesses" of the Women's Missionary Society. Born in County Down, Ireland, she has for about eleven years been engaged in the work of our Church, first as a port worker, and then as a deaconess in Winnipeg, the Peace River district, on the Willowdale field, and now in Regina. It was especially of her work in the Peace River and Willowdale districts that Miss Todd spoke. Brought up in a town and knowing nothing of pioneer life in the Canadian West, she went in 1934 from Winnipeg to the Brownvale field in the Peace River. With no previous experience with horses, she had to drive a team to get from place to place—that driving over bush trails at all hours of the day or night was not without difficulty and danger was clear when she told of getting lost one dark night in forty-below-zero weather, then, after getting directions, running into a deep snowdrift; or of getting stuck, with the team, in a muskeg and escaping as if by a miracle. The Rev. J. M. Fraser was the minister, and there was work in four districts, but the field grew quickly, till they had nine preaching places. On Sunday she drove forty miles and conducted two, and sometimes three, services, using a little organ which she took around with her. In addition to the Sunday services, she had women's and girls' groups. The work done there will bear fruit, she believes; and there is work still to be done, especially among the young. She left Brownvale to go home to Ireland, but after a time returned to deaconess work in the West, this time on the Willowdale field of the Presbytery of Red Deer. It was a more settled field than the Brownvale one, and at one time had two ministers. When she went, however, there was no minister on the field and the people were discouraged. She held services at seven points, at most of which there has been a marked improvement in the attendance at church services. Now there is an ordained missionary on the field. In closing, Miss Todd stressed the need for ministers. It is well that when so many young men are on active service the Women's Missionary Society can help to fill the gaps, but she hopes in the coming days there will be consecrated men who will go out to build up the Church in the West.

The work among the Chinese in Canada is an important part of our Church's missionary work, said the Rev. D. A. Smith, not only because of its influence in this country but also because of its effect in China,

many from our missions having returned there to carry on Christian work. This year the fiftieth anniversary of the opening of the first mission building in Victoria is being celebrated. The marked progress made in this work is evident, Mr. Smith said, in the good congregations of men, women, and children; in the way the Chinese have accepted responsibility for looking after their own churches and giving to the church budget; and in the growing number of Chinese workers helping in the missions.

Speaking of the French work in the province of Québec, Dr. A. S. Reid said that in the French congregation of St. Luc in Montreal there are now about 300 communicant members, a session of six ordained elders, a Sunday School of about 100, a Young People's Society of about 70 members, an Auxiliary of the Women's Missionary Society, a Ladies' Aid, &c. He paid high tribute to the work of Mr. J. H. Smith, who is in charge of the congregation. Dr. Reid spoke, too, of the progress of the work at Fontenelle in Gaspé—Mr. d'Anjou has now a good church there.

On May 10th the new Italian church in Montreal was dedicated. In 1875 the work was begun with a few families of Waldenses. Now there is a congregation of 300.

On Friday evening the overseas missionaries present were introduced. Mrs. McMurrich presented those of the Women's Missionary Society: Miss Mary E. Anderson, returned from Japan, Miss Mildred Weir, from Formosa, Miss Isabel McConnell on furlough from Jobat, India, and Miss Margaret MacRae, under appointment to Jhansi, India, who has this year been on the staff of the Rocky Mountain House Hospital; and Dr. Cameron introduced the Rev. G. W. Mackay and Mrs. Mackay, the Rev. James Dickson and Mrs. Dickson, Mrs. Hugh MacMillan, and Dr. Gushue-Taylor, all from Formosa; the Rev. Allan Reoch and the Rev. E. H. Johnson, from Manchuria; and the Rev. John Elder, who has been appointed as an evangelistic missionary to British Guiana.

Addresses were given on the work in India, Manchuria, and Formosa. Miss McConnell spoke of the Jobat Hospital and the missionary work being done through it. Since going to India in 1927 she has seen the hospital grow from what was little more than a native dispensary into the modern, well-equipped hospital of to-day. Her first year they had only one Indian compounder and one nurse—when she went there were only six beds, but when Dr. Draper came four months later, they had fifty patients coming daily, and twelve in the hospital. A larger staff and more equipment came gradually. In 1937 there were from twenty-five to thirty-five in-patients, but still one building; since then that building has been enlarged and four new ones put up—two of them by the Women's Missionary Society. Great progress has been made in the last three years—last year there was an increase of 200 in the

number of patients. Many special problems arise in nursing there, Miss McConnell said; for instance, several relatives would often come with one patient, sometimes bringing animals with them; once a goat was brought because a baby was brought and the baby had to have milk. Now, one member of the family is allowed with the patient because of the food. But the medical missionary, true to the Divine Command, ministers to the spiritual as well as the physical needs of the people. To all patients the Gospel message is given. Bible study is on the curriculum for the nurses in training, so that they are prepared for this part of their work in a mission hospital. Through the Sunday afternoon service at the hospital many have become interested in the Gospel—they become interested in the hymns, then in the Gospel story, and ask questions. Each nurse and compounder gives a report of the patients contacted and those showing interest in the Gospel teaching. When they leave the hospital, the workers keep in touch with them in their homes. Dr. Quinn goes out with evangelists and compounder to the villages, and she or Miss MacMurchy with Biblewomen, and in this way many people are reached. They are welcomed in the villages and homes of patients; these tell what they hear in the hospital and their relatives and friends want to hear more. The work, both medical and evangelistic, is very far-reaching—largely owing to Dr. Quinn's great ability in his profession and his missionary zeal. More missionaries are needed, Miss McConnell said in closing, and a revival of prayer, for the work, for the missionaries, and for India.

In Manchuria, Mr. Johnson stated, one finds East and West, ancient and modern; on the one hand, for instance, the most modern railway in Asia, with twenty-one trains a day running each way through Szepingkai, and, on the other, old carts with wooden wheels; well-educated people and, in the same courtyard, those who are illiterate. The population (about 43,000,000) is largely Chinese, with Koreans, Japanese, Russians and Mongols. Looked on by the Chinese as still a part of China and by the Japanese as an independent state, Manchuria occupies an important position between Siberia and Japan. The Irish Presbyterian Mission was the first to be established there, then the Scottish, and the Danish—and they have done the larger part of the missionary work. The Danish Mission is still carrying on, some of the money given for Orphaned Missions going to help them. When he left Manchuria in January, Mr. Johnson said, Mr. Reoch and Mr. and Mrs. Davis hoped they could continue work for some time, but two and a half months later they left. Their withdrawal was partly due to the internal situation. Everything foreigners did was suspect, and they were under the close supervision of the police. The local churches became afraid, because of the suspicion cast upon them; the presence of the missionary meant that the attention of the police was concentrated on the church. If their presence there was only an embarrassment to the

Christians, the missionaries felt it was better for them to withdraw for a time. Before they left, all efforts were directed to strengthening the Church. It is not a large Church in Manchuria, about 40,000, but its influence is much greater than its numbers would indicate. It is recognized and respected. Mr. Johnson is confident that the work will go on.

In an illustrated address Dr. Gushue-Taylor gave the story of the Happy Mount Leprosy Colony, its founding, its development through the years, and the work carried on there in caring for the patients, physically and spiritually.

In the New Jhansi District

AT the beginning of the year, I spent a week in camp with Mr. and Mrs. Hezlep of the American Presbyterian Mission in the new territory we acquired this year. As at that time it had not yet been transferred to our mission, I appreciated the invitation from Mrs. Hezlep to see something of the work there and the introduction to the people in this district. As one of the doctors from the Mission Hospital and some of the nurses were there also, Sophy Bai and I did only evangelistic work. I was very happy when the Council gave me permission to go there with the MacKays for the camping season.

We went back in November. This time we did both medical and evangelistic work. Sophy Bai had dispensary in the morning at our tent, which was pitched in front of an old fort where the MacKays were living. In the afternoons Sophy Bai accompanied the Biblewoman and myself to the villages, where we had meetings in different centres. Twice a week the bazaar was held and the whole group, men and women, would go together to the bazaar, and on these occasions we made special efforts to sell the Bible portions. The first week we concentrated on the Christians, trying to find out who were willing to call themselves Christians. We found it very hard at first to get the women to listen—they said they did not have time, and it did seem as though they were busy all the time, either getting the cotton ready for the looms (they are of the weaver caste) or working out in the fields. Most of the people work in the fields here, regardless of what caste they are. I asked them when they would have time and finally one family said, "If you can come at night, we will be ready to listen." We then made arrangements to have meetings in the different homes at night. We went to one home where there were six women. They immediately made a place ready for us and after some little time they all came and sat down. We had a very good meeting, but two of the women got up and left before we were quite through. The others stayed, however, and were very attentive. We asked them if we could come back the following week and they gave us permission. The following week we returned, and as we got near the house we could hear the women's voices

raised considerably and we found two of the women were quarrelling. Immediately the thought came to me that we would not have a very good meeting this time. (How easily we get discouraged!) We sat down and started singing and gradually the women began to come, until by the time we got nicely started there were four women. One of them was quite a young woman and she especially was very attentive and seemed very interested. She was drinking in every word. We thought the two who were not there were probably the ones who were quarrelling, but just as we were finishing our meeting, these two women appeared. They told us they had been hurrying to get through with their cooking so that they, too, could come and listen. Of course, we could not leave then and so we stayed for almost an hour longer. This time they did not wait for us to ask for permission to come again, but begged us to come. The men in this household are not so interested, but I am sure a great deal can be done through the women. Usually it is the women who keep the men back. Four homes were opened to us in this way, three of them quite encouraging; in the fourth the women did not bother to stop and listen; only the father confessed to being a Christian, the sons and the sons' wives said they were not, and the father did not seem to be concerned about them. It is that way in many of the homes—the head of the house was baptized anywhere from twenty to forty years ago and because of lack of teaching, they have not gone any further, but rather backward and have married non-Christians, hence the rest of the family are Hindus. We feel we have the children of these families to work with. With them the economic question counts very much. When asked why they make marriage arrangements for their children when they are mere infants, and with non-Christians, they answer, "We will be put out of caste if we don't." This would be a serious matter for them, as they have to all work together in making the cloth. (It takes quite a large group of people to make one bolt of cloth.) The sad part of it is, there is a division among the small group of Christians, so that there are not enough to work together. There are two distinct groups, one not willing to work with the other. One can readily realize the difficulties they will have to face if they come right out as real Christians. We covet your prayers especially for these people.

I had the pleasure of having eight of the school girls from Jhansi with me for the week-end. They were girls who had had a real experience and had definitely given their hearts to the Lord. They were full of zeal and Miss Magee had allowed them to come to Ranipur to be with me. Each girl had an opportunity to witness, which meant a great deal to their listeners, who were only nominal Christians. It was wonderful how the way was opened up to us. We did some work among the non-Christians too. One afternoon we had no plans as to where we should go, so we just asked the Lord to take us where He wanted us to witness, and it seemed as though the place we were led to had all been arranged for us to have a meeting there. Before we realized what happened, chairs and even a long

seat had been brought out for us to sit on and a large group gathered around to hear us. They were very much interested and touched as each girl gave her witness of what the Lord had done for her. We can only pray that the seed will have fallen on good ground and will bring forth fruit. We have the Lord's promise that His Word shall not return unto Him void. It is His work and He has given us this privilege of serving Him. May we be true to this trust and have the power of the Holy Spirit to be His true witnesses.

The babies at the orphanage have kept very well this year. Grace-Bai had a few more left in the home this hot season, as the request was made for two of the children not to be put into homes—children are usually adopted into homes for the two hot months. Grace-Bai was very happy, as she does not like the children to leave her for even this little time. Despite our efforts to give her a holiday, she insists on staying in the orphanage, stating that that is really her home, so that it is only once in a long while that we can get her to take a holiday.

There are no new children in the orphanage this year. Amanu Bai, who used to cook for the children until she became so blind she was unable to work any longer, died at the beginning of the year, and now we have a non-Christian cooking for them. She is very much interested in the Gospel message and Grace-Bai uses every opportunity to tell her the Good News. Grace-Bai continues her meetings every morning with non-Christians and illiterate servants. Since my going into the district, Nurse Miriam takes charge of the Bible classes for the women on the compound, and we do pray that this will lead to a deepening in the spiritual lives of these women, so that they will be inspired to be real witnesses, realizing their responsibilities in the service of our Lord and Master.

—*Lily A. Simpson* (From 1940 Jhansi report).

At a Nurses' Conference in Delhi

MISS MACMURCHY writing from Jobat in March refers to her work with the nurses in training preparing for the final examinations—two were to sit for the Mid-India examinations in about two weeks—Pritiwanti in the second year and Bhartiya in first year. The others would try the same examinations, but Dr. Quinn and she would mark them. She continues: You will be interested to know that Lily (Miss Simpson) and I attended the Conference of the Trained Nurses' Association in Delhi in January. We felt it was really beneficial. As I had never been in Delhi before I had double enjoyment. A few days in Jhansi before and after the Conference were also enjoyable. The two weeks away from Jobat were very good for me, giving me fresh vigour and inspiration for the last few months of work in this year's classes. I think there were about 120 delegates from all over India. I was delighted to meet three friends of language school days. We arrived in Delhi Monday afternoon in time for the opening tea at one of the

hospitals and for the service of worship in St. James Church, which is linked up with mutiny history. We found ourselves billeted at the Lady Irwin Hospital, where most of the Conference meetings were held. The nursing superintendent and staff were extremely kind to us.

We had some interesting visits to hospitals, one of the best being to the Lady Hardinge, where Edith Buchanan is Sister Tutor. She had the students very well trained for the demonstration of nursing procedure which occupied a couple of hours before the tea at that hospital. I was interested, too, in visits to Lady Reading Health Centre and to the school for the deaf and dumb children. It was a wise plan, I think, to have so much time put on visits, because much help is derived from observing other people work.

The big event socially was tea at the Viceroy's House. Some who arrived early were shown the State rooms. . . . When we had about finished tea Lady Linlithgow appeared, accompanied by her daughter-in-law. When she had had a cup of tea everyone went to stroll around the beautiful gardens. After an hour or so of strolling, standing, and looking, we filed past Her Excellency, shaking hands and making some sort of curtsy. It was quite an experience for most of us who move in lowly circles.

An interesting announcement made at one meeting was to the effect that the Nightingale Scholarship will still function, such students to go to the University of Toronto School of Nursing for the present. It gave me a little thrill to think my own school had been picked out for post-graduate studies for Indian nurses.

Service Appreciated

DURING the past fall the military authorities of India made a request of our Mission in the Bhil Field, as well as of other Missions operating in that district, that from the Mission staff volunteers should undergo a period of intensive training in a camp being formed for Home Defence. This camp was given the name of the Gentlemen Cadet Corps and was comprised wholly of Native Princes, and the missionaries whom it was hoped to add to the muster. The only volunteers from any Mission were the Rev. A. E. Toombs and the Rev. C. L. Wood of our Bhil Mission.

These missionaries took their places in the ranks with the Native Princes and underwent training, week by week, returning to their fields for the week-ends to take charge of their work.

At the conclusion of the training course, which occupied five months, the Agent of the Attorney General came personally to Jobat to express, on behalf of the Governor-General, thanks to the Mission Council for making it possible for these missionaries to render this valuable service. It was indicated by this Agent that a large part of the success that attended the period of training was due to the presence and influence of these two missionaries.

Prayer

GOD of pity and of grace, look down on Thy children who cry to Thee. Hear Thou in heaven Thy dwelling-place, and when Thou hearest, forgive. In the hour of tribulation, grant to our souls a confidence in Thee and in Thy purposes for good, and, though we walk in the midst of darkness, our hearts shall not fear.

For deliverances vouchsafed, for hearts made strong, for lives lifted out of their little aims and low ambitions into a cause greater than themselves, for faith in truth and honour and justice and love, we give Thee praise.

Hear us as we make intercession:

For those who in peril of war serve their nation, in whose steadfastness is our shield; for those who make the great decisions, who hold the lives of men in their hands, that they may be guided by Thy wisdom; for those who toil unceasingly, that Thou wilt give them strength in their hours of weariness; for all who are prisoners of war; for the sick and the wounded and the dying; for those who minister to them, that the comfort of God may be in their hearts and their hands; for those who mourn their dead.

Grant to us all Thy strength to serve, Thy courage to endure; and in Thine own good time, bring us out of darkness into light, into Thy kingdom of peace and love and blessedness. Through Jesus Christ our Saviour. Amen.

(From *Life and Work*)

“Father, bring peace.” We’ve made this anxious prayer
 From souls cold, self-regarding—for, war ended,
 We gain much. Cleanse, O Lord, such selfish care,
 For only selfless prayers from Christ ascended.
 On many strands men suffer—guiltless souls
 Are quenched untimely, ‘neath th’ oppressor’s heel.
 Bless Greeks and Czechs, bless Britons, Jews and Poles—
 Transfix our hearts with ruth—save theirs from steel.
 Win those we call oppressors—foes unsought—
 Cleanse from unloving hearts all bitterness.
 If with foes’ blood world liberty be bought,
 Still will Thy mercy seek their souls to bless.

Haste that thrice-blessed day, when, brothers all,
 Earth’s warring children at Thy feet shall fall.

—R. Archibald Stewart, in *Life and Work*.

Koreans in Japan

(REPORTS FOR 1940)

— *From Dr. L. L. Young*

THE year 1940 will be remembered as one of many drastic changes in mission and church activities in the Orient. Chief among these we would mention: the application to the churches of the "Religious Organization Law"; the amalgamation of the Korean Church in Japan with the Japanese Presbyterian Church; the delegating of the Korean Church non-supporting groups to the supervision of a co-operating committee composed of eight members, four of whom were appointed by the Synod and the remainder by our Mission; the adoption by the native denominations of a plan aiming at complete independence of the churches from the foreigner, financially and otherwise; the determined effort by the government to bring about national unity by the elimination of everything that might tend to interfere with the ways and beliefs of old Japan; the attempt to bring about a union of all Protestant denominations in Japan; and the evacuation from the Japanese Empire of fully three-quarters of the missionaries.

According to the terms of union the self-supporting Korean churches have the same status in the new Church as similar Japanese churches. The non-self-supporting groups of Koreans are under the care of the co-operating committee. This committee began its work in March under pleasing circumstances. It was evident from the beginning that the Japanese members were prepared to give a good contribution toward the work for the Koreans. Formerly the care of weaker groups, and all questions regarding the workers in them, had been the responsibility of the Mission. Under the new arrangements the task of the Mission was lightened and the work done was very satisfactory.

Then in September came the startling word that all Protestant churches had registered decisions in favour of becoming independent of foreign funds and missionaries. The decision to do this seemed, on the surface, a laudable one, but many felt that, since it had come about owing to pressure from without the church, the decision could scarcely be a happy one. Later it became apparent that some who had agreed to the step looked upon the decision as a goal to be reached and not as something that could be attained immediately. Japanese members on the co-operating committee made this clear when they requested that our home Church continue to give a certain amount for the support of the Korean work. Recent reports from Kobe state that the name of the co-operating committee has been changed to that of Consultation Committee and that under this new name this body continues to function for the benefit of the Koreans much the same as formerly.

At the beginning of the year there were seven pastors on full native support. In December the churches decided to take over the support of

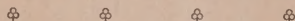
all the pastors, twenty-three in number. Recently word has come that only one has failed to reach that goal and will need some outside help for the year 1941. In addition to these self-supporting congregations, there are about thirty others, which, although unable to support a pastor, are giving all or partial support to a Biblewoman or Seminary student assigned to them by the advisory committee.

The Presbyterian Seminary in Kobe is the school from which the majority of our Korean pastors graduated. It is owned and operated by the missions in Japan of the American Presbyterian Churches, North and South. It is independent of the Japanese Church, but up to the present its graduates have been received into the ministry of that Church on the same terms as are the graduates of its own Seminary in Tokyo. There are at present in the Kobe school forty students, of whom twenty-two are Koreans. The Women's Missionary Society, Eastern Division, has for a number of years given substantial assistance to this Seminary. It is orthodox to the core, and so far has resisted all attempts to drag it into compromising surrender on the shrine question. Rather than yield on this vital point the school will undoubtedly close its doors, but in the meantime it is deserving and needing assistance. We hope the Eastern Women's Missionary Society may see its way clear to continue its support for another year at least.

The Korean students attending this Seminary are still giving splendid assistance to weak groups of Christians in the Kobe, Osaka, and Himeji districts. Many of the larger congregations in these places, in their earlier years, were given a good start by the faithful assistance of former students. Just now, when new regulations make it necessary for each group to have a responsible leader in charge, the assistance given by these students is more than ever appreciated. Without their assistance some of the church groups would not be able to meet for worship at all.

Ever since the beginning of Protestant mission work for Koreans some fifty years ago, God's grace has been clearly manifested among them in many ways. From the fires of clan and family persecution the early Christians emerged refined and virile. These babes in Christ went everywhere preaching the Word. At the end of thirty years it could be said that the Gospel had been preached pretty thoroughly in all parts of the land. Then the Church entered a period when unmistakably it became a popular thing in many places to be a Christian. Small congregations soon doubled in membership, and beautiful, commodious church buildings arose in the most prominent places in many towns and cities. Then persecution from a new angle developed. The old issue, Christ or Cæsar, emerged, and two things have become very apparent. Those who enrolled themselves as Christians because it was the popular thing to do, not having been born again, soon found it convenient to save their skins by bowing at the shrines. Like the "mixed multitude" they

troubled the Israelites on their way to the "Land of Promise"; they were hinderers. The second thing that happened was trouble for the faithful. Many were jailed and tortured and some have won the martyr's crown. But they died in the faith, looking unto Jesus. Why should God have allowed this to happen? We can readily think of three answers: first, to purify the Korean Church; second, to teach God's children to rely on God whatever may happen; and, third, to open the way for missionaries from Japan to go where the need is greatest.



- *From Miss Mary E. Anderson*

AS we wrote our annual report just one year ago, we little foresaw that our next report would be written in Canada. But in spite of the uncertainty of the future, concern for our people, and the sadness at leaving them and the land of our adoption, there is the feeling of deep gratitude for the privilege of spending ten happy years among Koreans in Japan and thanksgiving to the Father for definite leading after weeks of perplexity and uncertainty. Still our confidence is in Him who "doeth all things well", and we know that the future shall declare the working out of His purposes and His wise designs.

In spite of strain and stress, the continued sense of impending evil, and the cloud which seemed to be slowly but surely enveloping the land, our twenty-eight Biblewomen throughout the year continued their gracious ministry of personal visitation and preaching the Gospel. At times we caught a glimpse of the soreness of their hearts as they came to tell us of current rumours as to trends in the church life and of their personal experiences. Some of them entertained grave doubts as they faced such questions as these: "Just how long shall I be able conscientiously to work in the church?" "If the proposed union of churches takes place, just what will be the adopted creed?" "What attitude will the church take with regard to the Shrine issue if it should be pressed?" One of these workers who had intended entering upon a further course of study in a Bible School, owing to the uncertainty of the whole church situation and the withdrawal of foreign teachers, lost all interest in this for a time. Another of our most valued workers with a rare appreciation and understanding of the things of the spirit decided that from March 1941 she could not continue to be a church worker but would discontinue her fine work in one of our largest groups and study nursing.

According to new regulations, we were told, the Japanese language must be used in all church services from April 1941 but this regulation was enforced in the city of Osaka from August of last year. This brought increased difficulties both to the many workers in the churches throughout that vast city as well as to those who attended the services.

Leaders in the churches must henceforth prepare all sermons in the Japanese language instead of their native tongue, and this was especially difficult for the Biblewomen who must lead services occasionally, if not regularly; in fact, for some it proved impossible. Then the use of the Japanese language was a great trial indeed for the older women members of the congregations, who, if willing to attend at all, must listen to services conducted in an unknown tongue; their church life, which had been one bright spot in their lives, was now strange and unreal, and the joy which the coming of the Lord's Day had always brought was dimmed. Then we can well understand the difficulties experienced in the personal visitation of non-Christians, whose minds, because of the many rumours of the increasing difficulties of Christians, were filled with prejudice against Christianity. Then, too, those who were young in the faith had to be carefully guided and taught the danger of compromise. We might be pardoned if we were to mention also the feelings of missionaries who saw in their travels many Korean people who were "as sheep without a shepherd", but when our hearts yearned to go to them with the news of the "Good Shepherd who gave His life for the sheep", we knew that we must not go. "You had better wait", the pastors said; "for although the people would be glad to receive you, it would only bring suspicion upon them and harm upon the cause if a foreigner were to visit them now." I am thankful to say, however, that in the earlier part of the year personal visitation was possible and, as formerly, it was a joy and a privilege to accompany one or other of these Biblewomen as we tried to present the message of light and salvation to those in darkness. . . .

Following Miss MacLean's marriage in July it fell to my lot to superintend nursery schools for the remainder of the year. Six schools continued to function until July. Then the teacher in the Moribe school resigned, and as there was uncertainty as to whether the church might accept foreign funds and the church itself was unable to continue a teacher's support, it was decided not to engage another teacher. One of our five nursery schools, that in the Tsuruhashi church in the city of Osaka, which is our largest church, has become self-supporting, but the other four still require mission support, and we are grateful that for a time at least our Women's Board is continuing its support. The majority of these children come from non-Christian homes, and our faithful teachers continue to sow the seed, some of which will surely spring up, blossom, and bear fruit for His glory. At least once in two months the teachers of the nursery schools met together on Saturday afternoon for the discussion of problems in the work and the exchange of helpful ideas, with a view to the betterment of methods; sometimes visits of observation were made to other kindergartens of good standing. All nursery schools are now conducted entirely in the Japanese language, but this is not the disadvantage it is to older women, since the Japanese

language is better understood by the children than their native tongue, Korean.

Our readers will recall that for some years we had the desire to begin a medical clinic in the city of Osaka, which we hoped would mean so much to great numbers of needy ones in that vast city, and in last year's report we expressed gratitude for the grant promised by our Women's Board to assist in establishing that clinic. We also stated that a committee of pastors was working on the matter and seeking to secure the necessary permission to begin. In August preparations were almost completed, the Korean doctor engaged, a building was being chosen, and it seemed as if our hopes were about to be realized in the commencement of this work. But quite unexpectedly word came to us that the authorities had withdrawn their permission. Accordingly, there was nothing to do but dismiss the doctor and abandon all hope of beginning such a work. However, a considerable number of needy cases received assistance during the year, many of them connected directly with the work of the Church. These included assistance to a pastor, a Biblewoman, a Seminary student, and the children of two deacons, all of whom required operations, as well as hospital treatment for a Biblewoman in training, assistance in the case of accident and disease, providing food to build up weak bodies, and the care of mothers and children. Nurse Lee, who had returned to Korea for rest after undergoing two operations the year before, came back to us in the autumn restored to health and strength to continue her ministry as before. However, a recent letter states that she has now resigned from her work in Japan and returned to Korea. We are sorry, indeed, to report that the hope which we had cherished for years of reaching many through the ministry of healing, accompanied by preaching of the Good News, has had to be abandoned. But we rejoice when we remember the assistance rendered, health and strength renewed, courage and joy restored to many, and lives spared for the Master's service.

And what shall we say of the future prospects of our work among Koreans in Japan? As our readers know, the State religion is Shintoism, and the strong wave of nationalistic feeling which has swept over Japan has expressed itself in using Shintoism to test the loyalty of the people. At the present time the "kami-dana", or god-shelf, is being forced on many as a test of loyalty. A recent Japanese newspaper stated, "Every household in Japan will be forced to have a 'tama', or sacred charm of the Ise Grand Shrine, in its miniature shrine to promote the people's religious sentiment." These sacred charms, we are told, have been circulated in many places. What will be the attitude of our people? Will they have the courage to "count not their lives dear unto themselves" that they may be true to the One who gave His life for them, whatever the cost may be? Will their faith be large enough to appropriate the promise: "When the enemy shall come in like

a flood, the Spirit of the Lord shall lift up a standard against him''? This may depend, partly at least, upon your prayers and mine. Then, too, we may ask, "What will be the stand of the church officially upon this shrine issue?" We must admit that the future for the church, as a church, does not look bright, and time must answer these questions which are uppermost in our minds. But we are confident that the Lord will have His faithful witnesses who will continue to sow the seed until all His chosen ones are gathered in. The purposes of the Lord are ripening, and during the "little while", as we wait, let us pray as we have never prayed.



- From Miss Ethel MacDonald

AS I sit down to write about the work among Koreans in Japan for 1940 many and varied are my thoughts and feelings. My heart is full of praise and thanksgiving to God for His loving, protecting care, and for the bountiful supplying of all our needs. I am happy to be in Canada where there is freedom and an abundance of the good things provided by our Heavenly Father. While I review the work for 1940, floods of memories crowd in and I think of the work and workers since I first went to Japan. My thoughts turn to those who are not so highly favoured as we are, to those faithful spirit-filled men and women with whom we laboured, who are carrying on so splendidly in the midst of trying circumstances. The pastors and Biblewomen know the seriousness of the situation for the church at the present time. It is not easy to give encouragement to people who have to give up their language and names for the Japanese language and names, and who have been forbidden to wear their own Korean styled clothing. A few of our Korean women stopped going to church when the services were held in the Japanese language, and it was the Biblewomen's task to give comfort and encouragement to these souls when they themselves needed comfort and encouragement. These Biblewomen are endowed with different talents. One who helped me with the language was a good speaker but could not sing. I recall one evening when as we came near the home where a prayer-meeting was being held those who had gathered were singing. It was not unusual for the people to sing as they waited for the service to begin. I had taught them to sing some of the hymns, but the tune of the one they were singing could scarcely be recognized. As we removed our shoes before entering, Miss Woo and I looked at one another and smiled. When they had finished singing that hymn we began the service, and as we did not have an organ I stood up at the front to lead them. I soon found out the reason for the poor singing. I realized that several older women who had recently professed their faith in Christ and who were learning to read were distinctly saying the syllables of the words without a pause at the end

of the verse or chorus; so intent were they on reading that the tune did not seem to exist for them. As we returned home, I asked Miss Woo what she thought when she smiled at me. Laughingly she replied, "First I thought that we taught them, and then that you taught them because I cannot sing." Then in a more serious tone she said, "However, they were singing to the Lord, and He understands."

One evening in another place I led the meeting and Miss Woo gave the message. Some men who were not Christians were present. During the first part of the meeting they seemed to be enjoying themselves. Probably they had been told that a foreign woman was going to be present and take part, and it may have been that they thought it strange for two women to be conducting a meeting. For the first few minutes it was difficult for Miss Woo to speak quietly and effectively, as these men were disturbing the meeting. Silent prayer was answered, and the Lord spoke through His servant, and the men listened intently till the end. All of the Biblewomen, whether they have the gift of preaching, teaching, or singing, are a blessing to the women and the Church. The personal helper who was with me when I left Japan had refused to bow at the shrine in Korea. She had been called several times and questioned by the authorities, and one day shortly before we left she told us that she might be sent back to Korea before we sailed. This did not happen before we left. So far I have not heard from any of the Koreans. Some of the women told us that if the Church compromised too much they would remain at home and live the Christian life. It was a joy to be associated with such staunch Christians.

My assignment for the first six months of the year was studying the Japanese language at the Japanese School of Language and Culture in Tokyo. Then from September until we decided to return home I continued to study along with my work. I rather enjoyed studying the language, and I am glad that I had an opportunity to meet the well qualified teachers and to learn something of the Japanese language and culture.

Then, in the fall, we could not freely visit the churches and Korean homes. But one day our Nagoya pastor's son, who is attending the Theological Seminary in Kobe, was in our house and asked me if he might bring a Japanese student who was attending University to visit us. He told me that this student, for several years, roomed in the same house as he and his brother and was a Christian, although when he came to their boarding-house he did not know the Gospel story. I invited him to bring the young man and his brother to tea one afternoon. They came, and during the conversation the Japanese told me how grateful he was to the two Pak boys for telling him the story of love and salvation. He also told me of how a few months before Kagawa had been in their district and how happy he was to have been baptized by Kagawa.

The return of the missionaries from their fields of labour has caused some people at home to wonder if mission work is worth while. How I should like to be able to bring to our fair Canada some of these attractive, splendid Christian men and women so that they could go through our Church and give their testimony for Christ! To see and hear them would convince anyone who had any doubt of the value of Christian missions.

I would sooner not think of our last days in Japan; and yet there are memories of God's supplying of our physical and mental needs as well as our spiritual needs; of the sympathy and understanding shown us by all our Korean friends; of the afternoon when representatives from twenty-nine churches, together with the paid workers from those churches, gathered in a church in Kobe to say farewell to the missionaries; of those among whom we laboured in Nagoya and from other places who were sorry that they could not bid us farewell in person, but sent us loving messages; of Miss Ruth Forsberg, a missionary under appointment to China, who, while waiting for a party of missionaries to travel inland, was helping a missionary friend in Tokyo. I met her on the dock the day she arrived in Japan and we met again last summer at the summer resort. We set a date for her to visit me, but she wrote saying she felt she should come a week earlier. The day after she arrived a telegram came from the C. P. R. office saying that there was accommodation for Mrs. Young and Margaret on the boat sailing two days later. From that time on for five weeks Ruth helped us all, by sewing, packing, or with the closing of our houses. She certainly was a blessing in time of need.

"God moves in a mysterious way His wonders to perform." We may not understand why He has called His servants from their fields of labour, and it is too soon to know whether He wants them to return to their former work, but we know definitely that He has not left Himself without true witnesses in all the countries where the Church is having difficulties or being persecuted. And I think we know definitely that it is our duty and privilege to uphold these men and women in prayer. "Pray without ceasing." Pray as Paul prayed for the Christians, in Ephesians 1: 17-23. Pray that Christians everywhere may realize "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places".



- From Mrs. L. L. Young

MISSIONARY service among Koreans in Japan appears to have largely come to an end for the present. After fourteen years of very encouraging work it is hard to leave unfinished plans and cherished work.

Whatever we have been able to do has been by God's grace and for His glory. We praise Him for all goodness to us during our years in Japan.

The past year has been marked by many startling developments. We shall mention a few of these, which will reveal the fact that we have come to a new chapter in the Christian movement in the Japanese Empire. Only during the past year have we had any serious interference in religious liberty in Japan. But during the year 1939 a law was passed in the Japanese Diet called the Religious Organization Law. According to this law every sect and religious organization in the country was expected to register with the government by April 1st, 1940. All the small denominations were required to merge with the larger ones. Consequently our Korean Church amalgamated with the Japanese Presbyterian Church. Church executives had months of complicated and often annoying negotiations in trying to fill out papers for registration satisfactory to the Religious Bureau. . . . The sects of Shinto were also required to unite. All thirteen sects of Buddhism, sub-divided into fifty-six factions with fifty million believers, took steps to promote closer co-operation among its sects. The aim of all this activity on the part of the government was to bring about unity among all religious organizations, so as to make possible the establishment of a New Order in the Far East.

Is this Religious Organization Law hostile to Christianity? Yes, inasmuch as the militarists who control the government are for the most part ardent Buddhists or Shintoists and anti-Christian. They are probably fully aware that Christianity and Shintoism are irreconcilable. The army leaders of Japan have a wide and complete programme. The first element of this is the unification of the whole Japanese Empire. Until recently the Christian Church was practically the only body in Japan that had not already been brought under the control of the government. This law puts the Churches under the complete control of the State.

The next proposal of the government was to form one Protestant Church in Japan. Many times during August the leaders from different churches met, and on August 26th at a committee meeting of representatives of the major denominations the following was agreed to: first, to unite all Protestant denominations; and, second, to become independent of foreign financial aid.

On October 17th, the 2600th anniversary of the founding of the Empire, a Christian mass meeting was held in Tokyo. Some 5,000 Christians were present, and the framework of this proposed new union church was set up. Forty-seven denominations agreed to join it, even before a creed had been adopted. A union committee was appointed to draw up a creedal statement. . . .

The withdrawal of practically three-fourths of the missionaries from the Japanese Empire by the end of 1940 was due to several causes, among

which we would mention the following: the decision of the Japanese Church to be independent of the foreign missionary and foreign mission funds; and the hostile attitude of the government toward the Christian movement and missionaries, making it exceedingly difficult for the native church worker to have the missionary assist him in his church work. These things, together with repeated reminders from the British and American consuls to their respective nationals to evacuate, when at all possible, are the direct causes of the evacuation of most of the missionaries.

We pray that the Korean Christians may not again be brought under the yoke of bondage to heathen gods but may be given grace to stand firm in the liberty wherewith Christ hath made them free.

Publications Department

BY MARGARET NESS

A NEW children's book is proving very popular. Called **We Gather Together**, it centres around Christian worship services. There is the lovely story of how a poor Philippine highland community invited its Christian friends in the lowlands to come to their village for the annual gathering. It was a real, but loving, task to arrange for accommodation and for food. But it was worth their months of preparation, for the lowlanders on their return said, "What a joy to find that up in the highlands Christ is being shown to others! We have found brothers and friends whom we would not have known unless we had gone among them. For all the fellowship that Christian folk may have, we thank the Lord." And there is a chapter on how the artists of various countries have interpreted Jesus and the Holy Family so that their people would feel He surely belonged to them. Price, 65 cents.

Once again I would bring to your notice two books on China. **Tales from China** (60 cents) has ten most interesting stories of modern China, illustrated by actual photographs. **The Amazing Chinese** (35 cents) is a veritable fund of information about China, past and present. It is pithy and has excellent illustrations. **Five Stories about China** (15 cents) is for children. The stories have been selected from **Missionary Stories to Tell** and **More Missionary Stories to Tell**.

What Should Christians Pray For? is again in stock. These broadcast discussions between the Canon of St. Paul's and an ex-serviceman have been of great help to many in clarifying their own views on the subject. Price, 35 cents.

A new shipment of the Patience Strong books, **Quiet Moments**, **Quiet Corner**, **Quiet Thoughts**, has arrived from England. Please note the new price—50 cents.

The rest of our shipment of *The Message of the Bible in War-Time*, on which the devotional part of the Senior Study was based, arrived from England last month and copies have been forwarded to those who had purchased the Study. Should anyone have been overlooked, please notify the Publications Department at once.

Tales from Overseas, the new Mission Band study book, will be ready, it is hoped, in August. This year, while more emphasis has been placed on handwork, ten stories are included as usual, as well as detailed information for the benefit of the leaders. Formosa and India are the two countries studied. Price, 35 cents.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

AN INTERESTING ANNIVERSARY

ALTHOUGH the Young Women's Department did not come into existence until 1920, the first young women's group, The Willing Workers of Knox Church, Toronto, was organized in 1876. At that time young women's groups were not called Auxiliaries, but Mission Bands. In the Woman's Foreign Missionary Society constitution, in the report of 1877, under the heading, "Directions for forming Mission Bands" was the following clause: "An association of young ladies banded together to aid the Woman's Foreign Missionary Society of the Presbyterian Church shall be called a Mission Band, auxiliary to the Missionary Society of the Church in which it is formed, or to the Parent Society (Western Section)."

The Willing Workers Auxiliary celebrated its sixty-fifth anniversary on May 5th, 1941. One interesting item in the history of the Auxiliary was, "For several years men were enrolled as 'honorary' members, the fee being one dollar per year, while the fee for the 'ordinary' members (the young ladies) was twenty-five cents per year."

The first report of this group, published in the Woman's Foreign Missionary Society Annual Report of 1879, read: "The young people of this Band have met weekly for work during the past year. The interest in the work keeps up, and missionary letters are read from time to time. The sum of \$150 was contributed to the Parent Society."

This group has a splendid record of growth and faithfulness during this long period of years, last year reporting 41 members and contributing the sum of \$611.00 to the General Fund.

Recently the Willing Workers Auxiliary graduated into the Senior Department and, while the Young Women's Department regrets the loss of such a fine group, we wish the members continued success in all their undertakings.

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

DAYS OF PREPARATION

(From *Dr. Jessie MacBean*, by Lereine Ballantyne)

"I WANTED to be a missionary when I was a little girl," said Dr. Jessie MacBean, when in Canada on furlough in 1923, "but the trouble was—I wanted to go to every field! When I heard about the girl-widows in India, and how terrible the way of life was for them, I was determined to go and help them. When a missionary came from Formosa, and pictured that beautiful Island and the needs of the people, I wanted to go there. I knew I wanted to be a missionary, though I could not see how I could ever get to College, but I made up my mind that somehow or other I would certainly be a missionary and a medical doctor at that!". . .

"One thing," she confided, "when I decided to go through school, I began thinking about ways of saving expenses, and first of all I began making my own clothes. It was not easy, but I secured patterns, and friends helped me. I soon discovered that by buying the materials carefully and making them neatly, I could look well dressed on very little. That taught me all through my life to buy very carefully, and always look neat and well dressed without spending very much on myself. So you see even adversities have their use." . . .

When it came time for university, Jessie MacBean decided to put herself through and not be a burden to the family. It meant hard work during the summer months. So she told her father her decision—she would work during the holidays, continue school, and eventually be a missionary.

"But I don't see how you can do it—'tis a lot to undertake," he reasoned.

"Yes, but if God wants me to go, I am sure the way will open, and my needs be met."

"Aye, lassie," he replied in the bonnie Highland tongue, "with faith, all things are possible."

And so in the summer months she took whatever job offered itself. At one time she was a telephone girl, again a book-keeper. She still smiles over the name customers gave her when at one time she was a cashier in a bake-shop. "Miss Sunshine" they called her, and truly a more appropriate name was never devised.

The work of earning fees in the summer and studying medicine in the winter went on, until at long last the day of graduation came. From the University of Toronto the degree of M.B. was conferred upon her in June 1905, and Jessie MacBean was ready to go far away, to tender help and

comfort in the Master's service to those "other sheep . . . which are not of this fold". . . .

What a thrill it was to arrive at the magnificent harbour of Hong Kong, which, once a barren island, had been turned by the British into a beauty spot—one of the wonders of the world. There, when she touched the soil, the flag she loved so dearly was flying at the pier. She stayed only long enough to learn the language, and then went into the country to Kong Moon Port, in the Province of Kwang Tung. Here was begun the first station of our Presbyterian Church in South China, and Doctor MacBean was the first medical doctor to establish the work.

NOTE.—Those who would like to read of Dr. MacBean's life as a medical missionary in China can obtain copies of the book, *Dr. Jessie MacBean*, from the Publications Department.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear Members of the Mission Bands:

ISN'T it lovely to receive letters? You have been getting such interesting ones from Formosa and Japan and India. I should like to tell you about our Chinese boys and girls in Manchuria, too. They are very much interested in foreign boys and girls, as they call you, because they have seen Anne and Peter Johnson. They think it very strange that you do not look like them and talk as they do.

There are many, many boys and girls in Szepeing kai. Some of them we know very well and they don't hide behind their mothers or older sisters when they see us, as some of the others do. If you were to open a certain door in the church compound on a Sunday morning at ten o'clock you would see them. Yes, it is Sunday School time. Sunday School is just about to begin. You will see that each one has a little stool to sit on. The Chinese teachers and the Superintendent are there, too. They are going to sing and everyone stands up. I am sure you will know what it is, even though you don't understand the words. Yes, it is "Jesus loves me". They know that hymn, too. They have heard of Jesus and of Jesus' love for them. When they have finished singing, you will see the Superintendent pick up a book and begin to read. He is reading the Bible lesson and then he turns to the blackboard behind and you will see such queer-looking writing, but all the boys and girls begin to read with him. It is the memory verse for that day. Soon all the little stools are pulled up into small circles and the lesson begins.

But I must tell you, too, about the other boys and girls, whom you

wouldn't see at Sunday School. One day we met a little boy walking along a road in the country with his grandmother. They were carrying heavy bundles of vegetables into the city. It was Sunday, but Sunday was just like Monday to them, because they had never heard of Jesus. They did not know what a church was or a Sunday School. They had never seen a Bible and they could not read at all. We talked to them about Jesus and then took a little book out of our bag and gave it to the little boy. It was the Gospel of St. John. They were sure they could find someone to read it to them. He tucked it into his pocket and away they went toward the city. We want these other boys and girls to hear of Jesus, don't we?

Jesus loves the little children, all the children of the world,
Red and yellow, black and white, all are precious in His sight;
Jesus loves the little children of the world.

With my love to you all,

Sincerely yours,

Helena Gibbs.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—The C.G.I.T. had charge of a recent Young Women's meeting in Knox Church and two of the girls gave their impressions of camp life with its devotional periods and spirit of good fellowship.

Edmonton P.S.—When Miss Pelton was in Edmonton the members of the Auxiliary arranged a luncheon at the Corona Hotel for all ladies interested in Women's Missionary Society work and Miss Pelton had an opportunity for informal chats with those present.

Calgary and Edmonton Mission Band leaders are looking forward to receiving help in their work from Miss Ada Adams.

Macleod P.S.—The annual meeting of this Presbyterial was held at the extreme western point, necessitating the ladies from Medicine Hat leaving at six in the morning in order to arrive on time. The executive is small, but there were twenty-six outside delegates present. Their Young Women's group met with Miss L. K. Pelton, who spoke to them on World Christian Fellowship. For the devotional the members met in a round-table conference, each with her Bible, to study the fifth chapter of the Gospel of St. John, using questions prepared by Miss Lamont.

The Auxiliary of St. John's Church, Medicine Hat, had an interesting evening when their pastor, the Rev. W. F. Butcher, who visited the Balkans in recent years, gave a timely and informative address on those countries, the people, their customs and religion. The Auxiliary also held its annual

Mothers' Day tea on May 10th. The financial return from these two events was encouraging.

Red Deer P.S.—The Olds Auxiliary took the opportunity, when Miss Pelton was there, to have her speak, not only to the ladies, but at a luncheon on Monday May 19th to the Mission Bands, the girls' group, their leaders, and the young women.

The reports at the Presbyterian Executive meeting on May 23rd were encouraging, yet showed work needed on the part of the Auxiliaries as well as the Executive. Miss Pelton spoke on this and the need of taking stock of our strength and weakness.

Miss Hildur Hermanson, Superintendent of the hospital at Rocky Mountain House, gave a talk on her missionary work in Formosa at the C.G.I.T. mother-and-daughter banquet. Miss E. Walker, deaconess at Rocky Mountain House, told of an available site suitable for a camp at Crimson Lake, eight miles west of Rocky Mountain House. She appealed to the women to get more girls to attend the camp.

BRITISH COLUMBIA

MRS. A. WHITECROSS, 69 VICTORIA ST., KAMLOOPS, PRESS SECRETARY

KAMLOOPS-OKANAGAN P.S.—A tea under the auspices of the Kamloops Auxiliary was held at the manse on May 8th. It proved to be one of the most pleasing events of the season. The programme, in charge of the Rev. James and Mrs. Dunn, took the form of a trip to and through British Guiana. Pictures showing the scenery and habits of the people of that country were shown and explained, while many curios from British Guiana were displayed on tables in the living-room. A quartet from the Junior Choir sang a hymn in the Hindi language. The Mission Band girls had charge of the candy table. In every sense the affair proved a success.

The Kamloops Auxiliary regrets the removal of two valued members, Mrs. M. S. Blackburn, who has joined her husband in Calgary, where he is a chaplain in the R.C.A.F., and Mrs. W. A. Wyllie, who has gone to Vancouver to live. The members are glad, however, to welcome Mrs. James Dunn to the Auxiliary. The Rev. Mr. and Mrs. Dunn recently returned from the mission field of British Guiana, Mr. Dunn now being pastor of St. Andrew's Church, Kamloops.

Westminster P.S.—The Auxiliary of Richmond Church, Vancouver, met on April 29th at Miss Weir's home. There was a good attendance and the meeting was very interesting and instructive. Mrs. Pollock, Presbyterian President, addressed the ladies, and Mrs. Young gave her report of the Provincial meeting in Victoria.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE 28th year of the Ontario Provincial Society has been well inaugurated! Women from all over Ontario met in First Church, Brockville, May 12-15, for the annual meeting, and then went back to share with branches the information and inspiration they had received.

Again and again speakers stressed the fact that the faithful efforts of Christians are of critical importance to-day, that in Christianity alone can mankind find a lasting solution to its strife and conflict, and on that foundation alone can lasting peace be built. The delegates, realizing that their task is imperative, grappled with difficult problems—such keen interest and receptive hearts and minds augur well for an advance in service.

Mrs. John Williams presided at all sessions. The Rev. H. Cousins conducted the opening devotional service. "Keep in Touch" was the theme of the meeting, a challenge to all there to make it a reality in our missionary life. Mrs. J. S. Riddell, President of Brockville Presbyterial, cordially welcomed the delegates to Brockville, the city of the Thousand Islands.

The Society was honoured on Tuesday by the visit of Her Royal Highness Princess Alice, Countess of Athlone. Her Royal Highness was met at the door by the President, Mrs. Williams, Mrs. K. B. Schroeder, Corresponding Secretary, and Mrs. D. E. Lewis, the local Convener. She graciously received Mrs. A. R. McMurrich, Mrs. D. Strachan, Mrs. Wm. Barclay, wife of the Moderator, Mrs. H. Cousins, Mrs. W. G. McIntyre, Ogdensburg, and the members of the Board of Management. The National Anthem was sung and Mr. Cousins offered prayer for the Empire. Mrs. McMurrich, President of the Women's Missionary Society (W.D.), who had been asked to outline briefly the work of the Society, then presented Princess Alice to the gathering. The address of Her Royal Highness was one of rare understanding and keen vision. The Right Rev. Wm. Barclay, D.D., Moderator of the Presbyterian Church in Canada, expressed the gratitude of the Society for the gracious act of Her Royal Highness in coming to the annual meeting and addressing the members.

Mrs. D. McOdrum introduced Mrs. W. G. McIntyre, a daughter of Ontario, now a resident of Ogdensburg, N.Y., who brought a message of international good-will. After the departure of the Vice-Regal party the delegates greatly enjoyed a drive along the beautiful St. Lawrence River.

At the Tuesday evening session, in "Ontario Speaks", the Secretaries gave a vivid word picture of what has been done, what is being done, and what is planned for the future. The gathering was again honoured by a notable visitor, Senator Cairine R. Wilson, the first

woman to be appointed to the Senate of Canada, who has for many years been a life member of our Women's Missionary Society. In her address she challenged the members to greater service because of the chaotic condition of the world. Comparing the opportunities of the women of Canada with those of the women of Europe, Senator Wilson said the status of the women in the enslaved countries has been lowered considerably and their main duty is now, according to the orders of dictators, to raise strong men, not necessarily strong in character but strong in physique. She congratulated the Ontario Provincial Society on the progress that has attended their efforts; the women, she said, might have taken this critical time as a reason for retrenchment, but instead they had taken it as a challenge for advancement.

On Wednesday morning the departmental secretaries presented "Our Outlook and Our Plans for the Future". Attention was called to the study books for Seniors, girls' groups, and Mission Bands; it was urged that a more earnest endeavour be made to extend the circulation of the *Glad Tidings* (a serious decrease in subscriptions in Ontario was reported), that the smaller sets of lantern slides be used more frequently for Mission Bands and Sunday Schools, that every member take an interest in Welcome and Welfare work, and that in news items sent to the Press Secretary quality rather than quantity be emphasized. A request was made for magazines for the forces, especially the navy.

Mrs. McMurrich brought a message from Mr. Ferguson, representative of the Church of Scotland Committee on Hut and Canteen work for His Majesty's Forces, which sponsors the sale of the *Scotsman* Picture Calendar to help provide funds so necessary at this time to carry on their splendid work among the troops and civilians. Mrs. McMurrich appealed to the Presbyterials to support this worthy cause.

Each of the twenty-four Presbyterials gave a report of its work, expressing a hope for increased effort in all departments in the coming days.

Greetings from British Columbia Provincial were read by Mrs. K. A. McLeod, Treasurer of that Society, who was visiting in Brockville. Greetings from the Ontario Presbyterian Young People's Society were also received.

Summing up "Plans for the Future" through the organizations, the Corresponding Secretary, Mrs. K. B. Schroeder, said that in building and planning for the future we have many avenues of service—prayer, membership, and programme-building.

Mrs. J. R. Hill, Mission Band Secretary, introduced Miss Ada Adams, a specialist in Mission Band and Kindergarten work, who spoke on "Lack of Leaders, Training for Leaders, and Equipment" and demonstrated the value of the use of handcraft—the children learn and retain a great deal more by doing than by merely listening. "Teach the

children through pictures or handwork, for what they make with their hands they will not forget." She stated that the religious training of the children is the most important task of all.

Mrs. A. B. Macdonald, in the absence of the Treasurer, Mrs. C. H. Thorburn, presented the Treasurer's statement and the financial report; the sum of \$111,600.00 had been remitted to the General Treasurer, \$600.00 more than last year. The allocation of \$113,600.00 for the General Fund and \$1,500.00 for expenses, the same as for 1940, was unanimously accepted. The final report of the Special Retiring Fund was presented by Mrs. V. A. Smith. A pleasant surprise was the unexpected arrival at this time of Mrs. Thorburn, who was greeted with an outburst of applause. Appreciation of her sixteen years of loving and loyal service to the Society was expressed by Miss E. MacBeth. Mrs. Thorburn, in thanking the Society for the tribute, appealed to the younger women to come forward and volunteer for the work they can do. She thanked all Treasurers for their efforts and co-operation.

In her address on "The Outlook of Our Work", Mrs. Strachan gave the women a message of encouragement and hope. It had never been so hard to administer missionary work as during the past year, she said, but the Council Executive decided to do two things—keep the estimate for overseas work and stress the work in Canada. Opportunities for service opened up. She told of the transfer of some of the deaconesses and of plans for the appointment to work in Canada of the missionaries who had returned from Japanese-controlled areas. In closing, she quoted the Breton sailor's prayer: "Dear Lord, be good to me. The sea is so wide and my ship is so small."

On Wednesday evening the Right Rev. Wm. Barclay, D.D., Moderator of the Presbyterian Church, addressed the gathering on the subject, "Family Feeling", as he felt it existed in our Church, speaking particularly of family affection, family pride, and family foresight, and illustrating his points by telling experiences he had had in his travels as Moderator. He would like to feel, he said, that both men and women were prepared to stand the strain involved in keeping the Church vigorously at work even in these days of war, for only through the success of the Church of Christ in all its branches can the soul of Canada and the Empire be kept strong.

The Rev. Robert Johnston, D.D., Moderator of the Synod of Montreal and Ottawa, who brought greetings from that body, thanked Dr. Barclay for his vigorous address.

Mrs. McMurrich introduced the missionaries present—Miss H. Davies, Brockville, voluntary worker among the Chinese in Brockville, Dr. Jessie MacBean, Miss Mary E. Anderson, Miss Alma Burdick, Miss Ada Adams, and Miss Irene Stringer. Miss Stringer, who hopes to return soon to her work at Jhansi, India, spoke briefly.

Mrs. McMurrich gave a message from the Council at the close of the Thursday morning session, thanking the women for what they are doing to maintain and expand the work of the Society and speaking with appreciation of the fine reports from the five other provinces, that are working under even greater difficulties. She also presided, in the afternoon, over the election of officers and conducted an impressive installation ceremony.

"Preparation, Prayer, and Power", was the theme of Mrs. Williams' closing message. The people of Canada, she said, must think and plan for what lies ahead when the war is over. Our Saviour told no one how to prepare an address but He did teach us how to pray. Power will come to those who obey Him who said, "Lo, I am with you alway", and "All power is given unto Me."

An invitation to hold the 28th annual meeting in Orillia in Barrie Presbyterial was unanimously accepted.

Greatly appreciated was the constant presence at all sessions of the President of the Women's Missionary Society, Mrs. A. R. McMurrich, and Mrs. D. Strachan, General Treasurer, whose gracious willingness to give their time and counsel in matters of administration and finance added greatly to the inspiration and benefit of the meetings.

As with the singing of "O God of Bethel" and with prayer the meeting closed, the cry of each heart was

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

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The 55th anniversary of the founding of the Auxiliary at Valetta in Chatham Presbyterial was fittingly observed. Mrs. W. E. Stauth, Presbyterial President, reviewed the history of the Women's Missionary Society in the Presbyterial, and Miss M. Grant outlined the Auxiliary's history. Mrs. J. Fletcher, the only surviving charter member, offered the closing prayer.

Miss Alma Burdick, addressing meetings in First Church, Chatham, and at Wallaceburg, emphasized the need for a spirit of thanksgiving; the people in Formosa, she said, are bravely carrying on missionary work, while we at home are placing our hope in the Bible and the Christianity already implanted.

Thedford Auxiliary in Sarnia Presbyterial had a unique Easter Thank-offering service using the theme "The History of Canada in Music." At the Cuthbertson Auxiliary meeting, Wyoming, the Rev. T. Fraser gave a lecture, with slides, on "The Pathfinders of the Northwest", and on children's work in Jhansi, India.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PRINCE ALBERT P.S.—The annual meeting of the Prince Albert Presbyterian was held in St. Paul's Church, Prince Albert, on May 8th and 9th. Delegates were present from Clouston, Weirdale, Meath Park, Shipman, Pine Valley, Melfort, Tisdale, and Prince Albert.

Miss L. Pelton, Promotion Secretary of the Women's Missionary Society, gave an outstanding address on "The Christian Church as a World-wide Community to promote the brotherhood of man" at the Thursday evening meeting. Canadians standing in the second line of defence, she said, had the task of helping to form a world-wide Christian community, in which men will be drawn together and able to live as brothers. At this meeting Miss M. Booth, deaconess, led in an inspiring devotional service.

During the luncheon hour, Mrs. Horton welcomed the delegates and gave a short address on "Christianity and Life". The Rev. R. G. McKay brought greetings from the Presbytery. Rev. A. Roskamp spoke on the missionary work of the Church, stressing the fact that the necessity for spreading the Gospel is more urgent now than ever before. He pointed out that in spite of the trying conditions in England the English people had given \$45,000 more for foreign missions than in previous years. On Friday afternoon Mrs. Downing of Tisdale made a stirring appeal to young people to learn to discern the things in life which are good, as contrasted with the superficial things.

An interesting guest at the meeting was Mrs. Mills, the only survivor of the Nisbet party. Mrs. R. G. McKay, who presided at all the sessions, was re-elected President for another year. The delegates from Tisdale invited the Presbytery to hold the next annual meeting there.

Saskatoon P.S.—St. Andrew's Auxiliary, Saskatoon, had a splendid attendance at the May meeting. A new Mission Band at Wilson School, under the very capable leadership of Mrs. Ross and Mrs. Main, was reported. The devotional service, the keynote of which was "Joy", was taken by Mrs. A. Munro and Mrs. McClocklin. Mrs. W. E. Early gave a worth-while address on the "Missionary Situation as it is To-day", referring to the general situation with regard to the war and the Church in Europe, the effect on the missionary work of our Church in the various fields, our responsibility for the work and ways in which we can help. Mrs. Johnston gave a splendid report of the Provincial meeting. The executive were invited to meet Miss Pelton at the Presbyterian Residence at the close of the meeting.

Guard well thy thoughts,
For thoughts are heard in heaven.
The good we do to-day becomes
The happiness of to-morrow!—Hindu Proverb.

Treasurer's Statement

May 31st, 1941

RECEIPTS:

Refund from Missionaries and Deaconesses	\$ 83.50
Grace Church Auxiliary, Calgary, "Orphaned Missions"	4.29
Mr. Archie Brell, "Orphaned Missions"	5.00
Caroline Macdonald Service Club, "Orphaned Missions"	50.00
Birtle Indian School Government Grant	2,300.00
Cecilia Jeffrey Indian School Government Grant	2,700.00

PROVINCIAL RECEIPTS:

Alberta	345.60
Ontario	8,450.00
Quebec	1,400.00
Saskatchewan	125.00

\$15,463.39

DISBURSEMENTS:

Hospitals:	
Canora	\$ 289.16
Rocky Mountain House ..	339.05
Weirdale	151.33
Chinese in Canada	699.30
Cecilia Jeffrey Indian School	354.99

Cecilia Jeffrey Indian School, Government Grant	1,799.71
Birtle Indian School, Government Grant	1,943.32
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	80.00
Huntingdon	75.00
India:	
Bhil Field	188.33
Jhansi Field	439.53
Manchuria	133.32
Formosa	493.15
Japan	223.33
Organization	760.32
Publications	535.34
New Missionaries	54.16
Library	3.70
Lantern Slides	1.26
Welcome and Welfare and Deaconesses	1,584.53
Exchange	3.98
Miscellaneous	65.00
Christian Literature	50.00
Supplies	20.36
Deputation	53.97
Administration	470.66
Dr. Paton, "Orphaned Missions"	24.29

\$10,882.09

RESERVE FUNDS

RECEIPTS:

Pension Fund—	
Interest	\$ 575.41
Legacy Fund—	
Interest	57.22
Legacy from the Estate of Catharine N. McLaren	500.00
Special Fund—	
Interest	23.26
Payment on McCrear House	47.50
Payment on Prince Albert Residence	33.25
Sustaining Fund—	
Interest	67.50
Eight War Savings Certificates	32.00

\$1,336.14

DISBURSEMENTS:

Pension Fund—	
Adjustment <i>Re</i> Government Annuities	\$ 131.83
Legacy Fund—	
Exchange	.15
	\$131.98

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Honorary Members

Manitoba

Mrs. R. Janet Moore, Winnipeg.

Ontario

Guelph P.S.—Miss Catherine McIntosh, Knox Church, Crieff.

Toronto P.S.—Mrs. John McNicol, Willing Workers Auxiliary, Knox Church, Toronto; Mrs. J. A. Stephens, Chalmers Auxiliary, Toronto.

I thank Thee, Lord, that Thou hast lent
 To my poor heart the deep content
 To find in little things my joy—
 The little things of everyday—the pleasure
 Of finding gifts to thank Thee for—the leisure
 To cease from manual toil awhile
 And watch the ripple of the breeze
 Flow through the fingers of the trees—
 And in this movement see Thy Smile.

I thank Thee for the flowers that spring
 In my small yard, and birds that sing
 On every bough, and for the trailing cobweb mist
 Which veils the hills the sun has kissed;
 The spiders' web of pearl-dewed threads,
 The buttercups which Nature spreads
 O'er every field of grass so lush;
 I thank Thee for the tender flush
 Of Dawn—when I can pray with Thee!

I thank Thee for laburnum sprays against a leaden sky,
 The whispering of the lilac blooms in my ears as I go by;
 The silver-rimmed and winking eyes of daisies in the grass;
 The blue sheen of the frail, tall flax in all the fields I pass.
 I thank Thee for the day and night, the stars, the sun, the sea—
 I thank Thee, Lord, for giving them, and more for loving me!

—*Mary Angel.*

New Organizations

Ontario

Huron P.S.—Auxiliary, Clinton (Re-organized).

Maitland P.S.—Auxiliary, Gorrie; Mission Band, Knox Church, Bluevale.

Toronto P.S.—Mission Band, Knox Church, Oshawa.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.

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ADVENTURES OF SERVICE	.60
WHO CLAIMS THE WORLD?	.30
THE HOUR AND ITS NEED	.30
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ARMOUR OF GOD (For Presbyterians in the Forces)	.10
PRELUDE TO PRAYER	.15
PORTALS TO BIBLE STUDY	.15
BIBLE TREASURES	.10



Order from your Literature Secretary or from

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

THE GLAD TIDINGS



Conference on Missionary Education

Present Day Challenge

Among the Jhansi Girls

More About New Jhansi District

From the Jobat Hospital

Trip Through Maritimes

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVII

TORONTO, SEPTEMBER, 1941

No. 9

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

The Council Meeting

THE Council of the Women's Missionary Society (W.D.) will this year meet in Knox Church, Toronto, the meetings opening on Monday evening 29th September and continuing through the following days.

Dr. James Wilson

IN common with the Board of Missions and the rest of the Church, the Women's Missionary Society mourns the loss of the Rev. James Wilson, D.D. After forty-five years in the active ministry, latterly as pastor of the congregation of Wychwood Church, Toronto, Dr. Wilson retired three years ago, but until the end he continued his work, supplying pulpits and serving on committees and boards of the Church. Apart from his congregations, perhaps his greatest interest was in the missionary work of the Church and his most important service as a member

of the Board of Missions. At its meeting on June 17th the Council Executive paid tribute to his memory; in his death, the President said, the Church had lost "one of its most valued servants and our Society one of its warmest and sincerest friends".

Mrs. Holman Resigns

THE resignation of Mrs. Holman, Young Women's Secretary, was received with great regret. During her nine years as a member of the Council Executive she has rendered the Women's Missionary Society valuable service, especially in building up the Young Women's Department—its growth during her term of office bears witness to the value of her work on behalf of that important part of the Society. For the past three years she was also one of the Vice-Presidents of the Women's Missionary Society.

News of Workers

AT its last meeting in June the Council Executive regretfully accepted the resignation of Miss Margaret Robertson as supervisor in the Cecilia Jeffrey Indian School at Kenora, Ontario. Miss Laura Reid of Toronto has been appointed to this position, to begin work the last week in August.

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MISS GRACE IRVINE, a graduate of the Missionary and Deaconess Training Home, who has been serving as a congregational deaconess in Riverdale Church, Toronto, has been appointed to work under our Women's Missionary Society as a deaconess at large in the city of Brantford, Ontario.

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AT the end of June Miss Mary Sherrick returned from British Guiana where for a year she has been serving as Principal of the Berbice High School in New Amsterdam under the Board of Missions.

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Mention was made in our last issue of Miss Chisholm's appointment to work at Fontenelle, Quebec, but owing to circumstances she has not been able to open up work there for our Society.

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FIVE of the Society's missionaries are leaving Canada shortly for overseas fields. Three of the four who are going to India are returning after furlough—Miss Irene Stringer to her work at the Helen Macdonald School at Jhansi, Miss Isabel McConnell to the hospital at Jobat and Miss Mary Sherrick to educational work at Amkhut, on the Bhil field—while Miss Beatrice Scott is going out to begin her first term as an evangelistic worker on the latter field. At the same time Miss Helena Gibbs, whose departure was delayed, is going to her new field of service. They expected

to sail on September 12th, on the *Van Buren* (President line) from San Francisco, but its sailing has been delayed until early in October. Miss Margaret MacRae, who expected to go out to the Jhansi field as a missionary nurse, will not be able to go, for family reasons.

New Girls' Work Secretary

WITH the opening of the autumn session this month Miss Margaret Webster enters upon her new duties as Girls' Work Secretary, under the Board of Sabbath Schools and Young People's Societies and the Women's Missionary Society, in succession to Miss Tennant, who has become General Secretary of the Y.W.C.A. in Ottawa. The daughter of the Rev. G. Carlyle Webster of Charlottetown, Prince Edward Island, Miss Webster is a graduate of the University of Western Ontario, and of the College of Education, Toronto. During the past year she taught in the High School at Elora, Ontario.

Change of Name

WE have been advised by the Secretary, the Rev. W. T. McCree, that by permission of the General Assembly the name of the Presbyterian Missionary and Deaconess Training Home has been changed to Presbyterian Missionary and Deaconess Training School, Westminster House, 156 St. George St., Toronto.

Grateful for Grants

THE larger grants made this year to the Christian Literature Society for China and to St. Christopher's Training College, Madras, India, are very much appreciated. Writing to the Treasurer to acknowledge the receipt of the first half-year's grant of \$150, Mr. L. D. Cio, General Secretary of the Christian Literature Society, Shanghai, expressed their gratitude for the increased grant for 1941. "It is most encouraging to think that you should in these very difficult days see your way to increase your grant to the Christian Literature Society. We are at present facing many difficulties. The rise in cost of all commodities in Shanghai, which means increased salaries, printing charges, cost of paper; in fact, everything has increased. Then, too, transportation is still our major problem and because of the urgent need and demand for Christian Literature all over China we feel that we should, even at very great costs, endeavour to get our publications circulated. Your letter has indeed been a bright spot and it is cheering to know that some people in Canada are interested in our Society."

In a letter to Mrs. Pae, expressing on behalf of the American Board as well as the staff in India "deep and sincere appreciation and gratitude" for the \$150 sent for St. Christopher's, Miss Olson, the Treasurer of the American Section of the Governing Board, wrote: "It

certainly is a challenge to us in the United States when the Women's Missionary Society of the Presbyterian Church in Canada in this day of war, with all its problems and expenses, can increase its contribution. It makes us feel that we should strive more and more to do our utmost for this wonderful College in South India as well as for our other Missionary interests."



FOR some years our Women's Missionary Society has given a grant of \$250 towards the relief of Evangelical Churches in Europe. This year it was asked that the money should go to ministers of European Churches who are now in Britain and in need of help; word has been received that it was distributed among four ministers in England: two French Protestant ministers, the minister of a German congregation on Tyneside, and a minister of the Evangelical Church of Greece.

The Legacy Fund

The following is a list of Legacies which have been received and used since the last list appeared in the *Glad Tidings* of July-August, 1940.

	Where Used	Amount
Pirie, Mrs., through Knox Auxiliary, Dundas, Ont....	Pension Fund	\$ 250.00
Scully, Mr. Jeremiah	" "	1,000.00
Mowat, Miss Evalyn Lillian.	" "	75.83
Broomfield, Miss Isabella ...	Building Ukrainian Church, Toronto	1,000.00
Martin, Mrs. Effie Luella ...	Furnishings for French Church, Montreal	250.00
Cameron, Mrs., through Allandale Auxiliary	Fontenelle Church	459.25
MacRae, Miss Annie	Italian Church, Montreal	500.00
Crowe, Miss Nellie	Furnishings for French Church, Montreal	250.00
Campbell, Miss Janet P., through St. Andrew's Aux., Quebec, Que.	Permanent Endowment for Bhil Field, India	300.00
Abey, Mrs. M. G.	Permanent Endowment for the M. G. Abey Memorial Children's Nursing Home	150.00
	(MRS. DANIEL) HELEN M. STRACHAN, Treasurer.	

How dear to hearts by hurtful noises scarred
 The stillness of the many-leaved trees,
 The quiet of green hills, the million-starred
 Tranquillity of night, the endless seas
 Of silence in deep wilds, where nature broods
 In large, serene, uninterrupted moods.

—Ethelwyn Wetherald.

Lord Rosebery's Appeal

THE following message from Lord Rosebery to people in Canada and the United States has come to us from Mr. Russell Ferguson of the Church of Scotland's Committee on Hut and Canteen Work for His Majesty's Forces. "Lord Rosebery", Mr. Ferguson writes, "is taking a very practical interest in our work at Home and it is significant that he has sent this appeal to us."

Dalmeny, Scotland.

Since the outbreak of the War the people of Canada and U. S. A. have been generous in their support of our War Charities, and it was not surprising to learn of their readiness to assist these still further by their purchase of the current issue of "The Scotsman" Picture Calendar. Scottish War Charities benefited considerably from last year's sale.

Our Scottish War Charities are in need of greater support than ever, and they hope to benefit from the sale of "The Scotsman" Picture Calendar for 1942, since the publishers have offered once again to hand over the profits from orders placed in Canada and U. S. A. to these worthy charities.

My appeal, therefore, is to everyone across the Atlantic who admires the noble part being played by Scotland in Britain's life struggle, to place an order now for "The Scotsman" Picture Calendar for 1942. Not only will the profit from each sale find its way directly to the Scottish War Charities but these Calendars will bring to them the magnificence of Scottish scenery, the memory of which no war can ever erase. Every Scots "exile" can make a direct contribution to our War effort in this way. Make this a Christmas gift to your Canadian and American friends—one assured of a ready welcome—in the knowledge that your dollars are playing an important part in furthering the needs and comforts of our Services on this side of the Atlantic.

ROSEBERY,

Regional Commissioner for Scotland.

Members of the Women's Missionary Society have been urged (See June *Glad Tidings*, pages 221 and 227) to help the Church of Scotland in its work "for the fighting and auxiliary forces and refugees and the victims of bombings" by taking orders, wherever possible, for *The Scotsman* Picture Calendar for 1942. (Price \$1.35, including postage.) Orders, with the names and addresses of those to whom calendars are to be sent, should be sent as soon as possible to the Women's Missionary Society, Publications Department, Room 800, 100 Adelaide St. W., Toronto.

The Kingdom of God

- From "The Kingdom Come" by the Rev. James Reid, D.D., in the *British Weekly* of June 12, 1941.

And I John saw the Holy City coming down from God out of heaven.

—(Rev. XXI: 2.)

. . . This assurance of the final triumph of God's purpose in Christ is part of the Christian faith . . . Christians have been charged with offering a new world beyond instead of a juster and more Christian society here. There has been some truth in this charge and we must not use the thought of heaven to set conscience to sleep, or to slow down our own efforts. Jesus bade us pray for the Kingdom to come. He came announcing that in Himself it was at hand, and He associated its coming with healing for the sick, freedom for captives, and peace among men.

. . . It was this vision of God's Kingdom triumphant that supported the early Church in these days of persecution. They could not have gone on if they had not believed that through this tribulation they would come to victory and that even through the apparent defeat of God's purpose it would yet triumph. They saw behind the throne of Nero, the throne of God; and "in the midst of the throne, a Lamb as it had been slain", who had died in tragic defeat, was at the right hand of God. His complete rule would assuredly come. That faith gave them heart to face defeat, and to go on seeking God's Kingdom even here and now.

The Kingdom of God must be sought here and now. We must work for the kind of world which belongs to the rule of God. We must work for justice, righteousness, peace, and for the material conditions in which these find expression. But, however we try, it will be a fight, and at best, only a partial success. Sin is too deeply embedded in our lives. The best efforts are mixed with it. It is a long fight, in any case, for a better society, and even where we succeed our hearts are never satisfied. Christ is always ahead of our best. There is accident and misfortune and death, which put an end to hopes and plans in this world for most people.

Only this faith in God's final triumph and His power to fulfil His purpose can give us strength to go on with a quiet heart. Without faith this is a tragic world where goodness is defeated and love is thwarted and sin and death often seem to be in control. It has been said that what has overtaken Europe to-day is "a fatigue of spirit". Many people have got tired of the claims of duty and conscience and the struggle which love and unselfishness bring. They have flung over these ideals and let the primitive passions take charge. There are savage things that can only be explained in this way. We are all tempted to this fatigue of spirit. It may come because we have never really got past the stage when duty is a burden. The heart soon becomes weary in a service in which there is no love. But we may grow weary because of disappointment, fail because of some fresh outbreak of evil. Our

dreams and hopes begin to look like the sand-castles of a child in face of the raging tide.

There is only one cure for this weariness; it is to see God at work bringing in His Kingdom. That is what John meant by the Holy City coming down from God. It is to see God's final victory. There is a plan beyond and there is a power at work to bring it in. God intends peace and brotherhood, and a community in which love and justice are supreme. He plans for each of us a character for which one day we will count no pain wasted, and a fellowship in which our baffled affection will be fulfilled. God purposes these things and they shall come to pass. . . .

The secret of strength is in this faith. It can give us a quiet mind in face of disappointments and reverses. We know that we are only looking at the tangled side of the web. The other side, when we see it, will show a design that will justify the labour and the heart-break.

For a Christian, indeed, there is no here and yonder. There is only one sphere—the sphere of God's rule. Here and now His Kingdom comes for ourselves as we are open to His rule within and through us the Kingdom comes in the world. Heaven is the creation of the heavenly spirit, both here and yonder. The world we live in is passing away. Its spirit is under judgment. A new age began with Jesus. When it is fully come it will make all things new.

Chinese Schools in Montreal

A LARGE number of interested mothers and other guests were present at the June closing of the Montreal Kindergarten, directed by Miss Agnes Dickson, and the Chinese Language School, conducted by Mr. Paul Chan, the pastor; and the children, as usual, charmed the audience.

Mr. Chan was chairman, but the children conducted the opening exercises themselves; each of the older ones repeating perfectly one of the sayings of Jesus. This was followed by a hymn, and one of the Kindergarten prayers. The varied programme consisted of songs, two short children's stories which were dramatized, and a pretty school game. The most interesting item on the programme was selections by the rhythm band, accompanied on the piano by Miss Dickson. The little lad who played the cymbals was particularly captivating. Several friends expressed surprise that such small children should have such a sense of rhythm. For this part of the programme we were specially indebted to Miss Ada Adams, who during her stay in Montreal initiated this part of the children's training. The Language School students contributed a recitation, greetings in Chinese and English, and a patriotic song to the programme.

The prizes for the four children graduating from the Kindergarten were presented by Mrs. A. M. Hill, President of the Provincial Society, who also brought greetings. Dr. Hill, the Convener of the Board of Missions, spoke briefly, referring to the advance in the work since the

new church building had been secured and paying tribute to the work of Miss Dickson and Mr. Chan, and presented the prizes to the Language School students who headed their classes; he donated the first prizes. Greetings were also brought by Dr. A. S. Reid, the Synodical Missionary.

We were specially honoured by the presence of the Moderator, the Rev. J. B. Skene, who briefly addressed the children and the guests. Refreshments provided by the Provincial Board of the Women's Missionary Society followed the singing of the Chinese and English National Anthems, and the pronouncing of the benediction by the Moderator brought the happy, interesting afternoon to a close.

Three Pictures

"This must we do, and not leave the other undone."

FACING up to the suggestion, that I, as a western woman, contribute a few thoughts from the angle of a missionary worker who is also interested in Red Cross work, I was humbled to find how little, comparatively, I was doing of either, and I simply had nothing to say to anyone. However, a few days ago as I was placing some shirts in my son's dresser drawer, three pictures "clicked" in my mind, and seemed to clarify for me the relative values of these two great causes . . . I saw the man in Luke XII who said to his soul, "Soul, thou hast much goods laid up for many years—take thine ease." . . . I saw my young son, just 19, in his first position, already accumulating those "goods" dear to a boy's heart; and I saw myself, just within reach of that long-looked-forward-to leisure and lessened financial strain;—to each of us coming the same call, "Thy soul is required of thee." What, in the final analysis, accounted for the lack of vision and the selfish attitude of the man in the parable—and what for the response of thousands of young men who, like my boy, have left good positions, friends, prospects of happiness and success, as well as the many women who, like myself, cannot take our ease—what, indeed, but the "bent" of the soul? You remember those lines in Browning's *Rabbi Ben Ezra*—

He fixed thee mid . . .
This Present thou, forsooth, wouldst fain arrest:
Machinery just meant
To give thy soul its bent.

Isn't that a description of our missionary work—the saving and giving the upward "bent" to souls to stand the strain and testing of life, after which everything falls into its proper perspective? It is not a western nor an eastern point of view we need, but just to recognize that as the main issue involved in life—the preparing and fitting of our souls. This high privilege is ours, and there need be no confusion in our service—"This must we do, and not leave the other undone." But our war service is an additional responsibility—a temporary one; the other is for eternity.

—A woman Christian.

The Present-Day Challenge to Missions

BY MRS. JAMES HERD, VANCOUVER

AS you know there has had to be a complete withdrawal of all Canadian missionaries from territory within the bounds of Japanese influence. Whilst we deeply regret this, conditions there had become impossible and withdrawal imperative, in order to save the native Christians from further persecution. We know, and firmly believe, that this is not final and in God's good time the door will once more be open to us, our duty now being to send all help to the workers there, for the seed has been sown, and it shall not return void. Other fields are opening all around and our motto still stands, "The world for Christ".

As we are now situated, it seemed to me appropriate, and it may be valuable, to discuss the challenge which present-day conditions present to the cause of missions. We are living in a time when many forces and philosophies are actively working to discredit our Christianity, trying to influence men and women to discard it. Both the Orient and Occident are surcharged with political unrest. Influences are at work which tend to array men against one another in bitterness and strife. An inclination to scoff at the religious customs of older generations is rife; this, with absolute indifference to the higher things of life, with accompanying lowering of ethical and moral standards, is somewhat alarming.

Then there is Communism. Whilst, in the meanwhile, some efforts are being made to restrict the propagation of its false doctrines, nevertheless this is a present force, pernicious and insidious, which Christianity has to meet and conquer, especially in the changing countries of the Orient. The first plank in the Communist programme is the overthrow of Christianity. Even more important to its followers than the capitalists' investments is the abolition of the Christian schools and hospitals. It is significant that, wherever they go, they join hands to strengthen the critics of Foreign Missions. The missionary is, to quote Stanley High, "the fly in the Communist's almost one hundred per cent. revolutionary ointment". We do not have to go to Russia to find Communists, their disciples are all over the known world, and we Christians have to be ready to meet their degrading influence.

Then, there is the Hitler-Goering-Goebbels-Himmler gospel of force and worship of the war-gods. Here I might draw your attention to the significant remark in the Rev. Luther Young's report in the March *Glad Tidings* that, if the German influence in Japan were withdrawn, conditions would not be so impossible. We cannot, and do not, believe that the Almighty will suffer such to triumph, but it is there in the meanwhile, and as militant Christians we must brace ourselves to meet it. The voice of prayer must never be silent, nor shall we cease in our petitions to seek that this evil thing may be wiped from the face of the earth. This gospel of force must be overthrown.

Added to these, we have friction in the Church itself, petty disputes, sectional differences, jealousies—all of them weakening to our vital strength. Unless we present a united front to the enemy, we perish, our value as instruments in God's hands vanishes.

Then, as well as this pagan gospel of force, we have extreme nationalism. Our missions in Japan are the victims of this. Especially among the youth of these awakening Oriental countries is this most rampant. The young are taught that, if they are to expect what they call fair play, they will have to fight for it, and so the seeds of hatred and active aggression are sown. Weakness of the Christian movement adds strength to this nationalism.

The Christian missionary and his work are simple evidence that there are still some people willing to stake their lives on the advantages to the world of a gospel of good-will over one of hate. Let us therefore strive on, trusting in Him who has given us this work to do, for He has said, "Lo, I will be with you even unto the end."

I am afraid this has all been rather in the negative and minor tone, but there is always a silver lining to the dark cloud, and this I would try to unfold to you. There are, without doubt, many encouraging factors to help us in our work for the Kingdom. There are currents of world movement towards enlightenment, and signs of awakening of the masses of the people, notably the mass movements in India. Here we have one of the greatest challenges ever presented to Christianity. These immense bodies of people are awakening to the desperate conditions to which their ancient religions have hitherto condemned them. They are studying other philosophies—and the Communists are busy among them. Now is the time to lead these groping masses into the pure light of the Gospel of Jesus Christ. If we fail now, the opportunity of establishing the Christian Church over all India is lost. In his article quoted in the February *Glad Tidings* the Rev. J. W. C. Dougall says, "The struggle in which we are involved, we are told, is vital to the future of civilization. It is even more true that the fate of mankind will depend on how far the Church succeeds in its task in Asia and Africa . . . 'If it has mattered to the whole world that 70 million people in Russia twenty years ago set their faces towards Marxism, how much will it matter if about the same number in India now ask us to show them the Christian way of life?' (Godfrey Phillips in *The Untouchables' Quest*.)" If we fail now the chance is gone—Dare we fail?

Stanley High says, "A good bit of the world right now is in process of conversion. If the conversion is *not* to Christianity it will be to something else, and that 'something else' won't be nearly so good"—a rather sinister remark! He also says: "We live in a congested world, with congestion on the increase. Everybody lives next door to everybody else. It's a bit like living in an apartment house. We live at almost too close quarters with our neighbours. We do not like their baby crying, nor their radio going all the time. The only sensible thing to do is to try to live

as amicably as possible. Foreign missions in such a world is sound sense. It provides one way for neighbours to get acquainted. It represents the western world putting its best foot forward. The exploiting of commerce, often backed by guns, and purely for material gain, aroused suspicion and distrust in the Oriental mind. On the other hand, the Missionary Enterprise is the only uniformly unselfish contact between the white and the un-white worlds."

Another recent evidence of our close contact with one another is the call for help from these Orphaned Missions. A wonderful response has come to this appeal—a proof that, after all, we are one in faith and in the unity of the spirit. We are linked together in one great cause, and it becomes us to see that the link is not broken, but will withstand in the days of trial and adversity. A good sign of the times.

Governmental approval and active co-operation in this connection is also cheering. Whatever criticism of our legislators may be made at times, we cannot but fairly allow that there are quite a few upright and God-fearing men in high places of this Commonwealth of Nations. For this we devoutly thank God.

Then, too, however much we deplore the seeming carelessness of our youth we must give credit where credit is due. Of recent years there has been a steadily increasing interest in spiritual, as well as social service, organizations being taken by the youth of our country. Here again we have much to be thankful for, for these young people are the future leaders of our nation, and as the individual, so the whole corporate body.

We are all busy with Red Cross, evacuée, etc., etc., work. Numerous social service, rescue and other philanthropic bodies are active. It is a platitude to say that all of these are based on our Lord's command to love our neighbour as ourselves. Nevertheless, all of these signs are encouraging in these dark days.

To quote John Mott: "While it may be admitted that the forces of righteousness and unselfishness—foremost among which is the Christian Church—stand to-day with their back to the wall, nevertheless there are few indications anywhere of a disposition to give way. On the contrary, there is manifest an ever deepening conviction that, in doing the will of Christ, in reliance upon His resources, is to be found the secret of overcoming the influences which tend to undermine faith, to weaken character, and also of meeting the deepest needs of the human heart, as also a settled resolution to press this supreme advantage by waging uncompromising warfare against all that is un-Christian in modern thought and action." Walter Scott said: "Life can have little meaning for us without the faith that the things which we know to be highest will one day be triumphant."

Let us have both the courage and the will to *do*, and with God's help we shall surely succeed.

The Interdenominational Conference on Missionary Education

BY MISS LAURA K. PELTON

DURING this year three important conferences have been held in Canada in connection with the Church's world work and world outlook. The first was the Canadian Inter-Board Conference for Foreign Missions held in Toronto on January 28th, 29th and 30th. (Refer to March *Glad Tidings*, page 96). The second was the Ecumenical Conference for North America held in Toronto, June 3rd to 5th. (See July-August *Glad Tidings*, page 274). The last of the three was the Interdenominational Conference on Missionary Education, held in Albert College, Belleville, June 30th to July 4th. This Conference originated with a Committee of the United Church who invited the Anglicans, Baptists, and Presbyterians to join with them, making it interdenominational in character. We are indebted to the United Church Committee for including representatives of these other churches in such a Conference, particularly as they assumed the financial obligations entailed, except the registration and expenses of delegates.

It was not a large delegation, only about one hundred in all, composed of secretaries engaged in the promotion of missionary interest, clergymen, and lay church members concerned about the furthering of missionary interest throughout the congregations. The other delegates from our Society were: Miss Negoro, Mrs. C. H. McDougall, Ontario Young Women's Secretary, Miss Stringer and Miss Ramsay, and Mrs. James Fargey; from our Church, too, were Dr. W. A. Cameron and Miss Tennant.

The object of the Conference was to study missionary methods, those that have been used, and others that might be used, in order that we might improve the presentation of Missions to our respective churches. In order that the study might not become a mere academic discussion the Committee arranged that the delegates should be shown the real world of to-day in which the Church must do its work of evangelization. Basil Mathews, the Theme speaker, brought us a picture of the world situation in which missionary work must be done. Professor Watson Kirkconnell ably surveyed the situation regarding the non-Anglo-Saxons in Canada and gave valuable information for those engaged in work among them. A number of missionaries were present who brought to the meeting many concrete facts of missionary work and were very helpful in the discussions on the Younger Churches in the Japanese Empire and the present situation in India.

The theme of Basil Mathew's lectures was "The Christian Community in the Present Crisis". By implication he indicated a goal toward which Christians must ever move, a Commonwealth of Christian

Faith. The spirit of unity and sense of community realized by the delegates to the Madras Conference must become a reality in the world, not just a mountain peak experience at conferences—a reality to this extent, that a sufficient number of people from each nation will be drawn together in unity of spirit and community of purpose to ensure harmony and understanding among nations.

Dealing with some of the issues implicit in such an endeavour, Mr. Mathews called attention to the following obstacles in the way of World Community: the type of nationalism which makes the State absolute; domination of one race over another; class war; an economic system based wholly on the acquisitive motive, which creates extreme inequalities, which does not provide sufficient leisure for health, beauty and culture, and which denies to youth the free choice of a vocation because economic necessity drives them into any job which will give them a living. The weakness of the democratic countries, he considers, is a result of our having allowed material ends to dominate our democratic life, and having thought we were so clever that man could run his own life.

From his vast storehouse of knowledge Basil Mathews pictured for us the tangled strands that have been woven into Japan's and India's national life, and in Japan into the Church's life also, the disintegrating forces now breaking up Africa's age-old tribal system, the birth of a new China, and the corrupt Animism which was part of the foundation of Latin America's civilization. Added to these are the elements of good and evil inherent in any society, and it is in this climate that the Church is called to strengthen her witness, to evangelize, that the nations may become a Commonwealth of Christian Faith. In his closing lecture Basil Mathews said: "I believe in a World Commonwealth because I believe in God, the Father Almighty, and in His Son Jesus Christ."

Professor Kirkconnell sought to dispel the fallacious notion that language or the country of one's birth determines one's race. He reminded us that "to the scientist race is simply and solely a matter of physical characteristics, such as skull shape, colour of eyes, hair, skin, stature, and blood group." In dealing with the problem of religious teaching and church affiliation, Dr. Kirkconnell expressed some doubt as to whether the Church's contact with non-Anglo-Saxons in Canada has been strong enough to bring large numbers of them into the Canadian Church. He further reminded us of the great numbers of their youth who had broken from the old family traditions, both cultural and religious, who had not affiliated with any church group here, and many of whom had been influenced by Communistic propaganda. In his opinion it is necessary that there should be religious instruction in our schools and such instruction would be a much needed help to the Church. Some interesting facts came from delegates of what is being done in some

centres by ministers going into the schools once a week and giving instruction in the Scriptures.

One of the most helpful and interesting features of the Conference was Mrs. Basil Mathews' contribution. She gave three talks on "The Use of Literature in Missionary Education", in which she explained the "inner" workings of The United Council for Missionary Education in Britain. She told of the heroic way in which a staff reduced to a bare minimum carries on in spite of being bombed, in spite of all the restrictions imposed upon a Publishing Company at this time. The delegates were fascinated with her account of how the Committee goes about finding an author for a book it has decided should be written, and of how the members go over the manuscript when it comes in, and then persuade the author certain changes should be made. It was like being taken into the workshop of an industry whose product you use regularly but whose production you had always just taken for granted.



Mrs. Basil Mathews

In the discussion groups on methods of missionary education we only skirted the edge of the task, but we did *see* the task, and having seen it from many angles and listened to many viewpoints, we saw new possibilities opening up before us.

Altogether it was a most worthwhile Conference. The delegates being resident in the College dur-

ing the Conference and everything possible having been arranged for our comfort, we enjoyed a real fellowship and experienced together the ups and downs of our great common task.

NOTE.—Mr. Mathews' lectures are being issued in mimeographed form by the United Church of Canada, to sell at 50 cents. Copies may be obtained from our Literature Department, Room 800, 100 Adelaide Street West, Toronto.

In his *Journal* 1940, Dr. Albert Peel quotes Dr. Hugh Elmer Brown's "Five reasons why I do not go to the cinema": (1) I was made to go too often when I was young; (2) Nobody ever speaks to me when I go; (3) When I have gone, I've always been asked for money; (4) The manager never calls at my house; (5) The people who go don't live up to the fine things they see in the pictures.

—*Life and Work.*

A Missionary Family Travels Through the Maritimes

BY MRS. JAMES DICKSON

OUR long trip through the Maritimes was all an adventure, and I had felt a bit diffident about starting out, because there were so many new things about it. There were all "new" people to meet, "new" churches to find, "new" connections to make, to say nothing of "new" roads to ride over and "new" cabins to stay in at night.

But we found the people charming and friendly everywhere, we explored every community until we located their Presbyterian Church with a Columbus-like joy of discovery, and we jotted down addresses assiduously of all Women's Missionary Society workers who were interested enough in mission work to want letters.

I didn't drive the car at all—I just held the road map. It is an innocent-appearing and not very interesting map ordinarily, but it has an excruciatingly personal interest when each day's fortunes lie in those heavy or checkered lines!

What daunted me most on our trip was time. I can stand it, and even understand it, if we put our watches forward an hour here and there as we slide around the earth's surface, but the jauntiness with which villages and towns assumed or discarded Daylight Saving Time alarmed us. Often they used both Standard and Daylight Saving time! Someone warned me that we would come to one place which had three clocks up, side by side, reporting three kinds of time. "I'll not look at them," I told my informer gloomily, "It'll get me completely befuddled." I resorted to the simple expedient of adjusting my watch at each town to comply with their current time, although once when I failed to do so we started out in the morning at 4.30, when we thought we were leaving at 6.30.

Inasmuch as we were four in number, we had suggested that it would be better not to try to billet us, but to let us stay in tourist cabins along the way. Often we had picturesque cabins on lakes or rivers, and always they were comfortable enough for the nonce. Only once did we have an uneasy night. It was near the mouth of the St. Lawrence River, on the edge of the Gaspé country. We had gone over 450 miles that day and at seven-thirty that evening we were very tired. It was raining and there was a high wind. We took a cabin near a sea wall along the river. At two o'clock in the morning I was awakened by repeated crashes on the door. I arose and found that the tide had come in and the waves were over the sea wall and were striking our door. "If it gets one little bit higher, it might shift the cabin from its foundation and over that sea wall into deep water," I pondered.

Then suddenly the proprietor loomed out of the darkness. He was stoutly built—a Frenchman, whose English was limited.

“Is it dangerous?” I asked him.

“I don’t know,” he answered me forlornly. “It is very bad.” Then as he went away I heard him sort of moaning, “Too bad for me! Too bad for me!” He evidently thought his cabins would launch out to sea.

I roused the family and we all dressed and between waves managed to get out of the door and across the road to higher ground and in the car. The water came up higher and higher until it was in the cabin, then encircling it, while waves dashed high against it and covered it with spray. Logs and seaweed and other débris were brought in by the waves and piled in around the cabins. By morning the tide had receded, leaving the cabins wet inside and out, cocked sidewise crazily or shifted down in front as if bowing deferentially to the sea, but otherwise intact. “Too bad for us, too!” I thought the next morning as our sleepy and somewhat moist family started on its way once more.

We saw beauty everywhere—in graceful pine forest, in Acadian countrysides, in silvery birches, in quiet lakes and rushing streams, in peaceful villages. With our background of war in the Orient behind us, and uneasy knowledge of the war in Europe on our minds, it seemed impossible that this bit of peaceful Eden could exist on this same earth. In my mind I was busy populating it with refugees from the four corners of the world.

But the most beautiful thing I remember was something one woman said and something another group of women did. I was sitting almost alone in a church one morning when a woman spoke to me and asked who I was. When I told her, we soon became friends. “At the time of Union”, she said, “I wasn’t interested in missions at all. I worked a little in the Ladies’ Aid. But at that time, I realized that the most spiritual group in the church was the Women’s Missionary Society group. So I joined them, and”—this was said wonderingly,—“I found myself interested in the whole world.” Her sincerity thrilled me, and I thought longingly, “If only more and more women saw that vision, ‘The field is the world’, mayhap we could yet do much to bind up the wounds of this war-torn world.”

In another place, a lonely, out-of-the-way place, the Women’s Missionary Society president said, “We are glad you have come. We haven’t had a missionary come with news from the field for seven years. But we have kept up our mission study and we meet regularly to work and pray for our missionaries.” Seven long years of silence and they had worked faithfully on! Do you remember where Jesus said of faithfulness, “Blessed is that servant whom his Lord when He cometh shall find so doing”?

Prayer

GRACIOUS Heavenly Father, we thank Thee for Thy loving care over us during the days of this anxious summer; for the refreshment of body, mind and soul, that has come from the hours spent in Thy out-of-doors. We would ask that Thou wilt be with us as we go forward with renewed energy and zeal in the work of our Church and Society.

We pray Thee to bless, guide and direct our President and the members of the Council as they meet to plan for the carrying on of the work that has been entrusted to us as a Society for the advancement of Thy Kingdom upon earth. May those responsible for each department of the work receive fresh inspiration and enthusiasm to go forward in the work of the coming months.

O Lord, who doth ask us to pray and not to faint, as we take up our duties again may we be rededicated to that work to which Thou hast called us. May we be more faithful in Thy service, ready to sacrifice as never before in the great task of winning the world for Christ.

Bless all missionary work in our own land and in lands beyond the seas. Watch over the missionaries as they travel to their fields of service, take them safely to their desired haven, and care for them as they take up their duties that are ever new.

Be with all who suffer because of war; encourage and succour them in this time of trial; help them to know Thee as their loving Father, whose everlasting arms are near; may Thy presence be very real unto them.

All this we would ask in the name of Christ our Saviour.
Amen.

O Christ, whose love bends down to hear
Thy people's prayer for Peace—
Take from our prayer the good therein,
Purge from it, Lord, all thought of sin,
That Peace may enter in.

O God of Peace, O Lord of Love,
Speak to the nations in their plight;
Lift up the tired hearts of men,
Thyself the only way,
That Peace may stay.

—*André Russell Simpson-Scott.*

Among the Jhansi Girls

— *From Miss Magee's report of the Helen Macdonald Memorial School.*

OUR last year's candidates for the Middle examination, sixth class, kept their teachers shaking doubtful heads all year. Their worst fears were not realized, although one of those attempting the full course failed; and one in the partial arithmetic course, while a third was granted a compartmental. However, one member of the class made first division (the second time in the history of the school), and a medal was won, representing highest standing in the province in Domestic Science. The rest of our thirteen girls passed in second division. This year's sixth class is more uniform in ability and more promising generally. It would seem to be the logical class to pioneer the way to matriculation, in case other factors should make it possible to add the two classes necessary. Until the educational reforms pending in these United Provinces come into operation, I feel it unwise to contemplate going beyond eighth class. Much needed changes are to be introduced. It may be that the girls will be allowed to elect Home Science in place of Mathematics for credit towards matriculation. Until that becomes possible we are seeking to build as strong a department as possible in this subject, both for the good it does every girl—the one practical course in an otherwise bookish curriculum—and for preparation for the days that lie ahead.

We have now two full-time men on the staff; Mr. Madan Singh, who formerly taught Scripture in both schools, and Mr. Alexander, who is school clerk as well as a part-time teacher in the High School section. When one of our Primary teachers went into the hospital for extended treatment, Miss Benjamin came on as a substitute. At the New Year she moved up to take the place of a teacher of the upper section who left at Christmas to be married. Miss Benjamin has had experience as leader of a junior church. She knows her Bible well, and came to know the Lord Jesus as Saviour during our convention just past. We are thankful for such an addition to our staff.

This year the class teachers are taking their own classes in Bible, thus encouraging a sense of responsibility for the spiritual welfare of those for whom otherwise they are most responsible. The Bible course which Dr. Thurrott brought with her, the "All Bible Graded Series", we are finding very helpful indeed. The two High School classes now have a daily hour for Bible, as do the other classes.

In last year's report a plea was made for special prayer for our girls. Now I would tell something of what the Lord has been doing among us, and of how your prayers for us have been answered. Some of you will have heard already of the response in April among older girls, some of whom were leaving never to return. After eight or ten

years with us they were seemingly going back to their villages either lacking or unconscious of any "high calling". It was hard to keep hoping and believing. Then, with only a few days left, the whole burden lifted. What an experience to be conscious of being encircled and upheld by the power of prayer! I know there were those of you at home, thousands of miles away, striving on your knees for us during those days and hours. I know that you were used, just as literally as if you had been with us on the field—used to the saving of souls and the winning of victories in this warfare of ours.

During May and June I had heartening news of how these girls were carrying on. Among others who spent their vacation in doing evangelistic work was one of our Isagarh girls, Alice Hari Singh. Daily she gathered together her own younger brothers and sisters, as well as neighbour children, for prayer and Bible reading. Then, singing, they would start off for one of the many villages round about. Sometimes the old grandmother, a convert from Hinduism, goes with Alice. The old lady still wears the simple red cotton costume of a village woman, a help surely in making contacts.

Word has just come that all Hindu pupils of our Isagarh school are being kept home. Guman, a young man from a nearby village became a Christian, was baptized recently, and is witnessing a good confession. The powers that be have become alarmed; they say all the children will be made Christian, and so prevent them attending school . . . Let prayer be definite and unceasing for these.

Since July a small group of these same girls who gave themselves for service have been faithful in praying for others as yet unconcerned. Then about two weeks after our convention, a real spirit of prayer came upon the hostel. All routine had to go: food was left uneaten, beds unslept in, as night and day went up unceasingly the voice of prayer: in repentance and confession, restitution, then joyful singing as hearts opened to receive the Light. (There must have been joy in Heaven, too, those days!) Then came such a burden for others still in darkness. Some of the older girls were ready to leave school at once, so keenly they felt the call to preach the Gospel. There was danger of zeal going to extremes; still zeal called for an outlet. It became apparent that we could not carry on without help, and so we wired for Miss Edwardsen of the Norwegian Evangelical Mission. She had led one of the girls' groups during our convention, and so was able to fit in without wasteful preliminaries. She proved to be the very person needed, surely the Lord's own appointed, directing zeal where it threatened to become undisciplined, and guiding the older girls as they went on with personal work.

Both Mrs. Cheshire and Miss Edwardsen led groups out almost daily, thus giving the girls opportunity to witness and schooling them in the ways of best presenting the claims of Christ to non-Christians, both

Hindu and Muslim. Those girls who spoke Hindi best went to Hindus, while Urdu speakers witnessed before Mohammedans. Some of our girls are able to use the local dialect, Bundelkhandi, a very real advantage. As I have asked Miss Edwardsen to tell something of the girls' efforts in going out to witness, I shall not attempt to touch this phase of the work.

Keep on praying for us, that not only we may be able to stand ourselves, but that we may be used for others. Pray for revival among Indian Christians. Pray that, very soon, our Lord may press the new faith and blessing that He has bestowed into the service of those who sit in darkness all around. We have had a vision of what will happen when there comes a real response among Indian Christians. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."



— *From Miss Rachel Edwardsen.*

I HAVE witnessed an old-fashioned revival in a modern school. It was the day after the Bundelkhand convention. There had been five days of intense work; night and day prayers were being offered, revival meetings, Bible study, special group meetings, the spiritual atmosphere such as to make one want to spend the time in the prayer-tent rather than go to the dining-room. I was almost glad for the day of relaxation before going back to my regular work. Not so the girls! They begged for a meeting; and if I ever have been in an old-fashioned revival meeting it was then. The vestry of the church was filled with girls; but if you had come in just a little after we had gathered, you would not have seen any faces, they were all down on the floor; you would not have been able to listen in to a sermon, because there wasn't any; neither to a well-formed prayer, because every one was praying at the same time; neither would you have been able to think: "What a confusion!" because of the great conviction of sin that was upon every one . . . The last part of the four hours we were together was filled with praise, glorious singing to a still more glorious Redeemer, whose power to save is not a bit changed. Hearts bubbling over with new-found joy sang it out. How wonderfully real the choruses and songs were: "My fetters of sin are broken," "A fire is burning in my heart".

About a fortnight later in the hostel study-hall about 150 young girls and children were gathered. Testimonies! There must have been 40 or 50 of them. And yet only those were given a chance who had not testified in a couple of other meetings which had been held for the same purpose . . . A happy boy you would have seen, and heard him say: "I was Satan's friend, but now I am a friend of Jesus!" A young daughter of India couldn't keep her seat, but rose and with broken voice and heart said: "To-day I have given my heart to Jesus. I couldn't withstand Him any longer."

The girls were singing, praying and praising almost night and day. A little visitor, a Mohammedan girl of fourteen, was with some Christian relatives (new converts) whose daughter is a day-scholar in this girls' school. She was too far away to hear the singing and praising, but heard of it; and as the girls prayed for souls in the prayer-room, her little heart was stirred and she confessed; "I want this same joy." She has opened up her heart to Jesus, and asked Him to come in; and when her aunt, who seems to be the only true Christian in the family, asked her why she wanted to become a Christian, the answer was: "Because I love Jesus." Will you pray for Bimla? Will you also pray that she may be able to win her Mohammedan mother and father for Christ?

The girls have their school hours, study periods, hostel duties, regular church services, besides their prayers in hostel twice, in school once, etc., etc., but they also have a little free time four afternoons a week. Why not use that for witness? It started so quickly, one hardly knew how. Only it was soon a known fact that on four week-days (besides Sundays) big groups of girls marched out with banners and songs (real Hindustani fashion) and had open-air meetings. If the crowd was a little amused or inclined to chatting, they were sober and silenced when the 20 or 30 girls would go right down on their knees on the street-corner, and one of them would offer up a burning petition for those who were present. And their singing! Women peeped out from their closed zenanas to be able to listen better. Also doors opened and we'd find ourselves inside a home with eager listeners. One day a boy came after us, begging us to come into a home. We found a Mohammedan woman eagerly waiting to know more about the songs she had heard from a distance. The girls prayed, told of their salvation, witnessed to the power of the blood of Christ, the Son of God. When they told about His coming, she asked when it would be, as she would also like to meet Him, which gave us the opportunity to show her the necessity of meeting Him now in faith, so as to be ready for that meeting. A Sunday morning, going out before Sunday School, we found ourselves outside and soon inside the same home. We had come from a different direction, and I was happily surprised that even without planning it we had again been guided to our hungry Mohammedan sister, who had asked us to come again. One has to know Islam and its believers well to appreciate the singular interest she has shown. Pray for this seeking sister, that she soon may know Him fully whom to know is life eternal!

One afternoon we came to a group of houses clustered round a well. Soon a crowd of women, children and even men gathered, attracted by the girls' singing. An old man got strangely stirred. "Pray for me, daughters", he said, "Pray for me in church, daughters; pray for me by name, daughters. I want salvation. I want a vision of Jesus Christ!" Right then and there "the daughters" got down on their knees and

prayed for him. All our hearts were strangely warmed and no one had any desire to leave that place. John's gospel was left with him, and he would come and tell us when the vision of Jesus had been granted him, he said. Do pray for this old Hindu that through God's Word he may have the vision of his Saviour.

Letters have gone out from these girls to parents far off entreating them to leave their sinful lives and yield themselves to the Lord. In the prayer-room one can listen to the most heart-stirring intercession for their own homes.

Christmas holidays came on us almost too soon. But it only gave new opportunities for witnessing both for those who went to their homes as well as for the little group who went out to camp in Ranipur, where we had the privilege of being among simple village people who were open to the Gospel.

We covet your prayers for the revival to continue and spread.

More About Work in the New Territory

BY MISS LILY SIMPSON

(The part of the Jhansi field of which Miss Simpson writes was transferred from the American Presbyterian Mission to our Mission)

THIS district is quite an extensive one, and at the present time with the small staff on the field it is impossible to do intensive work on it.

Last year our boys' school was closed, as there was another Christian boys' school in Jhansi and Mr. and Mrs. MacKay were thus free to work in this new territory. In the summer time a Bible school was organized and it was decided to continue it through the fall, the boys being given their practical work in the new district. At the Council meeting last October it was decided that Mr. and Mrs. MacKay and I should go out to do district work in this area, the MacKays with the Bible students touring the whole field to explore the work, while I with my Biblewoman and nurse would remain in one station working all the little villages around this station. It is especially about this work in Ranipur that I am going to tell you. Ranipur is a village with a population of about 2,000. On the edge of the village, overlooking the river, is an old fort; although it is partly in ruins there is enough left to make it a temporary residence for a missionary camping there for the winter months. There the MacKays lived while they were at Ranipur, while I had a tent pitched in the grounds and took my meals with them. Then when they left to tour another part of the field I moved into the fort. I had been looking forward to spending the whole winter there, but after one month I was called away to nurse one of our missionaries in the Bhil field. I shall try to give you my impressions of the work during that month. A month is hardly long enough for one to be able

to judge but I feel sure that there are great possibilities there, though the problems and difficulties are many, too.

Before taking over that district, we understood that there were hundreds of Christians there. About forty years ago there had been a mass movement among the weaver caste all through this district. (Mass movements usually do come from one caste.) The trouble with most mass movements is that as there are not enough workers to do follow-up work the people go back, and when they do go back they are usually much harder to work among. This is what happened in this case. We had a register with all the names of the Christians, but it was very difficult to find them in some of the villages; many of them were ashamed or afraid to own that they were Christians. However, in one village across the river, opposite the fort, there were three families who admitted that they were baptized Christians and in about five or six other homes the head of the house had been converted at the time of the mass movement, but the rest of the family had not had any teaching and they called themselves Hindus, and were not even interested in Christianity. When I asked one of these men if he was a Christian, he answered, "Why yes, I am a Christian; my name is written in the Sahib's *daftar* (office)." He seemed very proud of the fact, but I am afraid that is all it meant to him. I said, "Yes, your name may be written in the Sahib's *daftar*, but is it written in the Book of Life?" As I talked with him I realized he knew nothing at all of what it meant.

Come with me through the village to visit some of these families. It is hard to distinguish the Christian homes from the non-Christian, as they have their little idols in the courtyards, although they will tell you that they do not worship them.

First, let us go to Kuman's home. Here there are the father, mother and five brothers and their wives; even the sixteen-year-old boy is married—and has been for a good many years. I hear you gasp with surprise and say, "But I thought there was a law in India forbidding the marriage of girls under fourteen. How can this be?" That is true, but this law has very little effect on these villagers, and as it is written in their Hindu scriptures that a girl must be married before she is nine years old or all her male relatives for five generations will be punished, you can understand they would rather disobey the law than their scriptures. Yes, but you say, "This is a Christian family." That is true, but that is the sad part of it; they are Christian in name only, they keep all the Hindu customs, even to wearing all the charms to keep off the evil spirits. All these six women in this home have their charms on, and also the children. We received a very warm reception from both men and women; they brought out little stools for my Biblewoman and me to sit on. The women seemed to be very busy and we could see they were anxious for us to go, so that they could go to their work. Some of them were preparing to go to the fields. No matter to what

caste they belong, all the women have to help in the fields. I was just longing to get close to these women and gain their confidence. They were in the dark just as much as any of those round about them who did not know of Christ; all they knew was that a little water had been sprinkled on their heads and so now they were called Christians. Perhaps they thought that now the missionaries would help them to get a sale for their work; they were helped in this way to some extent. They really know nothing of Him whose name they bore. I asked the women when they would have time to listen to us. They said they were busy all the time, but as I insisted they finally said if we would come at night after their evening meal was cooked they would have time. Happy to have them mention any time, without any hesitation we set a certain night to have a meeting in this home.

We went on to the next home, where were only two women, the mother and the daughter-in-law. They were very glad when we suggested going to their home in the evening after their work was done and promised to call in the neighbour women. In this way we managed to gain entrance into four homes for night meetings.

On the day arranged we went to the first home. Immediately a place was made ready for us to sit down on the floor of the little raised platform in front of their house. Two of the women came first and sat down and a little later another one, until gradually one by one all the women were present. We had a very nice meeting; the women listened and seemed very much interested as we told them the story of our Lord and Redeemer. They very kindly consented to our going back the following week on the same day. We returned the next week, but just as we drew near the house we heard very loud voices and we knew there was a quarrel going on in the home, probably between the mother and one of the daughters-in-law. At once I thought to myself, "We will not have a very good meeting here to-night."—Oh, what little faith we have, after all! However, the other women made a place ready for us by sweeping the little platform as they had done the week before and we sat down. When four of the women came we began the meeting. These four listened even more attentively than before, but the other two still did not appear—I concluded that they were sulking; as everything was very quiet, they had stopped quarrelling. We were at the closing prayer when these two women came in, and when we had finished they said, "Oh, Miss Sahibji, we have been hurrying to get through with our cooking, so that we could come to the meeting. Please don't go yet." Although we had been there almost an hour, we could not refuse such a request and spent another three-quarters of an hour with them, having a wonderful time telling them the wonderful story. When finally they allowed us to go, they begged us to come back again. We returned to our camp singing praises to Him for His goodness to us

in spite of our lack of faith. We had many more encouraging times, although there were times when we were not so encouraged.

There are many problems in this work. It is not an easy thing for these people to give up all and follow Him. The economic problem is no small one. For these weavers to make one bolt of cloth about ten yards long several families have to work together in one group. This means the Christians have to work with the non-Christians. The Christians make the excuse that if they do not keep certain Hindu customs, such as marrying their children at an early age and burying their dead according to the Hindu custom, the non-Christians will not allow them to work with them and so it means their livelihood. They do not mind so long as they are just Christian in name. There is a way out, I feel—if these who now call themselves Christians could realize what it means and could come to the Lord in a real way and then could have their own Christian groups working together; but at present because they are not true Christians they do not seem to be friendly with one another. Only the love of Christ can change this. It will take time, but I feel sure there are real possibilities there, especially among the children. We have a village school for these children; only a few go so far, but those few are very keen. If nothing is done, I can see that in a few years they will all go back to complete darkness again, especially if they continue to marry their boys and girls to non-Christians.

I know the work will be carried on all the time, but I am looking forward to the time when I can go back to these people. I do not expect there will be much done among the women, except once in a while when the school girls go for their week-end holiday or perhaps during the Christmas holidays, as they did last year.

We covet your prayers for this work among the weaver caste as well as among all the people in this district. This is the Lord's work and we know that He is with us and that His Word shall not return unto Him void.

In the Hospital at Jobat

AS our church service is at 8.30 a.m. we have a long period of rest on Sundays, Sunday School being at 4 p.m. I do not go to the hospital until the 3 o'clock hospital service, unless there is something special. This morning we had a good congregation, nearly all the Christians and a number of people from the hospital being present. The babies were quite fussy to-day, several having to be taken out before the service was over. . . . This morning five young men sang a *bhajan*. As I listened I thought to myself that their voices would not be considered very melodious by some, but they sang heartily and I'm sure the Lord honoured their praise as much as He would a choir selection which we might prefer. I have often noticed that the Bhils do have much more of an ear for music than other Indian

people. Those who sang this morning were accompanied by a small hand harmonium, cymbals, and a drum. The cymbals were played by Alex Jigiya, small son of our minister, and the drum by the hospital sweeper, who attends church fairly regularly but has not yet become a Christian. He professes belief in Christ and is about ready to accept baptism.

. . . In February and March we weren't very rushed in the hospital, but for the past three weeks we have been very busy. Two weeks ago we reached, for the first time, our capacity count—60 patients. It was quite a task to find beds for everybody because, although this is a 60-bed hospital, we had not needed even 50 beds until a year ago. Yesterday two private patients were put on the verandah of the main building to wait until rooms are available for them. One private patient has his own camp cot in a room with his son. It is rather exciting to be trying to solve the question of where to put this or that patient. In the women's ward we usually have 10 beds, but this week there have been 15 patients, 12 in the ward and 3 on the verandah. Every night about 6 o'clock relatives and friends take the 12 "inside the ward patients" outside so that they may enjoy to the full extent the cool night breezes. The other day Dr. Quinn decided to tell two Mohammedan patients in the private line that they could share one room so that a patient who was waiting could have a room. What a fuss resulted! One man said they couldn't do that because he had a large family (he was informed that the rooms were for sick people, not for family groups). Another man couldn't go in with his neighbour because one was from Chota Udaipur and the other was from Dohad. Finally two Dohad men agreed to be in one room, the inducement being that instead of the charge of eight annas a day (16 cents) they would have to pay only four annas a day each. When the room was ready for the new patient, a Hindu, he said he couldn't be in a room between two Mohammedans—he'd rather stay on the verandah where he was. It wasn't only the room that was a difficulty for him, but he would have the smell of mutton which the Mohammedans cooked; that was entirely too much for him. You can see that we have a few problems here which are not faced by hospitals at home.

To look after the patients we have two senior compounders, one intermediate-grade compounder, two second-year nurses, three first-year nurses, and two probationers, besides the doctor and myself. There are four nurses on vacation and two on sick leave. As relatives and friends are allowed to be with patients, they do a good bit for them that is ordinarily done by nurses. Students' examinations were held two weeks ago. Now we have freedom from classes until July. The Mid-India Board of Examiners requires 9th class, but we have only two who meet their requirements. Those two naturally get ahead more quickly than the others. . . . We are so apt to forget that the background of these boys and girls is vastly different from that of the average student nurse in Canada.

To-day the son of a patient who was admitted a couple of days ago

came to say they wanted to take her home because she was no better. She has been ill for five or six months at home; yet they expect a change in two days in hospital!

One night this week we celebrated the end of exams. with a picnic for the staff. Our cook and Dr. Quinn's cook made some Indian food for the crowd, and at eight o'clock we went out to a lovely mango grove about two miles away. There we sat around in a circle for our meal of curry, rice, small Indian cakes called *bujhiyas*, *jalebis* (Indian sweets), and water. I noticed that three or four of the party have not yet got over the prejudice against beef, as they refused that part of the meal. I was surprised that the sweeper was not made to feel altogether an outsider. We had a bit of singing and a game when we had finished eating. It was most refreshing to see the way in which everyone entered into the spirit of play.

We have many opportunities these days to make contact with people when there are so many patients. Counting them and their relatives, we must have well over a hundred who hear something of the Gospel every day. The hospital Biblewoman speaks to out-patients in the morning and to in-patients in the afternoon, except on Mondays when she goes with the doctor to the clinic in Bhabra. Our minister, Jigiya, also visits the patients in the afternoons. Every Sunday evening we have a service, when as many people as possible are gathered together. They especially like the singing. I should like to be able to tell you that the result of all this is that many persons accept Christ. Such is not the case, however. There are those who will acknowledge the truth of the Gospel, and say they know that only through Christ is there salvation from sin. As with Nicodemus, the next step is hard—that of actually giving up all to follow Christ. The seed that has been sown will surely bring forth fruit some day. One patient who went home this week wanted a hymn book for her brother, who can read. He has a New Testament which he reads a lot. Some of the patients who stay for a few weeks learn a few of the *bhajans* (hymns set to native tunes), and when they go home they will probably continue to sing them. Through follow-up work, when time permits, we try to keep in touch with any who showed interest while in the hospital. The medical part of our work is interesting and meets a great need in this district, but the real aim of our being here is to win people to Christ. Therefore, in this important service may we have your prayers that the harvest may soon be reaped in the Bhil Field. We often remember our friends at home, and are so grateful for the fellowship we may have with you in the spirit.

—Bessie M. MacMurchy.

Create in us the splendour that dawns when hearts are kind;
That knows not race nor colour as boundaries of the mind;
That learns to value beauty, in heart, or brain, or soul;
And longs to bind God's children into one perfect whole.

—Exchange.

Literature Department

BY LOUISE REITH

"WE do not look backward with longing eyes to what lies behind, but turn our faces in welcome to the unknown future. For each of us has the priceless privilege of doing the days' work toward building in that future a harmonious world community of peoples based on justice, freedom and the dictates of humanity."

These challenging words from the closing page of **We Fight for the Future** remain with us long after we have closed the book. The title attracts our attention, for have we not often heard the question, "What are we, the members of the British Commonwealth of Nations, fighting for?" In the pages of Basil Mathews' book we find a satisfactory answer.

In **We Fight for the Future** Mr. Mathews gives a comprehensive survey of the world situation as it is to-day, showing the relative positions of the nations in the world conflict and so giving convincing proof of the need for each to do his share in the struggle, that we may be given once more the opportunity of building with God's help a Christian civilization. We are reminded that "Men of all kinds call the world order that they are trying to shape 'a Christian civilization'," while Nazism is trying to "destroy the Christian Church." From a German magazine Mr. Mathews quotes, "Whosoever conceives that there is a higher service than that of the *Volk* (the race or nation) advocates idolatry." To this he answers, "The Jew and Christian must to the death reject the doctrine that Race is God. To the Christian every race is a chosen race—created and chosen to make some special unique contribution to the total life of mankind . . . God is above Cæsar, so the state cannot be absolute . . . We do not admit the German claim to superiority of race. We do not affirm our own. We assert the eternal value of every human soul and that each race has its distinctive merchandise to bring to the world's market."

Just how are we fighting for the future as we throw all our energy into smashing Nazism? Mr. Mathews says that in so doing we are "preparing for the role of a builder of a world community of free peoples after the war". Some may question the right of the British Empire to assume such a role but not the author of **We Fight for the Future**. "Britain," he says, "can meet criticisms of Imperialism . . . To bridge the chasm to a world order is the theme of our discussion in this book and it is a supreme task. Examine the sustained current towards freedom in the growth of the British Empire and you will discover that the driving force has been an increasingly clear and ringing certainty that each man, whatever his colour or class, is a person not a chattel." To add significance to this assertion our attention is called to such statements as that which Gandhi made at the

beginning of this war, "What will India's deliverance be worth if England fall?" or that of General Smuts, "You do not want to standardize the nations of the British Empire; you want to develop them towards greater fuller nationhood." That God can give us the strength and courage to make good come out of evil is, to the author, the hope with which we fight for the future.

An appropriate book to read with **We Fight for the Future** is **What Should Christians Pray For?** We may wonder if we can honestly fight against people and pray for them at the same time, as Mr. Ireson remarks when discussing "Praying for our Enemies"—"It does seem pretty absurd to bomb and machine gun and torpedo them with one hand and ask God to bless them with the other." That and other questions of timely significance, "Is Praying any Good?", "Should We Pray for Protection?", and "Should We Pray for Victory?" are discussed by F. A. Cockin, Canon of St. Paul's, who represents the Church, and H. V. Ireson, an Ex-Serviceman who speaks for the thinking, enquiring, average man. These discussions were broadcast about one year ago over the BBC and are printed as broadcast. They give us ideas, but most of all they help us to clarify our own ideas, because, by agreeing or disagreeing with the thoughts expressed, we make up our minds as to what we think in regard to these questions ourselves.

Read **What Should Christians Pray For?** and **We Fight for the Future**. The importance of prayer in that "fight for the future" cannot be overestimated.

The Birtle C.G.I.T.

I N a letter to Miss Lang, Miss Marjorie MacKay told of the four C.G.I.T. groups at the Birtle Indian School—three are Chevron groups. Miss Stewart is in charge, with other staff members assisting as group leaders. The last four meetings before the summer were missionary meetings, each group taking one meeting. For mission study they took Formosa. Miss Stewart took up "Canadian Girls' Ideals" with them, writing out what she took at each meeting, and putting it up on the playroom doors; then the teachers, when on duty, explained what the girls did not understand. The senior girls studied Mothercraft and the Juniors Junior First Aid—all passed the examination. Each group has its own project work—Miss MacKay's made dolls for the Red Cross and knitting bags; some of the sewing done by other groups was sent to the Brandon Fair. Four special services were held during the year; the boys at their own request, attended the Youth Prayer service in February. At one missionary meeting they entertained the Birtle C.G.I.T. group and the latter invited the Indian School girls to a picnic. In the winter there were tobogganing and skating parties.

AUXILIARY PAGE

Miss L. K. Pelton

THIS month the attention of all Auxiliary members is called to a booklet entitled *Canadians All*, written by Professor Watson Kirkconnell of McMaster University and issued in June 1941 by the Director of Public Information, Ottawa.

Canadians All should be of interest to all who live within, and even beyond, the boundaries of the Dominion of Canada, and to none should it be of more vital interest than to members of the Women's Missionary Society.

We agree with the writer that, "It is the people that make any country great . . . Canada is the Canadians." But what does "Canadian" mean to us? We know that in the 11½ million that make up the population of Canada are people of many different national origins, but do we realize the significance of the fact that every national group in Europe is found amongst us, that, indeed, "No one element predominates; even the Anglo-Saxons are now less than one-half of the total; we are all minorities but all Canadians, entering, each with his own capacities, into the richness of the national amalgam."

Canadians All briefly but clearly sketches the contribution made by people of some twenty-five racial origins to the Art, Music, Literature, and Industry of the world in general, and of Canada in particular. The book is informative; it is also humbling. Humbling, because, no matter of what racial origin the reader may be, she will realize that her race alone cannot make Canada what Canada can become.

So often we are apt to apply the term "alien" to one who comes to us from another land, forgetting that we are "Canadians all" and that "None of our national groups from Europe is really alien to the rest of us. All, by nature, are just as kind, just as honest, just as capable of serving and suffering, as any of the others."

While *Canadians All* is called a "Primer of Canadian National Unity", as Dr. Kirkconnell says, "Unity does not, however, necessarily mean uniformity. A country in which all people spoke the same language, attended the same church, and had the same opinions on all important subjects would be in sorry danger of developing sleeping sickness. On the other hand, the necessity for adjusting antagonistic points of view in the open forum of democratic discussion is the surest guarantee of progressive and intelligent national policies."

Every member of every branch of the Women's Missionary Society should not only read but possess one of these booklets and make the information contained in it her own. Our motto, "The World for Christ",

gains new significance for Canadians when we know that within our own land are representatives of the nations of the world, who have come to our land to become Canadians. It is our task and privilege to make them feel that they are "no more strangers and foreigners but fellow citizens", not only with us in Canada but in the "household of God".

—Louise Reith.

NOTE—*Canadians All* may be obtained free upon request to the Director of Public Information, Ottawa, Ontario.

YOUNG WOMEN

THE new Study is ready! "I Will Build My Church" is the title and it indicates truly the nature of the Study. It follows logically last year's "One Great Fellowship" and all who used that will find this year's a satisfying sequel. Those who did not study "One Great Fellowship" need not, however, suffer any handicap in studying "I Will Build My Church", because while it follows the former Study in natural sequence, it does not presuppose it in any way. "I Will Build My Church" should satisfy both the ambitious and those who like to gain their information without too much effort. It is not heavy, but it is full of meat.

The main book of the Study to which the introduction refers is *For the Healing of the Nations*, by Henry P. Van Dusen, which was reviewed in the June *Glad Tidings* on the Senior Auxiliary Page. (It is suggested that this review be re-read.) It is a fascinating, delightfully readable, informative and persuasive book.

The Study is arranged for the usual six sessions with a "Worship Thought" for each meeting. The part for Session One under the heading, "What Do You Think of the Church?" is based on the foreword and one of the chapters of *For the Healing of the Nations*, and arranged for an informal, conversational form of meeting. There is an interesting "True or False" Test accompanying it which should enable you to define more definitely what you actually think of the Church.

The second session takes you on an imaginary trip among the South Pacific Islands, through the Orient, and on to India. (Better have your summer frocks ready, and take along those tablets for sea-sickness.)

Session three finds you lingering in China, spending a day in Hong Kong, visiting a portrait gallery in which you will study the portraits of a few of China's present great leaders. You will pause long enough in that country to look at the work of the Church in South China and draw attention to our share in it. You will not neglect, either, a survey of what has been done in Manchuria by our missionaries.

For the Christian at least a study of Japan at the moment is a

sobering experience. The reference material for this meeting is from Percy Price's book *Understanding Japan*, and that is precisely what the Study will help you to do in the fourth session—understand Japan. The Panel Discussion method is introduced and should enable you to give careful and dispassionate consideration to Japan as a nation, and to the Japanese people. At the same time for this session is outlined a discussion of the Presbyterian Church in North Formosa, which our missionaries have had to leave, and which is largely the result of the work of our Church's missionaries over a period of seventy years.

The fifth session of the Study provides an excellent opportunity to see something of the present-day India. By discussion, another "True or False" Test, and questions you will catch a glimpse of the Church in India, see a few of her outstanding Christian leaders, think about the caste system, consider again the need for missionaries, and recall our own work.

The closing session is a novel one—a short simple pageant entitled "One Hundred Years Hence" and based on the booklet *The Cost of Fellowship*. The closing worship service is, to us, one of the most beautiful we have read, and closes the Study on a hill-top which should give vision, and in an atmosphere which should inspire high resolve.

We consider this Study one of the best, if not *the* best, that Miss Negoro has done. Because of its simplicity and clarity it should prove to be one of the most popular of the Young Women's Studies.

—Laura K. Pelton.

NOTE—We regret the mistake made on our page in the July-August issue. The Willing Workers Auxiliary of Knox Church, Toronto, has not graduated into the Senior Department, but is still a Young Women's group.

GIRLS and LEADERS

Mrs. L. B. Beath, Secretary

Dear Leaders and Girls:

SEPTEMBER means that you will be commencing your fall and winter work, and we know that every girl and leader will want to learn something new and do something useful for others.

Our Mission Study this winter is based on China—China with all her ancient history and culture and with her sorrow and suffering to-day on account of war. We will all be anxious to learn more of the habits and customs of these people and something of the mission work carried on by the Christian Church. Included in the kit are *Tales from Free China* by Dr. Robert McClure (a medical missionary in China), an outline for mission study meetings with the worship service for each meeting, and a very interesting play, "With Wings as Eagles". We suggest that each group secure the kit early and read Dr. McClure's book several times in

order to become familiar with the stories. Someone may ask, "Why do we have to have mission study?" As girls in training for Christian leadership you will want to know something about the people of other lands and about the work that is being done among them by the Church. To send the Gospel to all people is the primary work of the Church and in this work every Christian ought to have a real interest.

We want to tell you about two groups of girls and how you may help them. (1) For years the Women's Missionary Society has had work at Indian schools at Mistawasis, Saskatchewan, Birtle, Manitoba, and the Cecilia Jeffrey at Kenora, Ontario. Last year several teen-age girls left the schools and returned to their own people. Don't you think it would be nice for a group to write to one of these girls? They would have many interesting things to tell you and you could tell them about your groups, homes, schools, etc. (2) In the Helen Macdonald School for girls at Jhansi, India, we have several older girls who feel very much alone. It is hard for a girl to be a Christian in India. Very often her family will not have anything further to do with her when she becomes a Christian and she is an outcast from her home and society. Sometimes they ask a teacher in the school to pray for them in order that they may have the strength to be faithful. Would you like to have the name of one of these girls, so that you could write to and pray for her?

If you would like to do one of these things, write to your Women's Missionary Society Secretary, Mrs. L. B. Beath, 27 Northcliffe Blvd., Toronto, Ontario, and a name and address will be sent to you.

We are all very sorry to lose Miss Tennant and we wish her happiness in her new work. As Secretary for the Girls' Department I should like to pay tribute to Miss Tennant's fine Christian principles and her sunny, cheerful disposition. I feel that she has contributed a great deal to the work among the young people of our Church and I know her example will continue to be an inspiration to our girls. We welcome Miss Margaret Webster as the new Girls' Work Secretary and we know that every girl will co-operate to help make her work happy and profitable to us all.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear Mission Banders:

I AM Marilyn Dickson, and I was born in Formosa. My father and mother were missionaries there. I had to talk three languages—Japanese, Chinese, and English—and I always got them mixed up.

We had some happy times in Formosa. Sometimes we went to the

seashore about fifteen miles away. The seashore was all white sand for miles, and waves coming in. The sea looked blue sometimes and green sometimes with white-caps at the top of the waves. There were huge sand dunes that we could climb up and slide down. If you picked up a shell and took it home with you and put it to your ear, you could still hear the waves. There was a tall pile of rocks like a castle with dens in it that we called the Black Castle, and we made a charcoal fire on the sand between rocks near it and cooked supper. After swimming in the ocean, we were so hungry that supper tasted very good.

Once we took my little dog to the seashore. When we went in swimming she barked at the waves and came swimming out to rescue us, for she thought we were drowning. Our other dog liked to chase crabs on the seashore, and one pinched his nose.

Another time when we went to the seashore it was a stormy day. The waves were higher than I, and black. The white-caps on the waves looked angry. I was a little frightened and was glad to get home and see the cosy fire-place again.

I used to go to a Japanese kindergarten, and then I had many Japanese friends.

When we lived in Tansui, at New Year's time some nice Japanese girls came to call on me. They wore pretty flowered kimonos with long sleeves down to their knees. They gave me little flowered cards with their names on them. After that, they used to come often to play with me, and once mother had a picture taken of us. We played many kinds of games. One of the games they liked to play was to tie many rubber bands together and stretch it and use it as a jumping rope. They would hold it as high as their heads and still some could jump over it. They liked to play Kakorimbo and Onigoko, which are the same as Hide-and-seek and Tag. They were very clever at bouncing rubber balls, sometimes skipping or jumping over the ball and catching it on the other side. Sometimes mother came out and taught us new games to play like "Pump, pump, pull away".

I had some Formosan playmates too. They liked to play our games and they taught me some Formosan games. In one kind of tag the Formosans play, wherever on the body of the player is touched by the one who is "it" he must hold that place as he tries in turn to catch someone else. Suppose his leg is touched by the one who is "it", then he must hold his hand over the spot which was touched as he runs to catch another one.

Lovingly,

MARILYN DICKSON.

(Marilyn is the daughter of the Rev. James and Mrs. Dickson who came home from Formosa with the other missionaries and she has now gone with her parents to British Guiana.)

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—Miss L. K. Pelton was present at the May Presbyterian and led in a general discussion on the departments of Women's Missionary Society work. Main points were—Does the Presbyterian Executive inform the Auxiliaries from time to time of their financial standing compared with that of previous years? Do the Auxiliaries give reasons for the rise or fall in subscriptions to the *Glad Tidings*? The Presbyterian decided to give their help where needed to increase interest in missionary work among the women of other congregations.

The Grace Church Young Women showed slides of our work in Canada, Miss I. Gibson being the commentator. Knox Young Women are taking one of Mrs. Goforth's books to study. Group three of Grace Church entertained the C.G.I.T. The affiliation service for the latter was the main item of interest. Camp work is of vital importance to the girls in the West. Miss E. Walker was to have the teen-age girls at Crimson Lake, west of Rocky Mountain House. This is a lovely new venture. The Calgary C.G.I.T. "camp" was to be held in Knox Church and the Y.W.C.A. offered the use of the swimming pool, free of charge, for two days during the "camp".

At the June meeting in Carstairs it was decided to have garden teas in place of meetings to keep their collections up during the holidays.

BRITISH COLUMBIA

MRS. A. WHITECROSS, 69 VICTORIA ST., KAMLOOPS, PRESS SECRETARY

THE Provincial Board met on July 4th. Attention is drawn to the Depository at 1100 Thurlow St., Vancouver, where Mrs. McArthur, Provincial Literature Secretary, will be glad to give any information regarding literature on hand or to be obtained from the Toronto office.

Kamloops-Okanagan P.S.—The annual Presbyterian meeting, held in Armstrong on May 30th, was well attended and reports were encouraging. An interesting part of the programme was the address by the Rev. James Dunn on educational and other missionary work in British Guiana. Miss L. K. Pelton led in the discussion of reports and gave an interesting address on the work at Val d'Or, Quebec, emphasizing the great need to-day of maintaining a Christian Canada and of building a world-wide Christian community.

At the Kamloops Auxiliary meeting in June, Mr. Dunn gave an instructive talk on missionary work of the Moravian Church.

Kootenay P.S.—Delegates from Trail, Nelson, Cranbrook, Kimberley

and Creston attended the Presbyterian meeting in St. Stephen's Church, Creston, on May 27th. The great distance travelled by some of the delegates is evidence of the interest being maintained in missions, one delegation coming eighty-five miles by car and another over 100 miles by bus, besides an hour's ferry ride across Kootenay Lake. All felt the fellowship of the meeting; the theme was: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea", and "Be strong in the Lord and in the power of his might." Departmental reports were encouraging, showing progress. The Mission Band work was demonstrated in a display of handwork by the Kimberley group and a model meeting was conducted by the Creston Band. Miss Pelton's presence and inspiring address were deeply appreciated.

Victoria P.S.—At the May meeting of St. Andrew's Young Women's Auxiliary, Victoria, Glynn V. Fuller gave an interesting address on work among the Chinese in Shanghai.

Reports at a recent meeting of St. Paul's Young Women's Auxiliary showed the great interest taken in Red Cross work. Miss M. Martin spoke of the Big Sister movement in Vancouver and Miss Morris, a missionary from Japan, spoke on similar work there.

Westminster P.S.—At the Easter Thank-offering meeting of Robertson Auxiliary, Vancouver, Mrs. G. Evans gave a very interesting address on the Maharajahs of India. St. Aidan's Auxiliary, New Westminster, used the *Glad Tidings* Easter Worship Service. Lantern slides of famous pictures illustrating events leading up to the Crucifixion were shown. Members of the C.G.I.T. group attended. The best wishes of St. Aidan's go with Mrs. Creelman who has gone to live in Port Alberni. She was Mission Band leader for a number of years.

Vancouver Heights Auxiliary held a "guest luncheon" on May 29th, each member bringing a guest. Of special interest to the members was the call from Britain "to carry on the work of the Society as a patriotic duty" given in Mrs. McFadden's report of the Provincial meeting.

In June the Gordon Edmonds, New Westminster, had the Home Helpers and the members of St. Stephen's Auxiliary as guests. Mrs. Pollock, Presbyterian President, gave an address on "The Worth of Missions". Sixty per cent. of the allocation had been received.

During her visit to the Presbyterian Miss Pelton gave inspiring addresses to conferences and Auxiliary rallies in Vancouver and New Westminster, and on June 11th spoke at the annual Presbyterian rally and tea, held at Mrs. George McKee's home.

The Mission Bands of New Westminster were active during the session. When closing exercises were held in June, St. Aidan's packed the supply bale. St. Stephen's hoped for increased membership next session. St. Andrew's had on display two beautiful quilts of woollen blocks knit by the members. St. Andrew's Auxiliary awarded prizes for perfect attendance. A flag drill in which the members pledged their

allegiance to the Church and to the Empire closed the meeting. At Gordon Edmonds the members presented a short sketch, "Sowing Seeds", written by Mrs. Thomas Oswald. At Knox-Sapperton, Miss Jean Oswald, who organized the Band and was its faithful leader for twenty-four years, was presented with flowers and a writing set.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

MEMBERS of the Provincial Board met at the home of Mrs. R. F. Rorke, July 23rd, to honour the retiring President, Mrs. R. W. McGee. Mrs. J. S. Hutchison spoke briefly of Mrs. McGee's association with the work of the Society in this Provincial since 1925, and expressed the Board's regret at her departure. Mrs. McGee, in reply, expressed the joy she had experienced in the work and her hope that God's blessing would continue to abide with the members under the new president, Mrs. H. H. Dunwoody. A presentation was made to Mrs. McGee from the members of the Board, including the Presbyterial Presidents and the Honorary Presidents, whose interest and prayers the members are still privileged to enjoy. One of the latter, Mrs. Alex Matheson of Stonewall, was present at this gathering.

Brandon P.S.—Mrs. J. F. Leslie presided at the annual meeting of the Presbyterial, held in First Church, Brandon. There was a good attendance of delegates from Auxiliaries. Secretaries' reports were very encouraging, showing much interest being maintained in missionary work even in such difficult times. The Mission Band report was especially interesting. Mrs. A. Shewan was honoured as she was about to make her home in the east, a life membership pin being presented to her with the good wishes of the Presbyterial. The new President, Mrs. J. A. Gray, welcomed the guests at the supper hour, Miss W. Yuill of Melita replying for the visitors. Miss Douglas and Miss Hamlin led in a sing song. Miss Burdick, returned missionary from Formosa, was the principal speaker at the meetings, and her addresses were greatly enjoyed. The Rev. Mr. Thompson spoke in the evening, referring to the importance of women's work in the missionary effort of the Church.

Superior P.S.—At an open meeting of Superior Presbyterial in First Church, Port Arthur, Mrs. C. LeCocq gave a very fine report of the Provincial meeting. Miss J. Stevenson, who with Mrs. LeCocq visited the Cecilia Jeffrey School at Kenora, gave a splendid talk on the school and the work being done under the capable direction of Mr. and Mrs. Pitts.

Winnipeg P.S.—The Presbyterial Executive met in Knox Church, Morden, on June 17th for a sectional meeting which was well attended. The devotional service was taken by Mrs. Cochran and Mr. McLelland, the student in charge. After Mrs. W. S. Scales welcomed the members

and friends, Mrs. J. P. Duffin, Presbyterial President, took the chair and gave a short résumé of the work. Mrs. J. J. Cowan, Roland Auxiliary President, also brought a message. Each Presbyterial Secretary spoke of the work of her department. Miss Alma Burdick gave an inspiring address on the work in Formosa. After the meeting an opportunity was given the women to get acquainted and meet old friends.

At a meeting on June 12th arranged by Mrs. J. R. McDonald, Presbyterial Home Helpers Secretary, and the Kildonan Auxiliary, Miss Burdick spoke on her work in Formosa. A paper sent by Miss J. McBain, a former member now living in Philadelphia, was much enjoyed. Miss Hazel Macdonald spoke briefly.

St. John's Auxiliary, Winnipeg, were guests of the Kildonan Auxiliary at its May meeting. A large number of members from both societies were in attendance. St. John's Auxiliary members led in the devotions, the President, Mrs. Neville, giving an address on "The Psalm in Human Life". Mrs. McSween gave a report of the Provincial meeting. Mrs. C. Smith gave items of interesting missionary news. This meeting together proved very helpful and was much enjoyed.

ONTARIO

MRS. J. R. HILL, 115 DALY AVE., OTTAWA, PRESS SECRETARY

"It is a good thing to give thanks unto the Lord"—The Psalmist spoke from his own experience, for many of the Psalms are, entirely or in part, songs of praise and thanksgiving. In Exodus there is an account of a Day of Thanksgiving when the Feast of the Harvest and the Ingathering was observed, and we read, "The Jews never tasted of the fruit of the land, until it was dedicated to the Lord." We have ample proof of the obligation of giving thanks throughout the generations. Ingratitude is one of the commonest of sins, and is there anything that can make one so unhappy? In the parable of the ten lepers, we can hear the sadness in our Lord's voice as He asked, "Where are the nine?" As our Thank-offering meetings approach, let us give careful consideration to this duty of giving thanks and let our offerings be a real love gift from grateful hearts. Let the measure of our gift represent the measure of our love to the Giver of all, for was it not the measure of God's love to us? "For God so loved the world that he gave his only begotten son."

—E.M.T.

A spirit of real devotion, loyalty, and courageous effort is shown in reports from Presbyterial annual meetings. At Kingston's 55th annual meeting Mrs. George Darling presided. Mrs. J. S. Riddell, Spencerville, gave assurance that understanding help is always available from the Provincial Board. Miss Margaret Ramsay spoke on "Here and there in Formosa". Mrs. A. E. Cameron reported the Provincial meeting. The Rev. J. F. Wedderburn, bringing greetings from Presbytery, stressed the

importance of Christian teaching in the home. **Maitland** met in **Kincardine**, Mrs. R. Davidson, **Dungannon**, presiding. The Treasurer reported the **Presbyterial's** allocation exceeded by \$90.00. "Their own" Miss **Dorothy Douglas**, **Lucknow**, gave encouraging items regarding work in **Formosa**, which is, she said, about the size of **Lake Ontario**. Seventy-seven per cent. of the patients in the **Mackay Hospital** become Christians. Mrs. **K. MacLean** reported the **Provincial meeting**; Mrs. **R. Esler** told enthusiastically of increases in **Mission Bands**. Mrs. **C. H. McDougall**, **Strathroy**, conducted a **Question Box** and discussion. **Rev. S. M. Scott** installed the officers. Miss **M. Mitchell**, **Dundalk**, presided at the **Orangeville meeting** in **Waldemar** and roll call was answered by sentence prayers. Their allocation, too, was exceeded. **Rev. R. H. Caslor** brought **Presbytery's** greetings. The **Provincial meeting** was reported by Miss **Bessie McQuarrie**. Miss **Mary E. Anderson** stressed the need of daily prayer; while we bless others through the ministry of prayer, we ourselves are blessed. Mrs. **W. J. McCullough**, **Provincial Honorary President**, installed the officers. The **Presbyterial** will meet next year in **Tweedsmuir Memorial Church**, **Orangeville**. Mrs. **Williams**, **Provincial President**, and Miss **Mary E. Anderson** were the speakers at **Peterborough**. **Cobourg** reported close co-operation between the **Senior and Young Women's Auxiliaries**. In **Millbrook**, where there is no **Young Women's Auxiliary**, young women prepare papers. **Nestleton** uses gold boxes on collection plates for **Life Memberships**. There was helpful discussion. Mrs. **Williams** gave great assistance. **Temiskaming Presbyterial** had a splendid all-day meeting in **New Liskeard**, Mrs. **J. Paterson**, **Englehart**, presided, and the highlight was Miss **Alma Burdick's** address on her work in **Formosa**. Delegates were present from **Cochrane**, **Englehart**, **Kirkland Lake**, and **New Liskeard**. The **Rev. E. J. Kerr** brought greetings from **Presbytery** and the **Rev. R. Stewart**, **Kirkland Lake**, installed the officers. Each of these **Presbyterials** re-elected the **President**.

At sectional meetings in **Sarnia Presbyterial**, at **Centre Road**, **Chalmers**, **Camlachie**, and **Bear Creek**, Miss **Mary E. Anderson** told of marked progress being made along spiritual lines among the **Koreans** in **Japan**, despite war conditions and religious regulations, and Mrs. **G. Van Valkenburg** reported the **Provincial meeting**. In **Hamilton Presbyterial**, the meetings were at **Waterdown**, **Grimsby**, **Carluke**, **Niagara Falls**, **Sheffield**, **Dunnville**, and **Walpole**, Miss **Anderson** addressing two, and Mrs. **W. F. Adams**, one. Mrs. **W. M. Hall**, **President**, addressed the meetings in **Toronto Presbyterial** at **Long Branch**, **Maple**, **Boston**, **Sutton**, **Whitby**, and **Stouffville**; and guest speakers were Mrs. **James Dickson**, Mrs. **G. W. Mackay**, Miss **Helena Gibbs**, and Miss **Margaret Ramsay**.

The spacious and beautiful grounds of the **Dominion Experimental Farm** made a perfect setting in **June** for one of the happiest and most successful gatherings held by **Ottawa Presbyterial**. Lunch was served in a huge marquee. Mrs. **J. R. Hill**, **President**, presided at morning and

afternoon sessions. Many members of Presbytery were present. The Rev. A. E. Young, Manotick, the Rev. J. C. Scott, Hawkesbury, and the Rev. James Ritchie, Westboro, led in devotional services. Mrs. W. D. Dow, Vernon, spoke on "The Challenge of the Rural Auxiliary", Mrs. Parlane Christie, Ottawa, on "The Challenge of the City Auxiliary", Mrs. A. J. McLeish for Young Women's Auxiliaries, Miss Agnes Roy on the C.G.I.T., Mrs. M. Knauff on "Aim of Mission Bands", and Mrs. Wm. Eadie on "Home Helpers". Mr. Clarence Pitts spoke of the relationship between session and congregation; the Rev. A. Ferguson warned against being "more aware of our problems than our resources", and the Rev. Dr. Johnston told of work being done by our returned missionaries. Bringing greetings from the Ontario Board, Mrs. C. H. Thorburn, O.B.E., said that the splendid co-operation of the ministers was one reason why Ottawa has always met its allocation. Gloucester, Hawkesbury, Kars, Kinburn, Manotick, Russell, Richmond, Thurso, Torbolton, Vernon, Westboro, and all the Ottawa Auxiliaries answered the roll call.

At **Paris** Presbyterian Mission Band rally at Woodstock 200 were present. Miss Helena Gibbs spoke on "Child Life in Manchuria". Mrs. R. A. Paterson presented seals and certificates. Mrs. N. W. Wilson, Mission Band Secretary, presided.

Several ideas were discussed at the **Huron** Presbyterian Executive meeting in Goderich. Hensall brought a jar of marmalade to every "shut-in". Bayfield and Clinton co-operate in Mission Band work. In September, responding to the roll call, each President will answer the message sent out by the President, Mrs. Hugh Jack.

Knox Auxiliary, Midland, **Barrie** Presbyterian, will celebrate its Golden Jubilee on September 23rd.

That the foundation of missionary endeavour had been well and truly laid when the Willing Workers Mission Band was organized on May 5th, 1876, was shown when the Willing Workers (now a Young Women's Auxiliary) of Knox Church, Toronto, celebrated its 65th anniversary. All organizations united to do them honour. Miss Niven brought a wealth of happy memories of earlier days. Mrs. R. S. Paterson reviewed at length the group's history, contrasting conditions and methods of the faraway days with those of the present; very interesting were the minutes of meetings held half a century ago. Tribute was paid to the leadership given by Miss Elizabeth Breed, now in California. Miss Margaret Clark, on behalf of the Willing Workers, past and present, presented Mrs. John McNichol, who had been president for fourteen years, with a framed Honorary Membership Certificate.

Fortunate indeed was **Guelph** Presbyterian at its spring rally in Campbellville to have such missionary speakers as Mrs. M. Gehman and Mrs. Hawtin tell of their recent work in Manchuria and India and Miss M. E. Anderson give the encouraging word from young Christian

Koreans in Japan, "Do not fear for us; we have learned our Gospel correctly, and are able to carry on."

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

FROM the Finance Committee: It has ever been the aim in Quebec Province to bring our contributions to fifty per cent. of our allocation by the end of June. We have not quite attained that ideal this year but our members have been wonderfully loyal to the requirements of our Society. Now that our holidays are over, let us do our utmost to attain seventy-five per cent. of our objective by the end of September. If each Auxiliary Treasurer makes this her special aim, checking up and bringing the matter to the attention of all her members, there will be no difficulty in reaching our Province's objective.

The members in Quebec Province have ever been most conscientious in their consecrated giving to the very worthy causes for which our Society has become responsible in its effort to extend the Kingdom of God at home and abroad. We are living in the most favoured country in the world. Let us show our gratitude to God, the Giver of all good gifts by giving of our substance for the extension of His Kingdom. We went away over the top for our Victory Loan. We can and will do the same for the cause of Christ and His Kingdom.

—E.K.C.D.

Montreal P.S.—Faith in the continuance of the Christian Church in Formosa was expressed by Miss Ethel Chisholm at the South Shore rally for Young Women's Auxiliaries in Ormstown Church on May 31st. Tracing the growth of the Church in Formosa from its earliest days, she said that even though political difficulties had made it necessary for the English and Canadian missionaries to leave the island, their work would continue under the leadership of the native pastors and teachers. Our obligation to these people has not ceased with the return of our missionaries, but the very real force, the power of prayer, must ever be used in their behalf. Mrs. McGregor of Huntingdon was in the chair and representatives from Athelstan, Beauharnois, Georgetown, Hemmingford, Huntingdon, Ormstown and Riverfield were present, as well as several Provincial and Presbyterial Board members. A programme of great interest and inspiration was presented, based on the theme "Faith". Members from the different groups took part in the programme and each Auxiliary gave a brief summary of the year's work. In every case there was evidence of keen interest and devoted service. A question-and-answer period under the leadership of Mrs. N. R. Dunlop, Young Women's Secretary, proved most helpful, and several questions that had worried the groups were satisfactorily explained. The Ormstown Auxiliary were hostesses at tea following the meeting.

Quebec P.S.—The 27th annual meeting of the Presbyterial was held

in Danville on May 29th. Special guests included Mrs. A. M. Hill, Provincial President, Mrs. O. R. Campbell, and Miss Ethel Chisholm.

In her address Mrs. Gilson said that looking back over the three years she had been president she saw much to be thankful for, and she hoped that their work together, the giving of their time and substance, had meant lives brought to Christ. Mrs. Hill brought greetings from the Provincial Board and commended the Presbyterial on its splendid work. The work of the Society as a whole, she said, was most heartening and marked advance had been made among the Chinese, the Italians, and the French in Canada; there had been many changes, too, in overseas missionary work. New doors for service had been opened up through the Paris Mission where many missionaries have been cut off from home and help. This, she said, was an opportunity for all of the members to show sympathy and interest. China has sent out a call for more help and some of the Society's missionaries may be sent there. This is not a time to call a moratorium but rather the time to increase our efforts.

Miss Chisholm gave a vivid sketch of the history of missionary work in Formosa and asked for the prayers of the people of Canada for the Formosan Christians, that they may be strong enough in faith to withstand any adversary. They have had to assume a very great responsibility and she urged that all stand by them at this time.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW P.S.—Pambrun and Courcelette Associate Societies held two well attended meetings. At the home of Mrs. McNairn, Miss Pelton gave a vivid address, picturing four aspects of the work of the Society across Canada. On Sunday she spoke at Pambrun, in an inspiring message based on John 17: 22 "That they may be one, even as we are one," emphasizing the work and needs of Orphaned Missions. It was fourteen years since Miss Pelton had visited Pambrun before, and this visit was very much appreciated.

Prince Albert P.S.—St. Andrew's congregation, Tisdale, is proud and happy to have Mr. and Mrs. Cheshire of the Jhansi Field, India, spending the first part of their furlough at Mrs. Cheshire's home in Tisdale. Eight and a half years ago many people gathered in the church to wish Miss Ella McKechnie Godspeed, and on a recent Sunday evening many came to welcome her and her husband and family home.

Regina P.S.—The annual meeting of the Presbyterial was held in Northside Church, Regina, on May 27th, with Mrs. J. B. Shaw presiding. The discussions throughout, stressing the need of strengthening the Presbyterial work in all its phases, were specific and inspirational. Mrs. E. G. D. McEachern conducted the devotional service on the theme "The Test of Loyalty, 'Lovest thou me more than these?'" Mrs. J.

Collingwood and Mrs. J. E. Tanner urged upon the secretaries and treasurers the need for the clear, concise, correct filling in of returns on the year's work, to provide complete information without overlapping. Discussion followed regarding sources of material for monthly meetings, the extent to which lantern slides are available and helpful, and the strengthening of Mission Band and Home Helpers Departments. A resolution was passed favouring provision for a training course for leadership in Mission Band work and asking that the services of Miss Ada Adams might be sought for this project. Miss Ruby Walker, deaconess, dealt with the problem of making missions appeal to girls and young women. She told a vivid story of her work in organizing a group in Moosomin, and gave an account of work carried on in the Hungarian colony at Bekevar, where the old custom prevails of standing for prayer, remaining seated for singing, the men seated on one side, the women on the other, and the children by themselves, with the service entirely in Hungarian and a Sunday School of about 150, including a large adult Bible Class. At the afternoon session Mrs. Shaw, in her presidential address, spoke of the challenge in recent reports of conditions in the foreign mission fields. Greetings were extended by Mrs. A. Kennedy, a visitor from Toronto. Miss M. Todd, recently appointed deaconess for Regina, speaking of the challenge to "Repair the Hedges", told of her experiences on her two fields in Alberta, where she carried on church services as well as her own work. Her graphic picture of life in the Peace River winter, where the midnight skies did "declare the glory of God", will not soon be forgotten. Her hearers felt the joy of service thrilling in her voice. The election and installation of officers was conducted by Miss P. B. Lamont and the closing message by Mrs. W. F. Gilmour was one of thanks for all our blessings and a challenge to supreme effort in service in these days of world turmoil.

New Organization

Alberta

Red Deer P.S.—Auxiliary reorganized, Innisfail.

And now Saint Paul's . . .
Another English altar falls,
And yet what loss is here?
God does not dwell in houses set apart
Nor stone and mortar hold a nation's heart,
All still is well since faith, unmoved, can rear
Its shining tabernacles anywhere;
In air raid shelters, the dark "underground",
Where stubborn courage, stalwart will abound
Are England's God and England's greatness found.

—Una W. Harsen, in *The Churchman*, Feb. 15, 1941.

Treasurer's Statement

June 30th, 1941

RECEIPTS:

Refund from Missionaries.	\$ 10.00
Government Grant for Birtle Indian School....	2,208.23
Government Grant for Cecilia Jeffrey Indian School	2,817.11

PROVINCIAL GIVINGS:

Alberta	189.35
British Columbia	450.00
Ontario	7,000.00
Quebec	1,125.00
Saskatchewan	210.70

\$14,010.39

DISBURSEMENTS:

Hospitals:	
Canora	\$ 255.31
Rocky Mountain House..	259.16
Weirdale	215.41
Chinese in Canada.....	767.15
Cecilia Jeffrey Indian School	354.99
Birtle Indian School, Gov- ernment Grant	1,934.85
Cecilia Jeffrey Indian School, Government Grant	2,050.15
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	9.45
Huntingdon	75.00

India:	
Bhil Field	3,766.33
Jhansi Field	2,544.08
Overseas Missionaries	863.56
South China	250.00
New Missionaries	107.24
Organization	293.33
Publications	719.31
Library	8.69
Lantern Slides	75.50
Welcome and Welfare and Deaconesses	1,761.45
Exchange	44.60
Miscellaneous	98.83
Grant to Canadian School of Missions	100.00
Grant to Ludhiana Medical College	50.00
Grant to St. Christopher's Training College	150.00
Refresher Course for Dea- conesses	343.87
Supplies	312.21
Insurance	21.25
Student	50.00
Candidates	12.00
Car for Deaconess	1,000.00
Deputation	57.00
Administration	521.55

\$19,117.27

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Payment of annuity rates	\$ 19.52
Special Fund—	
Rent of Prince Albert Residence	33.25
Legacy Fund—	
Estate of Mary Jane Rombough	1,000.00
	\$1,052.77

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

Changes for Annual Report

Alberta

Red Deer Presbyterial, page 87—Innisfail Auxiliary: President, Mrs. J. Nichol; Treasurer, Miss M. Bamsey; Secretary, Mrs. E. McMahon.

Ontario

Barrie Presbyterial Officers, page 120—Recording Secretary, Mrs. C. G. Jones, Elmvale; Young Women's Secretary, Miss L. Newell, Alliston; Literature and Exchange Secretary, Mrs. K. N. Cooper, Collingwood; Members without Portfolio, Mrs. J. S. Shortt, Barrie, and Mrs. J. A. McInnis, Orillia.

Brockville Presbyterial, page 123—Mission Band Secretary, Mrs. John Gray, R. R. 3, Spencerville.

Saugeen Presbyterial, page 159—Treasurer, Miss Anna Duncan, Drayton.

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THE GLAD TIDINGS



Dr. Margaret MacKellar

Canadian S. C. M.

League of Nations

In South Yunnan

Primary Schools in India

Western Camps

Summer Schools

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVII

TORONTO, OCTOBER, 1941

No. 10

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Miss Helen Patterson

IN September, 1940, following her graduation and designation as a deaconess, Miss Helen Patterson went to the Indian Residential School, Birtle, Manitoba, as Boys' Matron. She was deeply interested in her work among the Indian children, and won for herself a warm place in the affection of the members of the staff and the pupils in the school. After Christmas there was an outbreak of influenza in the school. The attack seemed to leave Helen in a weakened condition, and in March she was persuaded to go to Winnipeg for consultation. The report was not encouraging. About the middle of March she entered the Brant Sanatorium, Brantford, Ontario, where she made a brave but unsuccessful fight for recovery.

Mrs. McMurrich, President of the Women's Missionary Society, and some members of the Birtle staff were present at the funeral service on August 9th in the Aurora Presbyterian Church, where Helen had been a much loved member. The sympathy and prayers of all our members will

be with Mr. and Mrs. Patterson in their sorrow. Helen will live long in the memory of all who knew her and loved her.

—F. Lang.

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It was a true privilege to represent the Society at the funeral service. Bright sunshine, flowers in profusion, the presence of many friends, and beautiful messages must have brought much comfort to those whose loss was so overwhelming. The minister of the church, the Rev. S. W. Hirtle, conducted the service. The Rev. John Kelman offered prayer, and Dr. Stanley Glen gave a brief address, in which he said that generosity, unselfishness, and a burning desire to serve her Master were Helen Patterson's outstanding characteristics. A beautiful solo "The City Four-square", rendered with deep feeling, reminded us of the 'many mansions' prepared for those who have earned their reward.

Thinking of the designation service held only fourteen months before, it seemed as though this too was a designation, but to higher service "with Christ, which is far better".

—M. L. McMurrich.

Mrs. Talbot's Resignation

ON September 9th the Council Executive had very regretfully to accept the resignation of Mrs. A. W. Talbot, the Library and Life Membership Secretary, as she felt that she could no longer carry on the work. Elected a member of the Council Executive early in 1936, Mrs. Talbot soon afterwards became Life Membership Secretary; since September 1939 she has been Library Secretary as well.



Miss Margaret Webster

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Girls' Work Secretary Welcomed

AT its first meeting after the summer the Council Executive had the opportunity of welcoming Miss Margaret Webster, who entered upon her new duties as Girls' Work Secretary at the beginning of September. The Board, Mrs. McMurrich assured her, would be glad to help her in any way possible. In a brief reply, Miss Webster said that she had always been interested in church work and had coveted just such a position as that to which she had been appointed, that she might give her full time to the service of the Church.

The sympathy of the Women's Missionary Society goes out to Miss Marjorie MacKay of the Birtle Indian School staff on the death of her brother on active service with the R.C.A.F. Captain MacKay was one of

twenty-two killed when their bomber crashed as they were leaving Britain for Canada.

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Miss Grace Irvine will begin work as a deaconess at large in Brantford, Ontario, on October 1st.

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The Lantern Slide Committee wishes to announce that a new ten-slide set for Sunday Schools, Mission Bands, and teen-age groups on "Our Chinese Work in Canada" has been sent out to the provinces.

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As further evidence of the very careful management in our two largest hospitals we note that Miss Cuddy has been able to return \$435 from the Hugh Waddell Hospital at Canora and that Miss Hermanson has sent a refund of \$400 from Rocky Mountain House.

New French Church

ON Sunday, July the 27th, a new Presbyterian Church was dedicated at Fontenelle, Quebec, where the Rev. J. H. Real d'Anjou is the pastor in charge. The Rev. A. S. Reid, D.D., of the Assembly's Committee on French work, conducted the dedication service, the Rev. J. A. Smith, minister of St. Luc's French congregation in Montreal preaching the sermon. Dr. Reid preached at the evening service. (It was to complete the building of this church that the Women's Missionary Society gave \$500, the amount of a legacy sent through the Allandale Auxiliary.)

Immediately following the dedication service in the church, the new cemetery was dedicated by the Rev. Henri Lanctin, French Baptist minister of Moncton, N.B. In the afternoon a patriotic service was held on the church grounds, a company of soldiers from the Gaspé camp attending. Addresses were given in French and English, the speakers including M. d'Anjou, M. Smith, M. Lanctin, Mrs. Owen Rede Campbell, Montreal, Mrs. C. H. Greenleaf, Princeton, New Jersey, Dr. A. D. Reid, Victoria, Captain J. Jones of the Salvation Army, Campbellton, and M. St. Germain of the Bible Society.

Living Epistles

The Lord hath used the lips of men
To spread the truth's immortal light,
To pray the Spirit's mystic pen
Upon their lives the truth to write.

Could written parchment conquer all,
St. Paul's epistles had sufficed
But we must be ourselves like Paul
Epistles of the living Christ.

—The Link and Visitor.

An Appreciation Dr. Margaret MacKellar, and Other Pioneers

ON August 24th Dr. Margaret MacKellar died in Toronto where she had lived since she retired in 1930 after forty years' service as a medical missionary in India, for thirty-five years under the Presbyterian Church and after 1925 under the United Church of Canada. The funeral service was held in Old St. Andrew's Church, Toronto, and burial was in Port Elgin, where her home had been. At the service in Toronto representatives of our Women's Missionary Society were present, while among the pallbearers were members of the Presbyterian Church.

Dr. MacKellar was born in 1861 on the Island of Mull and at the age of two came to Canada with her family. She was led to think of missionary service after being deeply stirred by two missionary addresses, one by George Leslie Mackay of Formosa and the other by Robertson of Erromanga, and not long after she began her preparation for her life work, and finally entered Queen's Medical College. She graduated in 1890, and was designated the same year to medical service in India, where she arrived in the fall of 1890.

Indore was her first field, then Neemuch, where most of her work was done, first in dispensaries and then in a hospital with assistants and nurses whom she herself trained. Besides training workers herself, she influenced a number of young Indian women to go to the Ludhiana Women's Christian Medical College to fit themselves for medical service. For many years she was on the Governing Board of this College and for five years its chairman. In recognition of her service in time of famine she was awarded the Kaiser-i-Hind Medal. In 1929 Queen's University bestowed on her the degree of LL.D.

The passing of Dr. Margaret MacKellar has made us mindful again of the debt owed to those women who pioneered for us in the field of medical missions in India. Dr. Elizabeth Beatty (1884), Dr. Marion Oliver (1886), Mrs. John Buchanan (Dr. Mary MacKay, 1888), Dr. Margaret MacKellar (1890), Dr. Margaret O'Hara (1891). Think of the contribution these women made to the women of India and therefore to the home life of that empire. They raised the status of womanhood and gave them a place in their own homes. We think of what these women did in the set-up of medical work, in breaking down ancient prejudices, in building and establishing hospitals, training helpers for those hospitals, caring for famine orphans and unwanted children, making sick children well. They put their hands to whatever work had to be done and did it well.

Strange that four of these women should pass away within such a short space of time—Dr. Oliver died some years ago. But they being dead yet speak. Dr. Elizabeth Beatty it was who influenced Miss Irene Stringer to give her life for missionary service. Mrs. John Buchanan, though she married before she entered on her medical work, has given those two fine

daughters now in India. Dr. O'Hara and Dr. MacKellar, both recently gone, have left their mark in India and in Canada. They and Dr. Oliver made perhaps the greatest contribution to medical missions by reason of their length of service—Dr. O'Hara and Dr. MacKellar were privileged to render the longest. Their adopted country honoured both for their service; the University of which both were graduates honoured them. How much more should their Church honour them! Dr. MacKellar gave forty years to India, Dr. O'Hara thirty-six. In the face of their service what we have done seems paltry and we might well ask ourselves: What have I done to bring in a better world? We would pay tribute and remember again those pioneer medical missionaries of India.

To the nieces and other relatives of Dr. MacKellar the Women's Missionary Society of the Presbyterian Church in Canada extend their sympathy and are proud that for so long they were privileged to be co-labourers.

—H.M.S.

The Canadian S.C.M. Celebrates Its Twenty-First Birthday

BY MISS DOROTHY B. FLEMING

IT may be that there will be readers of this magazine who find themselves puzzled by the initials "S.C.M.". At a time when the use of initials has multiplied to a bewildering extent, people can well be pardoned for impatience with still another lot.

But to many students, and to still more graduates of Canadian Universities, "S.C.M." means the Student Christian Movement. For the past twenty-one years the Movement has been making the Christian witness within the universities. How many of our church members know this, or are aware, furthermore, that but for the S.C.M. the case for the Christian faith would not have been presented to the general student body, in most of our Canadian colleges? This year the Movement in Canada celebrates its twenty-first anniversary. In so doing, it calls its graduates and members to a stock-taking of the part which they are playing as Christians and as University people.

For those who are unfamiliar with its history, a brief sketch of the development of the Student Christian Movement in Canada would be in order. In the last decades of the nineteenth century, the call to serve the church in the foreign field echoed through the colleges and the Student Volunteer Movement came into being, rallying its members to the cry, "The evangelization of the world in this generation". About this time the Young Men's Christian Association and the Young Women's Christian Association, beginning to realize the strategic importance of students in the life of the nation, were instituting work in Canadian universities, with secretaries supported by the parent organizations. In European countries,

and in Great Britain, student Christian groups were forming, and the World's Student Christian Federation was born.

In Canada, after the last war, there was a spreading feeling amongst students that the old organization under the Y.M.C.A. and the Y.W.C.A. was not adequate to express the needs of the times. The general trend was towards closer co-operation between men and women, as women began to take their places in the universities and the professional fields. Also, there came back to the universities men who had interrupted their studies to serve in the fighting forces, and whose whole determination was to work for a world in which such a horror of bloodshed and waste could not happen again. The early twenties were years of disillusionment, and at the same time of the rise of great new ideals. There was considerable mistrust of recognized institutions and of the older leadership which had led the world into a disastrous four years' war. Amongst students there was a desire for self-direction and responsibility. Consequently, in 1921, in conference at Guelph, Ontario, the Student Christian Movement of Canada was formally organized and became one of the world family of Movements federated under the World's Student Christian Federation.

For twenty-one years now the S.C.M. has been working in Canada. What have been its objectives and methods, and what its results?

From the beginning, in its programme in the universities the Student Christian Movement has emphasized the central importance of a study of Jesus. Books about Jesus were legion, but students felt that a study of the Gospels was of paramount value. The development of a study group technique and a method which can be used by leaders in exploring various fields of concern is one of the fruits of these early years. Parallel with the study of Jesus, because seen as a corollary to it, has gone a conviction that God's rule must be made effective in this world in which we live, and hence a live interest in social and political movements which have to do with the way people live together. As well as study, there have been community projects, bringing the students into direct contact with working class groups or rural people and enabling them to learn at first hand what the human content of Canadian national problems really was.

The job of missionary education and of recruiting for missions was carried on in Canada by the Student Volunteer Movement until 1933, when a committee on Missionary Education was set up as a department of the Student Christian Movement. The reasons for this coalescence were many. Perhaps the most significant was the new attitude to world missions which was growing in the churches themselves. The "world task", while still requiring an emphasis on the "foreign field", came to mean the job of the Christian Church wherever there was a need; and it was strongly felt that this missionary aspect should be related organizationally to the rest of the Movement's work.

Because of its membership in the World's Student Christian Federation, the Canadian Movement has had the great privilege of meeting with

Christian leaders from all lands; men and women of the calibre of T. Z. Koo of China, Kagawa of Japan, John R. Mott, Aggrey of Africa, Mlle Suzanne de Dietrich. Barriers of race dissolved and, what is more important, Canadian students became aware of the fact that Christian leaders from the Orient were coming to them with the Christian message, when in most cases their education and upbringing had disposed them to believe, perhaps unconsciously, that we of the western hemisphere and more particularly, of the Anglo-Saxon part of it, should still be the teachers and these others the learners.

During the past few years, when world events have been moving so swiftly and so tragically, the Canadian S.C.M. has been laying stress on understanding the nature of democracy. In its own organization, and in the programme which it plans, the S.C.M. attempts to recognize and practise the principles of human dignity, equality, and freedom within a community. The importance of a devotion to these principles amongst those to whom our country looks for its leadership can scarcely be overestimated.

The contribution already made by the Canadian Student Christian Movement to Christian leadership in our country and elsewhere has already been very considerable. It is because the Movement feels that it can and should do still more that the anniversary occasion is being used for assembling graduates across the country, in order that they may take stock of themselves and of the position of the Movement, and re-assess their values in the light of a new dedication to the work of God's Kingdom.

YOU can hear at this moment in the streets of London nearly all the languages of Europe. Far more even than St. Paul's Rome or Jerusalem on the day of Pentecost, London is now a city of the world. The gathering here of the Allied Governments is already the germ of the new League of Nations. We Christians stand by a yet more daring hope. We meet here, men who have been gathered out of every kindred and nation and tongue, as citizens of that eternal city, the universal fellowship of Christ—the soul of a new community of people. Men of divers nations and languages, we speak every man in his own tongue—the language of worship and confession of faith, the speech of man's true and abiding home. That City is open to all the Father's family; there are gates on north, south, east and west, and the kings of the earth shall bring their glory into it. It is citizenship in that eternal City which at once transcends, redeems and consecrates all the earthly loyalties and heroisms.

—From the sermon preached by Canon F. R. Barry, D.S.O., D.D., in Westminster Abbey at the International Service of Christian Witness.

For all Thy patience through the years—
The years that come, the years that go;
Thy patience with our faults and fears,
Dear Lord, we thank Thee, kneeling low. —Jean Blewett

Plans for Work in South Yunnan, China

IN view of the appointment of Miss Helena Gibbs to China to work in the province of Yunnan under the Church of Christ in China as a representative of our Women's Missionary Society, Dr. A. R. Kepler's report on "The South Yunnan Church and Mission Co-operative Project" of the General Council of the Church of Christ in China and the Missions Co-operating Council is of special interest to our members. A "comprehensive church and mission programme of evangelistic, educational, medical and social betterment activities" has been drawn up for South Yunnan—in Kunming and five other cities and the surrounding territory.

The five cities of K'ai-yuan, Ko-kiu, Kien-shin, Meng-tsz, and Shih-p'ing "are all approximately of the same size, between 20-50,000 population, and form a compact unit. They are located on the Yunnan-Jannoi Railway and a narrow-gauge railway branching off that trunk line at the small town of Piseh-chai. . . . All these towns are on an elevated mountainous plateau, and are 3,500-5,500 feet above sea-level. Because of this high altitude, towering above the Red River Valley, they are free from the malignant malaria which takes such heavy toll on residents of that valley. The near-tropical latitude coupled with the high altitude make the climate most delightful and bracing, with a fairly even temperature throughout the year."

It was recommended that the first group of foreign missionaries should live at Kien-shui—it would be decided later whether some should also reside in some or all of the other cities—and that a hospital be operated in Kien-shui, with the usual equipment and staff. In Ko-Kiu the closest co-operation should be maintained with the modern hospital already operating there for the mines, which has a Christian staff, and consideration be given to the desirability of establishing a maternity and children's clinic in Ko-kiu closely affiliated with the hospital. Community clinics might be established in the other three cities—Shih-p'ing, Meng-tsz, and K'ai-yuan. There should be one Senior and Junior Middle School, probably at Kien-shui and a Junior Middle School at Ko-kiu and Junior and Higher Primary Schools in all five towns. The evangelistic work with training schools and classes for enquirer Christians and volunteer workers would be carried on from Kien-shui as the centre.

"It was the unanimous opinion that the organization of a Church in Kunming with a comprehensive Church programme, with a parish house in connection with this Kunming Church, is an essential part of this project. The business and education and other interests of this whole area gravitate to Kunming. Both the Methodist Church and the Anglican Church in Kunming welcome the proposal. They are giving consideration to ways in which we can carry on united programmes of activities by the three Kunming Churches. We realize there are, however, many obstacles in the way of consummating this greatly desired proposal. The Methodists and

Anglicans do heartily welcome our partnership with them in Primary and Middle School Education in Kunming."

The Social Betterment Project among the miners of the Ko-kui Tin Mines presents such a big challenge that they need the closest co-operation of the Government, and should have the co-operation of the Y.M.C.A. and the Methodist and Anglican Churches. There are Government owned and operated mines and privately owned and operated mines—the latter producing 92 per cent of the ore.

"A year ago a conference of Yunnan Christian workers was held at Kunming. This conference passed a resolution inviting the General Assembly of the Church of Christ in China, a union of thirteen Protestant Communion, to operate a comprehensive Christian programme in the Meng-tsz, Kien-shui, Ko-kiu area. It was with a view of planning the implementing of this project that our party recently visited the mines. We found this one project of social betterment work among the boys of the tin mines a task of such dimensions that we will require the support of the government agencies as well as the Y.M.C.A. and other churches operating in the province. We are therefore recommending to the General Assembly that we form a Social Betterment Commission for work among the Ko-kiu Tin Miners and seek to enlist the co-operation of Government agencies, of the Manager and Superintendent of the KTMC mines, of the Y.M.C.A., as well as of the Methodist and Anglican Churches which also carry on missionary work in Yunnan."

Demand for Christian Literature

IN the first of a new series of Christian Literature Society News Letters (Shanghai, March 1941) Miss Margaret Brown wrote that the last of forty-seven cases of books that had had so many adventures on their way to Free China finally reached Kunming at the beginning of January, thanks to the efforts of Mr. C. Y. Sun, their Kunming Depot manager. "Mrs. Sun's courage and faith have been fully equal to that of her husband. She had to bear the burden of the Depot as well as that of her family affairs at a time when air raids were the order of the day," said Miss Brown . . . "Mr. Sun persevered in the face of what looked like insuperable obstacles. There were perils of every kind. The road was extremely mountainous. There were no paths alongside the destroyed railway line. They had to walk on the broken rocks. Precarious footbridges replaced destroyed bridges. Far below in the rocky caverns, torrents rushed headlong. One false step meant death alike to man and beast. Overhead, aeroplanes circled, waiting a chance to swoop down and machine gun the group. But these perils were not so much feared as the deadly germs of malignant malaria which lurked in that district. Thirty of the 800 coolies died on the job. Mr. Sun told simply and movingly how terrible it was to see them die without medical care.

Some of you will remember that in July when the Burma Highway was closed to the transport of munitions quinine was also banned as war material. It was thus that malaria had its way.

"One of the greatest difficulties Mr. Sun had to face was that of getting sufficient money to pay the workmen. Money had to be brought from Kunming on his own person, and Kunming being frequently bombed, this was not an easy task. At one time he had to pawn his clothes to pay his way back to the city in order to get more money, and only the help of the government official saved him from serious trouble with the labourers. At another time Mr. Sun's wife, when no one else was available, braved the perils of the journey and took a large sum with her. We are indeed thankful that the books are now in Kunming, and hope that they may be widely used and be a blessing to Free China."

Because of the many problems in connection with the distributing of books throughout Free China the Society decided that Mr. Terry, the Distribution Secretary, could best serve the cause of Christian Literature by moving into the interior for a year or two. Accordingly in November Mr. Terry left Shanghai with his family, taking with him over \$1,000 worth of books. From Sian in Shense in January he wrote, "I opened my boxes first at Loyang, They wanted everything I had. They bought 550 of my 600 calendars; 100 of *Jesus My Saviour*; all of *Mrs. Wang's Diary and Life on the Highest Plane*, besides 200 *Devotional Diaries*. I hung on to some of the things for Sian. Here in the C. I. M. compound I set two boxes on the verandah, opened one, and before I could get the lid off the second, the first box was sold."

"Mr. Terry's letters from Sian are enthusiastic concerning the demands for Christian Literature. He writes: 'The shortage of literature in the North-West is more than I can describe to you adequately'; also, 'The people in the North-West I find anxious to buy almost anything they can get, and they do not even ask the price.' Undaunted by the many difficulties, he has asked us to forward books to Kaifeng, to which place he hoped to return and collect them for transit to the North-West. We have already commenced mailing parcels, but whether or not the books will reach there is quite uncertain. Since Mr. Terry passed through that region there has been some fighting and the situation is obscure. The orders for books are large and will involve the re-printing of several of the most needed books. Printing costs have almost doubled since January of this year and we must therefore proceed cautiously. Since writing the above, we have learned that some of the books have reached their destination.

"The problem of money on the journey was no small one for our Secretary. To purchase his ticket from Shanghai to Tsingtao he had to use 'Military Yen' (the Japanese currency). At Tsingtao he changed money to Federal Reserve Notes. At Hsuechowfu he had again to purchase Military Yen. To do so, Mr. Terry had to stand in a crowded

line at six a.m. and before his turn arrived the wicket was closed, and the sign "No more money" hung out. At Pengpu he could freely use any one of the three currencies, Military Yen, Federal Reserve or National Currency. From here he crossed the great flooded area and found it practically impossible to change a five dollar note; indeed it was difficult even to change one dollar notes.

"Somewhere beyond Kweite, Honan, they passed from occupied to unoccupied China. Here they saw their first Chinese soldiers in uniform. These men welcomed them gladly when they learned that the party were planning to move into Free China."

League of Nations Annual Meeting, Kingston, May 23, 1941

*(Report of Mrs. P. M. Macdonnell, delegate of the Women's
Missionary Society)*

I WENT to the meeting feeling very strongly that it was rather useless to interest oneself in just now when winning the war seems so much more important, but I have become convinced that, if preparations for peace and for the transition period just following the war had been systematically and thoughtfully carried out during the last war, it could never have been said, "We won the war, but we lost the Peace." The other outstanding impression is that the League of Nations is very anxious to work with other societies toward this end and is very anxious there should be co-operation and not rivalry with such societies. A few sentences from speeches made will perhaps explain what I mean.

Senator Cairine Wilson said in her address of welcome: "The fact that the League of Nations is continuing its work will give hope to peoples who are now enslaved and to many who are fighting with us but not in their own lands. . . . The failure of the League has really given people an appreciation of its aims." "The United States," she said, "would have endorsed the covenant after the last war, if they had been educated about its principles during the war." We must create faith in the League now, she said.

Dr. Wallace, Principal of Queen's University, in bringing greetings stated that in his opinion, after the war, there should be unification of economy, working with larger units—such as an English-speaking unit, for instance; also that there should be no unemployment—rather a State control that is not authoritarian but real democracy. These suggestions he brought to the meeting.

The speech of Mr. Clyde Eagleton, Chairman for Studies for Peace in the United States, says this work is carried on by three different societies. 1. The League of Nations Association—work which is mainly educational. Many Americans say they wish they had belonged to it in earlier years. 2. The Committee to defend America by aiding the Allies

and China. There are a lot of study groups throughout the country which have been instrumental in influencing American public opinion. 3. The Committee of Studies for Peace, which is aiming at Hemisphere Co-operation. He said, "There are two channels through which we are studying for peace—a renewed or reformed League of Nations or the policy of Federalism as endorsed by Streit in his books, and out of these circumstances there will emerge an Anglo-Saxon Union. . . . No nation can work on its own economy. The world must be an economic unit. . . . Ideas on rights of others, sacrifices for general good, real desire for co-operation, and the idea of a real spirit behind the law must be built-up. . . . General principles based on these ideas must be laid down so that policies may be formed when peace comes, as to political control, economic relations and social objectives, so that it will lead without friction into what permanent arrangements are made." All peoples of course, not merely the victors, should be included in these plans.

It is really heartening to feel that in this neighbouring country the seeds of such planning were planted just about a month after the war started and that the same sort of thing is going on in our country can be seen in the resolutions sent forward from this meeting.

Contrary to my expectations, I was immensely interested to find out all that is going on and I feel that education of this sort will prove most useful in helping people to take a sane view, when, as Mr. Willkie so aptly put it "some men will feel the gloat of victory, and others the bitterness of defeat, when demagogues will capitalize the passions of the people . . . and super-patriots will again shout the shibboleths of nationalism and isolation".

In his address the Chairman of the National Executive Committee, Mr. Warwick Chipman, showed how the Society's efforts are related to the war in which we are engaged. Referring to events in Europe since its last meeting he said: "By and large the infection that betrayed Europe was not an act of human sturdiness and courage, but a failure to see and to think largely and in terms of a common sharing of responsibility. . . . What saved us, and what will yet save the world, was the complete renunciation of the miserable doctrine that communities have no duties except to themselves, and the clear acceptance of the faith that Liberty and Democracy are not insular luxuries and national preserves, but are gifts and guarantees safe only in the measure that they are shared in a common fellowship and law." He quoted statements made by Mr. Mackenzie King, Mr. Wendell Willkie, Lord Halifax, and Mr. Cordell Hull on the "new world order" that is to come when the war ends,—a new world order which, he said, "will include not only a brotherhood of the English-speaking peoples, but our allies in the struggle for freedom, and all willing to associate themselves in the common defense of freedom and human rights." As Mr. King had said, however, "If that new world order is not already on its way before the war is over, we may look for it in vain." The three

ends that Lord Halifax declared must be achieved by a "new world comity of nations"—"A system of security which will secure international stability; a system of economic collaboration between free peoples; and a system of ordered change in the relationship between free states which will restore confidence in the integrity of the world of nations"—were, Mr. Chipman reminded his hearers, the points that the Executive Committee had set out in the resolution of November 1939 "as the basic and inevitable principles not only of the actual Covenant of the League, but of any international commonwealth, whether it be a revised and strengthened League, or in whatever other form it may express itself."

To Youth—And Others

A CALL TO ACTION NOW!

(With acknowledgments to *Far Horizons*, Presbyterian Church of England, we reprint this statement, believing that the "call" is as urgent for the youth—and others—in Canada as for those in England. Groups will find the suggested subjects for discussion very helpful.)

The following statement has been issued by the Youth Missionary Council, which is composed of Youth representatives from the Missionary Societies and kindred organizations, with the Chairman and the Organizing Secretary of the Fellowship of Youth.

IF we allow the pressure of events to overwhelm us, these present days might easily lead us to forget our membership of the World-wide Church, with all that this implies. The Youth Missionary Council is convinced, however, that the present situation should rather challenge all who "profess and call themselves Christians" to ask anew what being a world Christian really means to-day. Though we seldom realize it, entry into any Christian fellowship involves becoming part of a world-wide community, which includes all the lovers and servants of Christ. Many saw this vividly at the World Christian Youth Conference at Amsterdam in 1939. Must not we too grasp this fact and help others to see it and become alive to its inspiring message and its call to adventurous living? Only with this wide outlook shall we be able to use effectively the great opportunities for constructive Christian action to-day, and be ready for the altered world which is emerging.

It is, therefore, clear that every Youth Group or Fellowship should strive to recognize Christianity as the world-wide force which alone can solve the world's problems. This can be done only if we have a burning missionary zeal at the heart of all our enterprises. The term "missionary" is used not in any restricted conventional sense, but as relating to the active advancement of Christ's Kingdom in every part of the world and every area of its life. "Missions are the long-range policy of peace-making. Immediate action may be necessary to preserve peace in critical political situations. That is the short-range policy of politicians and statesmen. The long-range policy is in the hands of the Church through the missionary enterprise."

“Christianity would not be a universal faith to-day but for overseas missions (and many of them were founded when Britain was at war with Napoleon). We are called to action, and action that draws all Churches and denominations into one fellowship and service. God sets before us an open door. He has committed to us His Word of reconciliation, and He has bidden us work while it is day, while the opportunity is before us. Therefore let us begin to act now, in every parish, in every church in our own land, wherever we are, to do things together, to plan in revolutionary ways for the coming of the Kingdom of God.”

These matters are urgent. The missionary enterprise of non-Christian forces and their skilful propaganda are immense in the world to-day. We must take the initiative. We know that acceptance of the Kingship of Christ is the only real “practical politics” which can provide a solution for our present distresses. We know too that, time after time, when the vision of Christ at His world-wide work has come home to people, it has been a fresh discovery full of inspiration for the tasks that lie close at hand.

Will you, therefore, talk these matters over with your fellow-members, and if you share these convictions, take vigorous action to enlist the interest of your group in some such activities as those suggested below? If your usual meetings are not possible just now, why not gather in small groups in your homes or shelters? Try to make contact with those temporarily resident in your district and bring them into the fellowship of your Group.

Some Suggestions as to Things to Discuss.

Some are old ideas—some new. Choose those which will appeal best to your group, and work them out to suit present needs. (See “The World, the Church and You”.)

Is the Church local, denominational, national or world-wide?

Are you a member of a local Church or of a World-wide Church?

Why is the interest of most folk confined to their own Church?

Is Christian propaganda as effective as Nazi or Communist propaganda? (Look into facts, e.g., “Quarterly Review”, October 1938, for Nazi International.)

How would you present your case as a young Christian to a Nazi, or to a Communist, or to an average pagan Englishman?

Is social work at home more important than support for the struggling younger churches overseas? (Concrete comparisons of extent of need at home and abroad, personnel and resources available for both.)

When John or Margaret gives up collecting for African Missions in favour of the Spitfire Fund or the Red Cross, what happens to Africa?

Is National Service more in need of support than fellow Christians fighting paganism in other lands? (Concrete comparisons of need and of personnel and resources available for both, and note of Government approval of Missions in war time.)

At missionary meetings women are almost always in the majority. What does this indicate—that women have greater enthusiasm or greater loyalty or greater imagination? Does it indicate that missionary activities lack a strong masculine appeal? If so, what are the remedies?

What would you say to the suggestion that overseas missions should suddenly close down for the duration of the war? (See “The Cost of Fellowship”.)

How does our national giving to overseas missions compare with our weekly expenditure on the cinema and cigarettes and other personal luxuries? How does yours compare? Are you satisfied? (See “Who Claims the World?”)

Pray and Work and Live for the World-wide Church.

In the Midst

BY MISS HELEN FAIRBAIRN

IT was my good fortune last summer, at the Canadian Keswick, to hear a number of Bible Studies conducted by honoured servants of God. One of these studies led by Dr. Northcote Deck was both beautiful and arresting. For his text he took Luke 24:36, “And as they spake Jesus himself stood *in the midst* of them, and saith unto them, peace be unto you.” Dr. Deck spoke of the frequent use of this expression in the New Testament, how Christ is said to have died in the midst of malefactors and how he is shown in *Revelation* as being in the midst of glory.

The thought has remained in my mind ever since and I have tried to visualize the transformation that would be wrought if, in all our gatherings, Christ were made the centre. Occasionally there takes place a congregational meeting where injured feelings and more or less malicious gossip have done their deadly best. When all the adverse elements begin to work upon one another, what can result but trouble and such shameful disputing that every enemy has occasion to blaspheme? Supposing that our Lord walked visibly into the centre of that throng, what changed feelings would sweep over the assembly! But, although we cannot see Him, that is His rightful place in all our Church gatherings. Sometimes it is not disturbance and ill-feeling that have to be combated, but just a sense of utter defeat and inability to stand up against discouraging conditions. We have all known that in missionary meetings and even in prayer-meetings. If before attending any such gatherings we would individually pray that our Redeemer, who is the source of love and power, might be in His own place “in the midst”, what radiations of that love and power might be felt!

But to make this prayer in spirit and in truth He must be accorded the central place in the life of each supplicating soul. When that is really done, some things that are within the circumference of our lives will have to be pushed out and some other things will have to be brought in. Yet

such is the Christian's normal life. To the world he is truly *ec-centric* because he has a different centre, even Christ. May God give us as individuals the will to enthrone Him in our hearts, out of which are the issues of life!

Meditation

"Be Holy Writ your study and delight,
Read it by day, and meditate by night". (Based on Josh. 1:8)

WHAT is meditation? Simply concentrated serious thought. Surely there is great need of just such thinking—now. We are engaged in the most terrible war of all time, against a foe crafty, cruel, and conscienceless.

Two years ago the very Powers of Evil seemed to be let loose. Nazism, carefully organized and cleverly equipped, set out to **WIN THE WORLD FOR GERMANY**. "*Deutschland über alles*" their war cry, hate, brute force, and destruction their weapons. . . . Women of our Church, of our Women's Missionary Society, of the whole Christian world, we are pledged to **WIN THE WORLD FOR CHRIST**. The challenge is His and from Him come the marching orders. His Cross leads before; His banner over us is Love, and emblazoned thereon are these great words, "I, if I be lifted up, will draw all men unto me."

The summer is ended, the harvest is past. Refreshed and strengthened in mind and body, we are back again at our daily task and common round. As we resume the various church, office, social and patriotic duties that necessarily occupy much of our time, let us examine ourselves and quietly **meditate** and **think**. Listen to the "still small voice" of God speaking to us in secret where we abide under the shadow of the Almighty. Then, trusting in Him, delighting in His Law, committing our way unto Him, resting in Him, and waiting on Him in prayer and supplication (Ps. 37: 3-7), let us **GO FORWARD**. With patience, perseverance, faith, hope, and courage illuminated by Love may we be "steadfast, unmoveable, always abounding in the work of the Lord", forasmuch as we know that our labour is not in vain. (I Cor. 15:58).

Think not again the Wells of Life to fill
By any conscious act of your own will.
Retire within the silence of your soul
And let God's Spirit enter and control.

—(Mrs. Owen Rede) S. Campbell.

"Increase, O God, the spirit of neighbourliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness, or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou dost give again peace in our time. Through Jesus Christ, our Lord. Amen."

—"Our Shelter Prayer," used by habitués of air-raid shelters in Hull, Birmingham and Westminster

Prayer

DEAR Heavenly Father, we would approach Thy mercy-seat humbly and reverently. Thou art a great King, and yet through the atoning death of Thy Son, our Saviour, we can call Thee Father. We thank Thee for the peace which fills our souls as this great truth dawns in some measure upon our hearts. When we look within ourselves and are discouraged, when we look about us and are bewildered, may we "look up to Jesus" and be strengthened and encouraged, realizing that there is One who sees, who knows, who understands.

Heavenly Father, Thy Word bids us to welcome the indwelling of Thy Holy Spirit; help us to examine ourselves and realize how little of "the fruit of the Spirit"—love, joy, peace, long-suffering—is found in our lives. May we understand, too, how much we are to blame for the present state of the world.

May we be wholly consecrated to Thee, dear Father, remembering that it is only as the principles of Jesus Christ are applied in our everyday living that we can hope to help make the world a better and happier place in which to live and bring in Thy Kingdom.

Be with those who guard our freedom at sea and on land and in the air. May they be conscious of the presence of Him who said, "I will never leave thee nor forsake thee," and may they know something of the peace He gives, even in the midst of danger and death. Help us to be faithful at all times in remembering them at Thy throne of grace. We pray, too, for our enemies. Remove all hatred and prejudice from our hearts and bring us to a true understanding of each other.

Once again we would pray for Thy Church, O Father, that she may be true to her divine commission in these perilous days. May Thy people everywhere seek to do Thy will that Thy Kingdom may come and Thy will be done. This we ask through Jesus Christ our Lord. Amen.

Thank Thee, O Lord, for this, my bed,
For roof unbombed above my head,
And for Thy gift, my daily bread.

Why is it we must come to know
Belatedly from others' woe
The gratitude we always owe?

—Fairfax Downey in *New York Times*.

The Child in the Midst in Education

By Miss A. F. Ross, Nagpur

- Reprinted from *Other Lands* (Church of Scotland) with grateful acknowledgment.

SHIVARAM had passed the highest class in the village school, and his schooldays were over. His father had a croft and worked in his field from dawn till dusk and his mother and grannie were busy in the home. Shivaram idly looked on, but took no part in all the activity he saw around him. "Why should I plough or sow or reap? or why should I even draw water? I am educated."

Another boy, Tukaram, was a city-born boy and went much further on in his school. He learnt English, he studied mathematics and science. He never found his lessons easy, but having memorized a string of facts in the evening, he used to close his books and with great joy turn to help his brother clean and repair the motor bus of which he was the driver. In the end he managed to get a third-class pass at the matriculation examination. His schooldays were over and he must find a job. Alas, the job he sought was not amongst motors and engines or anything mechanical. "I am educated," thought he, "and therefore I must be a clerk."

The outlook of those two boys surely reveals something wrong with the kind of education they had received. The village school might have made Shivaram a better crofter than his father was, and the city school had omitted to teach the dignity of labour. That is what may happen when the educational system of one country is imposed upon another with little attempt at adaptation. India is having no more of that. At last educationists have got down to rock-bottom and are seeking to improve things by beginning at the beginning. Instead of high schools and colleges being the only stage of importance, the focus of attention is now on primary schools and on what will be the best syllabus for the primary stage. This has led to a great change in the primary schools of Nagpur. The old syllabus and type of examination, that were concerned mainly with amassing facts, have given place to a new syllabus which aims at an all-round development of the child. Modern methods which have been known in mission schools for years are essential, and no lesson is complete if it is not brought into the realm of the practical. The hygiene lesson means the actual cleaning of teeth and bathing the body, and when a song is sung about doing these things it all becomes a pleasant game. Arithmetic means weighing and measuring, buying and selling, as well as the necessary process of calculation. "Learn by doing" is the slogan, and into every subject "handwork" may come, that the hand may play its part in fixing what has just been grasped by the mind. Citizenship means knowing the duties of postman and police, and of loving the home and school enough to want to keep them clean and tidy. Mothercraft means cooking and washing; and geography begins just where we are, and works outwards from the school

to the village and district, to the city and all that lies beyond. The health of the child being of great importance, physical achievement in drill and games is necessary if the class tests are to be passed successfully. The classrooms do not contain such a school. There is much to be learnt in the playground, in the school garden, at the railway station, and in the post office, and in what used to be considered quite outside the scope of school.

Children who are allowed to do things are happy. Individuality is developed in them, and their parents and those who care for them in hostels testify to the good effect this more practical type of education is having on their leisure hours. There, too, they make gardens and houses; they entertain one another; they make rain-gauges and weathercocks and many another thing.

India is trying to decide which syllabus will be the best, but in doing so the child is not always set in the midst. There are many other things to be considered, and these have led to the threatened abandoning of this good and sound syllabus and the adoption of one which insists that all learning must proceed from some basic craft. Nothing is settled, and like much in India to-day, the question is in the melting-pot.

To missionaries, who are privileged to share with others who work for the development of India in education in these days, there is the thrill of being explorers, and it may be that through experiment mission schools will bring a worthy contribution to the evolving of what will be best for the country. Could anyone visualize a wider or a more far-reaching sphere of service than this? Could anyone dispute the necessity that, in all the groping after a new and better way, schools that are Christian must have a place? To share in the adventure of such work, there is a need which in itself surely constitutes a call to some who, having learned the art of teaching, are ready to give themselves where they are needed most. It means blazing a newer trail than most teachers can do; it means bigger responsibilities; but the opportunities are there also, stretching out in widening circles, not from the pupils of one single class only, but through the teachers in several schools to the numbers of children whom they teach.

And there is something more than this. The very centre and purpose of having such schools is that within them the living of the Christian gospel may be seen and made known in word and deed. Every moment of every day gives such opportunity, and, as in the days of old when Jesus was here on earth, the children still crowd to His knee. With the children only, our task is not completed. Their fathers and mothers and all their families need Him too, and we would fain go to them, for unless they also are drawn to Him the children will not be able by themselves to confess their love and proclaim their loyalty. Again another need of those who could bring the Good News into the homes.

No one who knows mission schools in India would ever doubt their influence or minimize the change they are surely, if slowly, making on the

life of the people; but the full harvest is not reaped, nor can it be, until the love of Christ constrains far more of those who would follow Him to do so, even if it means giving up home and all that is familiar. That is not too much to do, since He trusted His only Son to a sinful world that we might know His Love.

(The ideas expressed in this article are quite in line with those of our educational missionaries on both our fields in India. They agree that more stress should be put on primary school work to fit the children for life in their communities.)

At Camp

In North Saskatchewan

A COMBINED Presbytery camp including Saskatoon and Prince Albert was held for ten days at Christopher Lake, thirty miles north of Prince Albert. Six places were represented, making a more interesting camp for the girls and leaders. Forty-six in all met on July 10th to enjoy ten days of fellowship, religious instruction, and fun. We were fortunate to have three local leaders who gave willingly of their talents in song and leadership in Bible Study, home nursing, and campcraft.

The Bible study, "Learning to Know God", was very comprehensive in giving the girls a knowledge of the Bible and continually pointing to the greatest revelation of God, Jesus Christ. At the end of the study an opportunity presented itself to give the invitation to our girls to accept Jesus as their personal Saviour and to follow Him in every day life. Assignments which entailed considerable reading and also memorization of Scripture and the Books of the Old Testament were willingly done by the girls.

One of the first places which the girls explored on arriving at camp was the chapel, a natural clearing in the trees, set aside last year. This sacred spot had not been touched since last we met there and the pulpit, made of a log with a board for the book rest, stood upright, as if waiting for us to return to sing our praises to God. On Sunday a Covenanters' Service was held, the girls taking the parts of session clerk, reader, precentor, beadle, and minister.

We were fortunate to have a visit from the Rev. Allan Reoch, who told most interesting tales of his work in Manchuria, impressing on the girls that as boys and girls of their own age were witnessing for Christ in Manchuria so must they witness for Him here at home.

The fellowship of girls from several places added to the value of camp. Saskatoon girls spoke of their enjoyment in meeting the girls from Prince Albert and district and they are hoping that the one camp for the north may be repeated.

Fifteen in all met for the camp at Greenwater Lake, sixty miles from Tisdale. A cabin was rented for cooking and the roof over the dining-room was the sky. The leader associated with me took a group in dramatics, putting on "Won't you Walk into my Parlour?", a missionary

play to which all the campers at the lake were invited. A good number attended and were an appreciative audience.

We hope by another year that all the girls of the north may have the opportunity of meeting together and benefit from fellowship with other girls from different points.

—*Mabel M. Booth.*

At Crimson Lake, Alberta

MISS ELIZABETH WALKER, with Miss Jean Sinclair of Innisfail assisting her, directed three camps at Crimson Lake, ten miles west of Rocky Mountain House, where Mr. Charles Edwards kindly gave them the use of his cottage. They were greatly indebted to Mr. William Payne of Crimson Lake and some men from "Rocky" for all they did to get the place ready for the camps. The help of Miss Pearl Wells of Penhold and Miss Effie Adams and Miss Marion Cunningham of Arbutus, who acted as camp cooks, was much appreciated.

Of the camps Miss Walker writes: "At the Red Deer district camp, July 2-12, there were 28 girls (11 to 17 years of age) from many points in the Presbytery. Miss Sinclair and Mrs. Brown took the Bible study in the two junior groups, using 'Scenes by the Wayside', studies in the life of Jesus Christ. The Senior group, which I took, studied 'What it means to be a Christian'. Mrs. Brown had a class in Home Nursing and Miss Sinclair took charge of the music group, while Miss Peterson was in charge of swimming and sports. In my handcraft group much interest was taken in felt work, some completing felt belts, flowers and novelties, besides felt slippers for young children, made from old felt hats. The girls were much impressed with the visit of Miss Hermanson, who told interesting stories of her work in Formosa. Morning worship and evening vespers were conducted out-doors in the lovely pine tree setting. The dramatic group dramatized several Bible stories very effectively. A jolly time was enjoyed around the evening camp-fire.

"To the camp for the girls of the Rocky Mountain House district, July 15-22, twenty girls came and all reported a profitable week. With the junior Bible study group Miss Sinclair again used 'Scenes by the Wayside', and the intermediate group studied the Gospel according to St. Mark. These girls, too, enjoyed the felt handcraft. We were grateful to Miss Eleanor Jamieson of Sylvan Lake for leadership in sports and swimming. On Sunday we attended the Crimson Lake Sunday School, where I conducted the service.

"We had hoped more boys would attend camp, but we were glad to welcome fifteen for the week of July 25-August 1, five from the town of Rocky and ten from surrounding districts. Ted and Garth Greenaway took charge of sports and swimming and the campercraft group. Miss Sinclair took the Bible study, 'Scenes by the Wayside', and had the music group, while I took the intermediate group, using the same Bible study. Ted Greenaway took charge of the handcraft group, which specialized in build-

ing model aeroplanes. A ten-cent model was given each boy and keen interest was displayed in this particular work. The boys enjoyed the week at camp, according to all reports."

Winnipeg Camps at Shoal Lake

THE Winnipeg Presbytery held two successful camps (July 15-August 4) at the old Cecilia Jeffrey Indian School at Shoal Lake, Lake of the Woods. We were fortunate in having Miss Alma Burdick, former missionary in Formosa and now deaconess in Elmwood Church, at both camps. By her missionary talks she awakened our interest in the work of our Church in Formosa as well as in other countries. Miss Dorothy McLean of East Selkirk was the nurse at one and Miss Helen Rapko of Gonor at the other. Characteristic of both camps was the fine Christian comradeship among campers and leaders.

Mr. James Marnoch, student missionary at Gonor, was the leader of the Boys' and Girls' Camp with the Rev. F. B. Allan and Mrs. Allan of First Church, Miss Norma Brown, and Miss Ruth Watters assisting him. Many and varied were the activities. The Bible Study, done in small groups, was based on Dr. E. Salter's "Bible Study Simplified". Mr. Allan gave inspiring and interesting talks on "The Home and Christian Living". Swimming, a ping-pong tournament, a hike and picnic, and a masquerade were among the special events. Camp-fires were held each evening.

A spirit of reverence pervades the big rocks that form our "Outdoor Cathedral". At the entrance is a sign which reads "In Quietness and in Confidence shall be your Strength". The daily vesper services were led by the campers. Every camper took part in the Sunday evening service, giving his or her favourite verse and the reason for liking it. After the last evening's camp-fire campers and leaders formed a circle for the Candle Lighting Service. As each camper's candle was lit, the admonition was given, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." Then the boys and girls, with their lighted candles, went off through the darkness to their dormitories singing, "Jesus bids us shine, With a pure, clear light." Quietness and thoughtfulness reigned supreme that last night at the camp.

The Young People's camp was led by the Rev. J. S. Clarke of Selkirk, whose interesting and helpful Bible study on "Amos" and the "Epistle to the Galatians" gave us the desire to study the Bible more for ourselves. Following Miss Burdick's missionary talk each morning, he led us in discussion on "The Word of God in the Bible", "Sunday School Teaching Methods", "The Work of the Young People in the Local Church", and "How we got our Bible". Further discussion took place in the afternoon open forum.

At the Civic holiday week-end a number of young people came from Winnipeg to enjoy the last few days of camp. At the Sunday evening service, with the theme "Witnessing for Christ", four young people gave

brief personal testimonies—truly a beautiful service, which will live in our memories.

—Norma F. Brown.

Summer Bible Schools

Miss Todd tells of Bible Schools in Regina and Saskatoon:

WE had a very successful Daily Vacation Bible School in North Side from August 11th to 15th. It was the first they had ever had, and some were not very hopeful, but it surprised us all. We started with 27, and finished up with 65, 52 of these being children between the ages of 4 and 14. A few mothers came the last day and we had five leaders besides Mr. Williams and myself. The children were very much interested and wanted us to continue a few more days, but it was impossible. On the Sunday following the Bible School we received two donations of \$2.00 each to help with the expenses. These, with a donation I received when I was down East, covered the cost of handwork materials and prizes.

From July 7th to 14th, I acted as house mother for the Young People's Summer Bible School in Saskatoon, which is as you know a province-wide organization. The registration was smaller this year because of the war, but we had an attendance of 76 and spent a very profitable week together. It was inspiring to see so many young people interested in the study of deeply spiritual truths, and one feels that if they carried back to their respective districts the enthusiasm they had at the Summer School there is great hope for the life of our Church in this part of the West.

Miss Chrissie Diffin writes of the summer schools in Saskatoon Presbytery:

THE Saskatoon Summer School was very fine but the enrolment was not so high this year. It was a new experience for me. I did enjoy it and met several of our workers. My only work there was leading a discussion group each morning.

At Rosetown we had a very successful Summer Bible School, though here, too, our enrolment was down. We had 45 children and met each morning from 9 to 12, and several afternoons for games. Our morning's programme consisted of opening devotions, choruses, memory work, Old Testament stories, Bible games, New Testament stories, and closing. Each evening we had meetings for the young people and the Rev. Mr. Brent gave the address each night. They were splendid and appreciated, I think, by the young people. A very fine feeling existed among all our children and young people here. I had 20 Junior boys and girls (9, 10 and 11 years of age) and they were indeed a pleasure to teach.

At Coleville we had an exceptionally fine Summer School for young people 15 years of age and over. We met for only three days but felt we really accomplished something. I was greatly impressed with the earnestness of these young people and the fellowship which existed between them.

. . . Mr. Brent had asked me if I would take a 45-minute period each day on "Jesus and the Individual". The first day I spoke on how Jesus met and talked with certain individuals in the New Testament and as a result they saw Christ in Him and how they were lifted up into a newness of life. The second day I told of the life and work of George Leslie Mackay; the third day the life and work of Dr. Caroline Macdonald, a summary and a challenge. The young people were so earnest and did seem to appreciate it. We had meetings, too, each evening, and the Rev. Mr. Ransom was our speaker at these. Friday we had our parade, which is an annual event. We all dress up and walk up and down the main street which is one block long! The whole town of a few families turns out to see it, and looks for it every year. It was indeed a splendid conference at Coleville. About 40 young people were enrolled and in the evenings some of the grown-ups attended.

At Biggar we had the first Summer Bible School they have had for several years. It was for children of all denominations but met in our church. Mr. Locke, our student there, the Captain of the Salvation Army, and I were the only leaders. We had 58 children and they ranged in ages from 3 years up to 24—but most of them were from 8 to 14. We were fortunate to have the help of one of our Presbyterian Sunday School teachers, who after the first day took charge of the very tiny ones. There we carried out a programme similar to that in Rosetown. Friday evening we had an open meeting—we had sent invitations to the parents to attend. We had quite a nice turn-out, and everyone seemed to enjoy it. Children gave selections of memory work they had learned and the wee ones sang a hymn and two choruses. I had arranged a Junior choir and they sang two selections. We also had a Bible drill—looking up passages in the Bible as quickly as possible. Then Mr. Brent spoke, and as usual was very fine. We gave each child who attended a cardboard picture and Bible motto, and wrote their names on them.

The Shelter

Thou hast been a shelter for me, and a strong tower from the enemy.

Ps. LXI. 3.

Soft and low the west wind sighs,
Darkness deepens in the skies,
Night upon the city lies.

Quietly the moments creep
Ever onward, while we sleep,
Watch and wait, or vigil keep.

Slowly disappears the day,
Passing peacefully away,
Even as we kneel and pray.

Suddenly there comes a cry
Warning us that death is nigh,
In the cool and cloudy sky.

Hiding in the shelter here,
We shall neither faint nor fear,
Knowing Christ is very near.

—Laura Russell, in *Life and Work*.

Literature Work Being Carried on in London

- *From a letter from Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa (May 22).*

YOU will be glad to know that it is proving possible to carry on steadily with editorial and other literature work, and that a number of manuscripts are in the press. There are, of course, inevitable delays in printing as printers and publishers have suffered heavily from loss of stock through fires. Rationing of paper also makes it necessary to economize. Should the paper situation in this country become more difficult we are anxious to discover what the resources of presses in Africa are, and to see whether there are possibilities of more printing being done on the spot, for there is no doubt about the increasing demand for literature among African peoples. Letters this week from both Nigeria and Northern Rhodesia speak of the increasing circulation of periodicals.

The entry of the Emperor of Ethiopia into Addis Ababa opens the way for a forward move in literature in Amharic, on which the Emperor has always been keen. A paper in that language is already in circulation and from various quarters have come enquiries about reprints of Amharic literature and the preparation of new material.

An important step has been taken in the British Colonial Office, in the appointment of a Welfare Officer, with an African Assistant, to the Colonial Office staff, to look after the interests of people from the colonies in this country. A number of West Indians are undergoing training in industry here; there is a large African sea-faring community, and there are Africans and West Indians in home defence as well as in the fighting services. In addition to these, there are also students and professional people. . .

We are rejoicing in "double summer time". In going into town in the morning, if there has been a bad raid we accept diversions of traffic almost without comment, and are more surprised by unbroken than by broken windows. Meeting places for lunch are subject to alteration at the last minute if the chosen restaurant has been hit. It seemed sad but not surprising to attend the library committee of a great London library in a windowless room with books spread on the floor to dry, and the hole where a bomb had come through the roof in an adjoining room. We discussed plans for replacement of books destroyed and for the opening of the library again as quickly as possible. . .

Don't think, however, that everything is abnormal. The usual routine of life and work goes on, committees meet as they would in peace time and both the offices in which I work are still intact, save for a window or two. The light evenings make it possible to be more sociable than in the winter. We spend many of them gardening and are

proud of our vegetable beds. We have had many quiet nights lately, without any raid warnings, and only sleep downstairs if guns and planes are very noisy. There have not been "incidents" on our nights for fire watching so we have been fortunate.

Thought for the future is not lacking. I wonder if you have seen references to a letter published in *The Times* last December signed by the Archbishops of Canterbury and York, the Roman Catholic Archbishop of Westminster, and the Moderator of the Free Church Federal Council, stating that "No permanent peace is possible in Europe unless the principles of the Christian religion are made the foundation of national policy and of all social life." The signatories accept the Pope's Five Peace Points and associate with them the following five standards:

1. Extreme inequality in wealth and possessions should be abolished;
2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities;
3. The family as a social unit must be safeguarded;
4. The sense of a Divine vocation must be restored to man's daily work;
5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

This pronouncement is being made the basis of study. Recently I went to two meetings on this arranged by the "Sword of the Spirit" movement in the Roman Catholic Church. Cardinal Hinsley took the chair at one, and the Archbishop of Canterbury at the other. Representatives of many Christian communions were on the platform. The second meeting was after a bad night raid. The theatre was full, though hoses were still playing on smouldering houses outside!

The Glad Tidings

NOVEMBER is the month for getting subscription lists in order for the 1942 "Glad Tidings". To make sure of getting your January number on time, give your subscription to your "Glad Tidings" Secretary early, so that the Presbyterial Secretary may send in her order before the end of November.

Help your "Glad Tidings" Secretary by giving her your subscription — and try to secure others by interesting non-subscribers in the magazine. Gift subscriptions should be sent in early — the December 1941 number will be included in every gift subscription for 1942.

Witnessing in a Chinese Hospital

THERE was a little group of us in Canton who met each week for Bible study and prayer together and we had some wonderful answers to our prayers. In that group was an American nurse. One day she took her class of graduating nurses on a tour of the hospitals of the city which they had not visited. Among those they saw was a certain non-Christian hospital. Of course, there were no hospitals in Canton before the first Christian hospital, which was opened just over one hundred years ago. No one thought of caring for the sick in this way until Christ came, but the Chinese were so impressed by the work of Christian hospitals that in recent years quite a number of other hospitals have been opened. Many have been started by graduates of Christian medical schools, but the hospital of this story was started by non-Christians to meet a very big need. Many beggars and others just die in the streets in China because they have no one to look after them . . . So this particular hospital was opened so that poor folks might be taken there and cared for, the hospital to be responsible for all expenses, including funerals. There were collecting boxes all over the city and large contributions also came from Chinese abroad.

In theory it was an excellent institution, but what these nurses found shocked them beyond words. It was a hospital only in name—"dumping place for the dying" would have been a better one! The place was filthy beyond description. There was no real nursing done. Why pay nurses when most of the patients would die in any case? The doctors drew large salaries and did little. The place had been inspired by Christianity but completely lacked Christian love and ideals of service.

To these young Chinese nurses, trained in a modern Christian hospital, it was appalling, and two of them were so haunted by what they had seen that they came to our American friend and said they felt called by God to go into that hospital and clean it up. But how? No one there wanted the place cleaned up. No one wanted any nurses. Even the suggestion that these girls should give voluntary service there met with a flat refusal. But they couldn't give up the idea of going, so this group started praying. We prayed for some weeks; then things began to happen. Time fails to tell of all the little things that happened, little things that led to bigger things, which, step by step, opened the way; how eventually our American friend gained an interview with one of the heads of the hospital; how slowly but surely God opened the way, and how wonderfully God provided the money to pay the two nurses' salaries. Then at last came the wonderful day when they were given permission to take charge of the children's ward and started in. But it was a job that would have broken many a spirit in a few days. They soon found themselves up against all kinds of evils—poor kiddies half-starved while the cook pocketed half the food money; money for

medicines going into other pockets; abuses on all sides, for no one wanted them there to see these things. After a month, even these two felt they could stick it no longer and they came home utterly exhausted and discouraged.

Was that the end? We felt it could not end in failure after God had so miraculously opened the way, and we kept on praying, feeling sure God would show the next step.

A few days later the girls returned, saying they could not sleep for thinking of those children and that they could get no peace till they decided to go back to continue their witness and work for Christ in that place of darkness.

A few weeks later came Christmas, and I wish you could have been at a special children's service in the English Church on Shameen (the Foreign Concession) and seen the radiant, joyous face of one of those nurses as she received the toys brought by each child and laid them on the altar, and a lump came to many a throat as we thought of her taking those treasures back to her little ones and giving them the first Christmas they had ever known, and telling them for the first time the wonderful Christmas story.

—*Missionary Chronicle.*

Wanted — More Readers

THE present world situation provides a startling example of how an idea can be used to influence people. The idea of the State as divine has so taken possession of the German people that they have been led to surrender everything for the State. A refugee from Nazi Germany in speaking of this remarked, "People possess thoughts but ideas possess people." As members of the Women's Missionary Society we acknowledge the important part that the Christian Church must take in this struggle between good and evil—between Christianity and paganism. Great effort is being expended to-day in propagating evil ideas throughout the world. Are we as enthusiastic in promoting those ideas which will overcome this evil? Before we can do effective missionary work we must "think missions" and before we can think missions we must have the facts. The Women's Missionary Society of the Presbyterian Church in Canada has in the *Glad Tidings* a most effective medium for getting to its members information. Let us then as workers in the Society make a concerted effort to have the *Glad Tidings* more widely circulated and read.

What we really want for the magazine is more readers. Yet to have more readers we must have more subscribers; one cannot read what one does not have. Here is something that every member of an Auxiliary, senior or young women's, may have a share in. Nothing will do more to gain new subscribers—and readers—than the interest shown by those who are already reading the *Glad Tidings*.—What one sees others really interested in one will usually wish to read oneself.

How thoroughly do you read our Society's magazine?

Do you ever find anything in it that you think would interest someone who does not take it? If so, do you try to interest that someone?

Does your Auxiliary keep a file of the *Glad Tidings*? You would find it very valuable for information and reference.

Does it subscribe for some *Glad Tidings* to be used by its congregational visitors? A copy left in a home has often resulted in an interested reader and subscriber.

Does it keep in mind the younger groups, and, where necessary, provide the *Glad Tidings* for the leaders of girls' groups and Mission Bands? In some towns it is also provided for the reading-room of the Public Library and the Y.W.C.A.

Do some members send gift subscriptions for friends who might be interested?

Are there interested people in your congregation who would subscribe for Presbyterian families in outlying, isolated districts? —H.R.

Literature Department

BY LOUISE A. REITH

S. O. S.—Startlingly clear, the letters of the signal call for help attract one's attention to the cover of a book by Dr. Clement C. Chesterman. In this case their proper interpretation is "In the Service of Suffering".

Writing during this present war when suffering has reached an intensity unknown before, Dr. Chesterman says in the Preface: "In these days let not pity for ourselves, of whom it may be said, 'We receive the due reward of our deeds', obscure the sense of injustice and shame that in 'mission lands' millions 'who have done nothing amiss' are doomed to disease and death. In this fight let us, even if we lose ourselves, Save our Souls in the Service of Suffering."

Beginning at the birth of the medical missionary enterprise in the early nineteenth century, the book gives glimpses of some of the pioneers, John Thomas of India, Peter Parker of China, and David Livingstone of Africa. Convincing argument is given to prove that "medical missions is based on the precept and practice of Jesus Christ", who came not only to "preach the Kingdom of God", but "to heal the sick".

The development of medical missions through the years is then shown. The "Offspring"—the training of native workers; the "Out-growth"—as Dr. Chesterman says, "to use the metaphor of the Tree of Healing, curative work is the root, branching out into community service of all kinds, and bearing leaves of public health for the healing of the nations."

Having traced the growth and development of medical missions, the author relates the enterprise to its environment of Church, community

and State, concluding that "co-operation in Church, Community and State is gloriously possible for the medical mission" and that "the wider contacts which this can bring to the mission and the Christian community are of inestimable value and should be welcomed wholeheartedly."

The contribution made by medical missions in the human, medical, political, ethical, and spiritual spheres is briefly but clearly outlined. In the concluding chapter, Dr. Chesterman answers the question, "What is wrong with medical missions?" very briefly with the words, "Nothing much". However, he warns his readers that this great enterprise so well begun can only thrive and survive "as the Church at home recognizes that medical mission work is an integral part of the Gospel—the good spelling of God's name and the Good News for man's total need".

When you have finished reading *In the Service of Suffering* you will realize the truth in the words with which Viscount Sankey begins the Foreword, "We live in difficult and dangerous days but anyone who reads this book may 'Thank God and take courage'."

We would remind the Young Women's Auxiliaries, the Girls' Groups, and the Mission Bands that the following new studies for 1941-42 are now ready.

Young Women's Study

I Will Build My Church \$1.00

Girls' Study Kit

A Study based on Tales from Free China 75

Mission Band Story Book

Tales from Overseas 35

Ten stories with suggested handwork and
supplementary information.

THE Sunday before I left on vacation a couple of men appeared on the verandah about 3 p.m., saying a woman at their house had given birth to a baby that morning but there was still another baby to be born. As the efforts of the *bauva* to deliver it had failed, they came to us for help. Dr. Quinn, Ruth Singh, and I all went out in the car, taking sterile supplies with us. When the doctor examined the woman he decided she might have a better chance if we brought her to the hospital. Therefore she was put in the back seat of the car, the father sat at her feet with the infant already born, and I at her head. Dr. Quinn and Ruth sat in front with the driver. Much to our surprise the second baby was born living, and although the mother had had rather a bad time she was in good condition when I left on Tuesday. The joy of the relatives knew no bounds. It was a miracle to them. I hope it will give them a desire to call us on another occasion. I must try to look the family up when I return to Jobat.

—B. M. MacMurchy (June 12, 1941)

AUXILIARY PAGE

Miss L. K. Pelton

THANK-OFFERING

I think it right . . . to stir you up by putting you in remembrance.

II Peter 1:13.

THE golden splendour of the hills when first touched by the frost is a magnificent sight.

A lonely Hebrew, watching flocks for his father-in-law, saw the message in a bush of flame. His life took fire and under that same creative genius of God he transformed a mob of slaves into a nation. Moses became a channel for that purifying grace which was to make "the desert . . . blossom as the rose".

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes.

—From "To-day".

Prayer:

Thou crownest the year with Thy goodness,
Each morning Thy mercies are new,
Each evening returning with freshness,
And gentle as falleth the dew.

Thy mercies, how great and how tender,
Thy bounty so full and so free;
O help us, dear Lord, in our blindness
Thy wonderful goodness to see. Amen.

Scripture—Psalm 103.

As in the beginning of the world God established man in a fertile garden so God has followed his children through the centuries with abundance of food. . . . Let us praise Him who has placed us in the midst of such bounty.

Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things.

How can we forget such a God?

—From "To-day".

Hymn

Prayer:

Father, with thankful and humble hearts we appear before Thee. We thank Thee for all the benefits that we have received from Thy goodness: It is to Thy blessing we owe what success we have found. Every opportunity for doing good; every impulse in the right way; each victory we have gained over ourselves; every thought of Thy presence, O Father; every silent but loving glance on the example of our Pattern, Thy Son our Lord—all are alike Thy gifts to us. Give us strength and wisdom to walk faithfully and joyfully in the way of willing obedience to Thy laws, and

cheerful trust in Thy love. The best thanksgiving we can offer to Thee is to live according to Thy holy will; grant us every day to offer it more perfectly, and to grow in the knowledge of Thy will and the love thereof, for evermore. Amen.

Michael Sailer (1751-1832).

O God, our heavenly Father, we Thy children come now to Thy feet with our supplications. We cannot live without Thy blessing. Life is too hard for us and duty is too large. We get discouraged and our feeble hands hang down. We come to Thee with our weakness, asking Thee for strength. Help us always to be of good cheer. Let us not be discouraged by difficulties. Let us never doubt Thy love or any of Thy promises. Give us grace to be encouragers of others, never discouragers. Let us not go about with sadness or fear among men, but may we be a benediction to everyone we meet, always making life easier, never harder, for those who come within our influence. . . . We beseech Thee to hear us, to receive our prayer, and forgive our sins, for Jesus Christ's sake. Amen.

J. R. Miller.

We are faring to build a city.
For this we have tireless trod
A perilous road and a weary;
To the heights we forward plod,
For there shall we see them rising—
The towers of the City of God.

A city builded on Justice,
A city founded on Right,
Where Love makes broad the highway,
And its streets are flushed with Light
Of the day whereto we are faring,
For we leave behind the Night!

—M.A.V.

YOUNG WOMEN

READING FELLOWSHIP 1941-42

NEW books for the Reading Fellowship are waiting to be taken off their shelves! Those of you who enjoy reading—and who of us does not?—will be interested to know that a thoroughly worth-while reading project is being planned. The books on the list below are ones that you will really want to pass on to your friends—this is not just the opinion of the Young Women's Department, but also the opinion of an informal group who helped to select the books. We are adding a book from the Bible because at the present time there is an increased interest in Bible study; and, of course, the *Glad Tidings* is always an indispensable friend.

You will notice that each book is given a certain number of credits, which together total 20. At the end of September 1942, an "Honorary Mention" list will be sent in to the *Glad Tidings* and the name of every young woman who helped her group to obtain at least sixty per cent. of the total number of credits will appear on that list.

This is an excellent way to start a Young Women's library and we urge that each group seriously make an attempt to begin one. Some groups make it a policy to buy at least one new book a year. When you write for your books just ask for the Reading Fellowship packet and the three titles on the list will be sent to you. Please note that there is, in two cases, a choice offered, and you may prefer the second of the two books suggested.

One further suggestion—and this is important. Don't forget to appoint someone in your group (a Reading Fellowship secretary) who will take complete charge of the Reading Fellowship project. She should be the one to see that each member has access to all the books, that interesting ones are reviewed or discussed occasionally, and **that names of those who are doing the reading are sent in to us before the first of September, 1942.** Also, we would appreciate it very much if she would send us comments from time to time about the progress of the project in her group.

READING FELLOWSHIP PROJECT 1941-42

	<i>Credits</i>	<i>Prices</i>
Women of the Bible —H. V. Morton	2	\$1.75
Fascinating studies of women in the Bible from Eve to Mary Magdalene. You will like Eve and Pilate's wife particularly.		
The Seed and the Soil —R. T. Baker	3	.60
The story of a generation whose youth lies between two tragic wars. The author diagnoses what is wrong with society to-day, why it is broken up into warring pieces, and whether there is any hope of attaining a true world order. Written in an unusual way, it is a rather absorbing account of youth in search of reality.		
Alternative selection—		
We Fight for the Future —Basil Mathews		.20
A book which sets out clearly and dramatically the tasks which must be done if we are to shape a Christian civilization in the future. Should be read by all Young Women.		
Life Has No Ceiling —Frank T. Cartwright	1	.60
A charming romance of changing China. The story of two students educated in China and America who find happiness in Christian service.		
Alternative selection—		
Wings Over China —Basil Mathews		.10
The Glad Tidings (11 copies)	11	
The Book of Nehemiah (not necessarily lists of names)	3	
The rebuilding of the wall of Jerusalem after great battles. The emphasis upon building is particularly apt for our times.		

Note: Books from our shelves are still available "on loan". Any group wishing extra reference material or supplementary reading may take advantage of this offer. If you prefer to leave the selection to us, please let us know the countries or subjects you are particularly interested in. Write to the Young Women's Travelling Secretary, Room 800, 100 Adelaide St. W., Toronto, Ontario.

New Member—A welcome addition to the Reading Fellowship is the Geneva II Young Women's group, Winnipeg, Manitoba. Congratulations, Genevans; we hope you will carry on with the new reading project.

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

SPEECH is a great gift. It is one of the "good and perfect gifts from above" that we have received and have esteemed lightly, when we consider its significance. It is certainly one of the most used gifts and maybe one of the most abused as well. We do not often think of the tremendous power in our words. Perhaps that is why St. James cautioned us to be swift to hear but slow to speak. With words we may wound so deeply that even years will not remove the scar, but we can also heal. We can gladden or sadden, whichever we choose—that is, of course, if we bother to choose. In all successful human relations speech is one of the most important factors, whether between members of a family, among our friends, or between leaders and those entrusted to them in their groups.

William Stidger tells a story of his daughter that beautifully illustrates the effect of what we say on others, both at the time and even after a lapse of several years. The incident occurred when his daughter was nine, and this is what she said about it ten years later. "Years ago when I was a little girl, my father used to take me for a walk each day and we always had some kind of an adventure. One evening our adventure was seeing a crescent moon and a cradled star, as my Dad called it. He made me look up at it a long time and then said: 'Betty, whenever you see a crescent moon and a cradled star I want you to think of me and remember that I love you.'

"That night I suddenly sensed, for the first time in my life, the majesty and beauty of the sky, the moon, the stars. A great feeling of awe and reverence came to me. And I also saw and felt for the first time how much my father loved me; and I shall never forget that adventure."

People do not forget what we say either; then why not give them pleasant things to remember?

—B. Stevenson.

A land is favoured in the possession of citizens conscious of their responsibilities to one another and determined to discharge them—in that and in that alone. —"This Favoured Land", in *The Spectator*, London.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear Mission Banders:

I AM going to tell you something about Formosa.

On all the farms of Formosa rice is grown, because all the Formosans eat rice. If they live near a stream, they sometimes have a water-wheel to help do part of their work.

Fruit also grows in Formosa. Oranges grow in great orchards on the mountain-side. Bananas are very plentiful and cheap. Papaya, which looks like a small melon but grows high on a tree, is also plentiful. There are great fields of pineapples in the south.

Sugar-cane is grown by most of the farmers, and there are many sugar factories there.

The farmer usually has a water-buffalo to help him with his work. The little boys take the water-buffaloes out to grassy places to eat grass; they also take them to muddy pools. The water-buffalo likes water and will stay in a pool for hours with just his nose sticking out. He likes to roll in the mud, too.

At some places, while the farmer is working in the fields, the rest of the family stay at home and work at other things to earn money. Sometimes they make baskets, and sometimes bamboo chairs and other things from bamboo. They also make brooms, hats, rain-coats and straw slippers to sell.

All Formosans like rice. It is their favourite food. They like sweet potatoes, too. Out in the street they have little stalls where they sell cooked food. At some places they have very hot roasted sweet potatoes ready to eat. Or you can buy a bowl of *bi-hun*, which looks like spaghetti mixed with vegetables and meat. It is very good. At some stalls you can buy cooked eels, which look like snakes. At many places they sell hard-boiled duck eggs. At other places they have long, stringy noodles, and a dish called *Chow Mein*. Other foods that they have are fish balls, meat balls, and rice balls, often fried in deep fat.

At every stall you can buy hot, steaming rice. Working men and rickshaw men, who can't go home to eat, stop at these stalls. As the Formosans eat several times a day, there are always people stopping to eat.

Every now and then the Formosans have feasts to celebrate something like a wedding or a birthday. They even have feasts after a funeral. At a feast they usually have round tables with high stools around them on which the guests sit. Each guest has a bowl and a pair of chopsticks. Waiters bring in a big bowl for the centre of each table, and then every-

body reaches out with their chop-sticks and takes some food. When the course served is fish, the head is left on, and the Formosans eat the head and even the eyes. When they have chicken or duck, the heads are left on, too, and when it is served, the head is left hanging out of the bowl pointing toward the most honoured guest. I think they have very good food. At most feasts they have at least fifteen courses and sometimes as many as forty.

With best wishes to you all,

RONALD J. DICKSON.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—The Young Women of Knox Church are reviewing the Society's missions in India and take a chapter of Mrs. Goforth's book as well as the uniform studies. Grace Church Young Women had a picnic in June and a former member gave her experiences at a Bible school. A Stay-at-Home camp was held in Knox Church, ending on Sunday with a church parade; the girls had a healthy, profitable time and the leaders are to be praised for the time and energy given.

Edmonton P.S.—The Young Women's Associate Society of Rupert St. Church, Edmonton, at a tea in June displayed garments donated by the members to outfit a ten-year-old girl at the Indian School in Manitoba. Strathcona Church had a farewell tea to honour a life member of the Women's Missionary Society, Mrs. C. C. Pratt, who has helped with the Mission Bands and the Young Women's Missionary Society, and was Library Secretary, and wish her well in her Vancouver home.

Macleod P.S.—The Macleod Presbyterial held its semi-annual meeting late in May. Splendid reports were heard at the morning session and the Auxiliaries' presidents outlined the year's work. In the afternoon, the Rev. W. F. Butcher of Medicine Hat brought greetings from the Presbytery. He stressed the importance of realizing that the work of the missionaries would continue through the churches which they have founded in the East, though they themselves have had to withdraw from the field. Miss Phyllis Buchan gave an interesting account of the Girls' Guild of St. Andrew's Church, Lethbridge; it is for girls eighteen to twenty and is proving a successful bridge between the C.G.I.T. and Young Women's Auxiliary. Miss Laura Pelton pointed out the magnitude of our task and the need of approaching it with realism and all possible knowledge.

Red Deer P.S.—Miss E. Walker, deaconess of Rocky Mountain House,

assisted by Miss Jean Sinclair, Innisfail, had three camps in July at Crimson Lake, west of Rocky—two girls' camps and one boys' camp. This necessitated a great deal of planning and work. Twenty-eight girls attended the camp for the Red Deer district and twenty girls from the country around Rocky attended the second camp, and the leaders deserve great credit for carrying on in the face of disappointments, mosquitoes, and a shortage of help. Miss Hermanson, superintendent of the Rocky Mountain House Hospital, visited the camp and told of her work in Formosa. The Rev. Mr. Fraser was the only minister in the Presbyterial to visit the camp. Dr. Greenaway's two sons, Ted and Garth, from Rocky, took charge of sports, swimming and campcraft for the boys' camp.

At the annual hospital visiting day over ninety people called and inspected the hospital at Rocky Mountain House; the new equipment, an oxygen unit, and other improvements were favourably commented on. A carload of ladies from Calgary, Mrs. R. Gibson, president, and other members of the Provincial Board, visited the hospital in July; and the following week two carloads from Innisfail, Penhold, Wimborne, with Mrs. N. Dunlop of Montreal, Young Women's Secretary, visited it and were entertained by Miss Hermanson and her staff.

BRITISH COLUMBIA

MRS. A. WHITECROSS, 69 VICTORIA ST., KAMLOOPS, PRESS SECRETARY

WITH the hot months of July and August almost forgotten, summer holidays over, and Mission Bands and older girls' groups back from camp, the regular work is under way once more. October presents many opportunities for departmental work. Our harvest "safely garnered in", we should be well on the way with our Thank-offering meetings. Student Secretaries, together with Welcome and Welfare Secretaries, are busy contacting new students in high schools, normal schools, University, and new nurses in training in hospitals through the province. Young Women's Auxiliaries will seek new members from the older girls' groups. Home Helpers' Secretaries will look for new members from among the *Glad Tidings* subscribers and also for new active members from the Home Helpers. In October "*Glad Tidings*" Secretaries are reminded that subscriptions to the *Glad Tidings* will soon be due. New subscribers should be sought among women of the congregation who do not at present take the magazine. On the Publications page of the *Glad Tidings* are listed books on which Mrs. Peter MacArthur, Provincial Literature Secretary, will be glad to give information, those on hand at the Depository, 1100 Thurlow Street, Vancouver, or to be obtained from the Toronto office.

Kamloops-Okanagan P.S.—The Rev. James Dunn, in his address at the Kamloops-Okanagan Presbyterial meeting, spoke of the missionary

work in British Guiana, educational and evangelistic. Steady progress has been made in the Church's work during the 50 years there. Our primary schools and high schools, despite lack of funds, maintain a high standard of education, with the church always recognized as the foundation, the state demanding daily catechism in schools. No church is opened for worship service until the building is free of debt. Gradually the number of organized congregations is increasing, and the church members themselves are assuming greater responsibility for the support and conduct of religious education. Family life has been thus raised to a higher plane and the value of Christian leadership proved in this colony of many racial origins. Mr. Dunn painted an unforgettable picture of general conditions in this mission field, and Mrs. Dunn later explained the pictures on display and told of household situations met when one lives in a tropical climate.

Kootenay P.S.—Cranbrook Auxiliary held regular meetings during July and August. Under the direction of Mrs. Liddicoat, girls from the Cranbrook C.G.I.T. group attended camp at Green Bay from July 5th to 12th. Their leader, Mrs. D. M. Miller, furnished transportation. The daily camp routine was systematically carried out. "Taps" was sung each evening around the camp fire. Recreation took the form of swimming, hiking, boating, and berry picking. Having had such an interesting and pleasant outing, the girls were full of regrets when the time came to break up camp and go home.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

THE time for renewing subscriptions and sending in new subscriptions for the *Glad Tidings* is near. At this opportune moment, Mrs. K. MacLean, Provincial Secretary, sends some fine suggestions for a meeting. Here are a few, all based on the July-August number.

Make use of prayers on pages 265 and 269. Scripture Reading, Eph. 1:15-23. For timely topics, have a member name eight missionaries from Formosa, their work there, their work now in Canada. Give changes made in the work of Misses Reith, Ness, Tennant, and Mrs. C. P. Young. Name missionaries sailing for India this fall. Tell in which field each will be engaged. Use poem on page 275 as a solo—Tune, Melcombe (371, Book of Praise). Outline Miss Todd's work as she spoke of it at the meeting of the General Assembly, (page 279) and Mr. Johnston's message (page 281). Questionnaire on Koreans in Japan (page 287) conducted by a member—four members prepared to give answers. 1. Why may God have allowed the Koreans to be persecuted? (page 289). 2. How did enforcing the use of the Japanese language in such services affect work among Koreans? (page 289). 3. How would Miss MacDonald answer the question "Are

Missions worth while?" (page 294). 4. Give the reason for the withdrawal of three-fourths of the missionaries from the Japanese Empire by the end of 1940. Pages 295-6.

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The initial letters of the words North, East, West, South, spell the word *News*, and from the North, East, West, South of the province, this page is awaiting news of events or meetings of special interest to your Auxiliary, Presbyterial, or Society.

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At **Barrie** Presbyterial's annual meeting at Alliston, the theme was "Victory through the Faith". Mrs. N. R. D. Sinclair presided. Inspirational addresses were given by Mrs. K. B. Schroeder, Toronto, and Miss Mary E. Anderson, Japan. Mrs. M. H. Braden again presented the banner to the Port McNicoll Mission Band. A legacy of \$500 through Allandale Auxiliary has been sent to the General Treasurer for the church at Fontenelle, Quebec. The Auxiliary at Bond Head has been reorganized. The Rev. G. C. Little brought greetings from Presbytery and Mrs. Schroeder installed the officers. The Welcome and Welfare Department of Orillia Auxiliary with Mrs. J. D. Gordon as convener arranged a most happy and inspiring gathering at the summer home of Mrs. John Allan. Mrs. George Murray and Mrs. J. A. MacInnis gave reports of the Presbyterial meeting in Alliston.

Chatham Presbyterial is active. At Leamington the Auxiliary bearing her name has a prayer for Miss Isabel McConnell at every meeting. Thamesville Auxiliary is emphasizing the theme "Joy". Miss Agnes Parley gave a résumé of the study book, *The Message of the Bible in War-Time*.

Glengarry Presbyterial held its 27th annual meeting in St. John's Church, Cornwall, Mrs. W. J. McKillican presiding. These one-day annual meetings of three sessions held since May 1935 are preceded by a full Executive meeting on the previous evening and have proved very successful. The allocation for 1940 was reached. Miss Mary Anderson was the special speaker for the afternoon and in the evening she gave the story of Korean Missions in Japan in picture. The Rev. M. N. MacDonald brought greetings from Presbytery.

Hamilton Presbyterial held a delightful garden tea at the home of the Hon. T. B. McQuesten and the Misses McQuesten. Mrs. Donald Munro, Mrs. William Barclay and the Misses McQuesten received the many guests. This annual event brings together friends from nearly every Auxiliary in the Presbyterial in an atmosphere of happy and constructive fellowship. Incidentally it added \$114.00 to the treasury.

Special attention was given the Home Helpers of Knox Church, Goderich, **Huron** Presbyterial, at their July meeting at the summer home

of Mrs. James Bisset. Cars were provided for all who accepted the personal invitation and it was gratifying that several women who otherwise could not have attended gratefully availed themselves of the opportunity to hear a splendid address from Miss Dorothy Douglas, recently returned from Formosa.

The Rev. M. E. Burch, Fenelon Falls, conveyed greetings from Presbytery and Dr. Gushue-Taylor showed slides of Happy Mount Leprosy Colony, Formosa, at the semi-annual meeting of **Lindsay** Presbyterial. The Bobcaygeon Young Women's Auxiliary is trying an experiment. Each member adopts a "sister" for the year, and at the close of the season will present her with a small gift at a special banquet in which they will join with the Senior Auxiliary. Penny bags are also used.

The Mission Bands of **Orangeville** Presbyterial held their rally in Tweedsmuir Memorial Church, Orangeville, with a splendid attendance of children and adults from nine of the eleven Bands. The Honour Roll was awarded to Maple Valley Band, the second and third awards going to Dundalk and Caledon East respectively.

The summer conference of Auxiliaries within the **Paris** Presbyterial was held at Innerkip, Mrs. George Gibbs presiding. The Rev. W. A. Kincaid welcomed the members. Mrs. G. Deane Johnston, Brantford, gave a report of the Provincial meeting in Brockville and Mrs. John Kelman, also of Brantford, conducted a helpful questionnaire. Mrs. W. A. McLennan, who had recently returned from visiting four Western Provincials, brought a wonderful message. She told of work carried on in overseas fields by native Christians and of the work being done in Canada by returned missionaries until such time as the open door will permit them to return, and also of the Society's hospitals and schools. She said in conclusion, "The world needs young people to help in reconstruction that the boys who return from fighting may find a freedom worth the sacrifice."

Maitland notes with pride that every woman in the Calvin congregation is an Auxiliary member. Signal honour was paid to the oldest member, Miss Elizabeth Scott, recently. Mrs. George Mackay left a beautiful message with the children at two Mission Band rallies held under the direction of Mrs. J. R. Esler. As is its custom, Whitechurch Auxiliary held an afternoon social for the summer meeting; Miss Dorothy Douglas was the speaker; a birthday offering, "a-cent-a-year," was received.

To comparatively few is given the privilege and the steadfastness to serve faithfully and well through length of years such as was enjoyed by the late Miss Jane Shaw, Niagara Falls. From 1925 *Glad Tidings* Secretary, before that—27 years in all—*Missionary Messenger* Secretary, in **Hamilton** Presbyterial, Miss Shaw gave valiant and exceptional service.

About 100 delegates were present at **Stratford** Presbyterial's summer

conference in Milverton. The Rev. J. K. West brought Presbytery's greetings and Mrs. John Elder welcomed the guests. Mrs. K. B. Schroeder gave an address on "People, Great and Free". Discussions on the financial outlook, Mission Bands, and programme building, led by Mrs. H. Hamilton, Mrs. L. Herold and Mrs. J. K. West proved most enlightening.

Please Note: The Provincial Press Secretary has a new address.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

THROUGH the years the young women of the province of Quebec have been developing a very keen sense of responsibility. They have realized that a good leader inculcates in her Auxiliary the truth that each member must have a definite and real share in the planning and executing of the meetings if everyone is to be happy and interested. It is the duty of the President to see to it that each young woman is willing and wishes to take her full part and make a success of whatever she undertakes. A good President is in the background as much as possible encouraging the members to develop their latent ability and talent.

—B. J. D.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW P.S.—"Living for Jesus" was the theme chosen for the Stay-at-home camp held in Knox Church, Moose Jaw, July 16-22. Miss Ruby Walker, deaconess, was the camp director and conducted morning worship in Crescent Park each day. The Rev. R. Davidson was responsible for the Bible study, "A Christian's Journey". Recreations arranged by Miss D. McCully included visits to the parks and the Moose Jaw bathing beach and a swim in the Natatorium. The handcraft group, directed by Miss Vera Moffatt, made dainty articles of bright felt and did spatter work on note paper, correspondence cards and Christmas cards. At the afternoon session Miss Ruth Way told the story of the drama as from ancient times and showed the girls how they could put on plays in their various groups; Bible stories are easily dramatized. Speakers included Mrs. J. A. Sinclair, Regina, Provincial President, Mrs. D. M. Craig, Moose Jaw, Presbyterial President, and Miss Florence Campbell, Y.W.C.A. Secretary, Moose Jaw. The girls attended morning service at Knox Church and the evening service at St. Paul's. The Vesper Service conducted by Miss Ruby Walker on Sunday evening on the lawn at Mr. W. J. Moffatt's home was attended by members of Knox and St. Paul's congregations. At the closing meeting Miss Mary Todd, deaconess, formerly of Willowdale

and now of Regina, gave a brief summary of her work in the Peace River district where she carried on frontier work. She emphasized the joy of living the Christian life and urged the girls to return to their respective communities resolved to live their lives in Christian service. Meals were served every day in the church basement by the women of Knox and St. Paul's. At the closing meeting of the camp several of the parents were present. The prize for the best poster advertising the 1941 Stay-at-home camp was awarded The Burning Bush Society of St. Paul's, Moose Jaw. Miss R. Walker voiced the thanks of the girls to the Council Executive for financial assistance, to the session of Knox Church and to all who had assisted in making the camp a success. Thirty-five girls were registered from Assiniboia, Briercroft, Pambrun, Weyburn and Moose Jaw. We cannot express in words what Miss R. Walker's example and teaching means to these young people; her influence for good is felt wherever she goes, and she has endeared herself to all with whom she comes in contact.

Mrs. R. H. Lindsay, who was an enthusiastic member of Knox Auxiliary during her three years in Moose Jaw and was recently appointed Presbyterian Press Secretary, received a farewell gift from her friends and associates in the Auxiliary and other church organizations before she left to make her home in Vancouver.

Regina P.S.—The Whitewood Rangers C.G.I.T. group had a most successful camp at Carlyle Lake, July 17-27, with fourteen girls present. The leader was Mrs. E. B. Nichol, assisted by Miss Sutton, while Mr. E. B. Nichol had full charge of the Bible school held each morning. There was time for swimming, hiking, and games during the day and a devotional service was held each evening.

After two years of Stay-at-Home camps the Regina Presbyterian arranged this year for a camp for girls at Lumsden Beach, July 23-30, with Miss Ruby Walker in charge, assisted by Miss M. Todd. Bible study, Mission study, arts and crafts, and home nursing occupied the more serious hours; the usual lakeside activities, together with sports and camp-fire programmes conducted by the girls provided for their physical and social well-being. On Saturday evening the Beach cottagers were guests and on Sunday evening a community service was conducted on the beach by Miss Walker and Miss Todd. The larger of the two cottages used by the camp was loaned by Mrs. J. B. Shaw and here one wet evening the programme took the form of two Bible plays, "The Good Samaritan", and "Abraham and Isaac". Great ingenuity was shown in making camp furnishings provide costumes and staging for these. Miss Vera Moffatt, Moose Jaw, and Miss Elsie Jenkinson conducted the classes in Arts and Crafts and Miss Isabel MacLennan, Moose Jaw, those in home nursing. The girls were all from Regina but it is hoped that in future years it may be possible to bring together girls from every part of the Presbytery.

Treasurer's Statement

July-August, 1941

RECEIPTS:

Refund from Rocky Mountain Hospital	\$ 400.00
Refund from Canora Hospital	435.00
Refund from Missionaries	179.16
Refund from Deaconesses	14.18
Refund on Insurance	6.67
Sale of furniture	20.85
Government Grant for Cecilia Jeffrey Indian School	5,517.11
Government Grant for Birtle Indian School ..	4,508.23
A Friend, "Orphaned Missions"	50.00
A Friend	100.00

PROVINCIAL GIVINGS:

Alberta	456.90
British Columbia	1,200.00
Manitoba	932.27
Ontario	9,700.00
Quebec	1,000.00
Saskatchewan	165.65

\$24,686.02

DISBURSEMENTS:

Hospitals:	
Canora	\$ 677.99
Rocky Mountain House ..	420.00
Weirdale	326.57
Chinese in Canada	1,337.02
Cecilia Jeffrey Indian School	307.76
Cecilia Jeffrey Indian School, Government Grant ..	2,464.99
Birtle Indian School	65.17
Birtle Indian School, Government Grant	1,087.27
Presbyterian Residences:	
Saskatoon	104.25
Huntingdon	135.93
India:	
Bhil Field	406.65
Jhansi Field	388.24
Overseas Missions	731.25
New Missionaries	210.48
Insurance	6.60
Organization	884.17
Lantern Slides	2.44
Deaconesses	2,920.41
Exchange	3.97
Publications	1,714.02
Miscellaneous	279.40
Fees	432.24
Christian Literature	252.25
Orphaned Missions	50.00
Council Meeting	1,404.30
Administration	693.42

\$17,306.79

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—

Estate of Mrs. Cameron, through Allandale Auxiliary, "Fontenelle Church"	\$ 456.25
Allandale Auxiliary	3.00
Estate of Mary Stewart, Vancouver	1,924.85
Mr. W. Rainford, Barrie, "In memory of his mother", "Home Missions"	500.00
Interest	21.97

Pensions Fund—

Calvin Auxiliary, Toronto, Gold Mite Boxes	5.56
Missionary's Annuity Rates	20.00
Interest	279.45

Special Fund—

Rent at East Selkirk	17.00
Sale of House at Brownvale	165.00
Payment on Prince Albert Residence	33.25
Interest	17.50

Sustaining Fund—

Interest	320.00
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Formosa Fund—

Interest	120.00
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\$3,883.83

DISBURSEMENTS:

Legacy Fund—

Completing Church at Fontenelle	\$503.00
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(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

Ere we take our homeward way,
For our Commonwealth we pray;
Guard and guide our King and Queen
Down the days that lie unseen.

To our statesmen wisdom lend;
On Thy strength may we depend;
Guard our sailors out at sea,
From all dangers keep them free.

Shield our soldiers where they stand
Guarding freedom for our land;
Bless our airmen in the sky,
Safe as angels may they fly.

Every nurse and doctor bless
In the hour of toil and stress;
To our wounded, o'er the foam,
Come as dawn comes here at home.

Lord, whom stars and tides obey,
Bring our nation 'neath Thy sway;
May it seek the Light Divine,
And obey no will but Thine.

—By Rev. Thos. Tiplady of Lambeth Mission, London.
(written during air raids)

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THE GLAD TIDINGS



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**The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2**

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The Glad Tidings

Vol. XVII

TORONTO, NOVEMBER, 1941

No. 11

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

ATTENTION is called to the changes in the list of officers. Mrs. W. H. Mitchell is a Vice President; Mrs. W. A. McLennan is now Corresponding Secretary, and Mrs. Gordon Recording Secretary; Miss Lundia MacBeth, formerly Secretary for the Koreans in Japan, has become Welcome and Welfare Secretary and Mrs. W. A. J. Martin, the Formosa Secretary, member without office, while Mrs. Harold Ferrier is now Secretary for China.

THE Council Executive is glad to announce that Mrs. W. D. Ross of Toronto has been elected a member of the Board of Trustees to fill the vacancy left by the death of Mrs. Thomas McMillan.

THE Rev. James Dickson and Mrs. Dickson, Marilyn and Ronald, and the Rev. John Elder and Mrs. Elder, with their five children, arrived in British Guiana on September 8th. Mr. and Mrs. Dickson are living at New Amsterdam, Berbice County, and the Elders at Georgetown.

OUR members will be interested in knowing of the birth of a daughter, Mary Ellen, to Mr. and Mrs. Angus MacKay of Jhansi, India. The happy day was September 14th, 1941.

We have been asked to announce that the programmes for the World Day of Prayer service on February 20th, 1942, are now ready.

Christmas in July

THAT the age of miracles is not past was clearly shown in the Metropolitan Church on the last day of July when a huge Christmas tree spread its branches in the chancel and hundreds of children from the poorer districts who had *nothing* themselves brought gifts that they and their leaders had prepared for other children in far away mission fields in Canada.

It was the closing of the Daily Vacation Bible Schools and the reverence and dignity of the Scriptural recitations and singing testified to the fine leadership and excellent training the children had received.

The mayor of Toronto, one of the speakers who as a Sunday School teacher and superintendent has the welfare of children deeply at heart, said that the City Council considered the Daily Vacation Bible School one of the best and most worth-while activities carried on in Toronto and is willing to help it in every possible way.

Representatives of Church and Mission Boards, Red Cross and other organizations officially received the lovely and varied gifts. It was a true privilege to be identified with such a great undertaking, and to see so many of our Presbyterian children (including 'new' Canadians and Chinese) with their leaders sharing in the work of the School.—M. L. McM.

A Tribute

THE older members of our Women's Missionary Society will remember with pride and joy our mission to Korea begun under direct call of God by the Rev. Wm. J. MacKenzie of Cape Breton, Nova Scotia, and upon his death taken over by our General Assembly. These memories will include the dedication of the four friends who volunteered to carry on the work from which death had called the beloved leader and the success which crowned their efforts until Korea became known as "the nation on the run to Christ".

To Elizabeth McCully it was not given to go as one of these pioneers. Her sister Louise, then in China, early joined the Korean staff but until her mother's death Elizabeth must remain at home in Truro, Nova Scotia. Not until she was well past middle life was she free to fulfil her heart's desire. Meantime she, with another sister, had established the Berachol Mission in Truro, written the *Life of Wm. J. MacKenzie*, and, as the Rev. Dr. Grierson said at her funeral service, given what might have seemed a

full life of service. But her heart was in Korea and while she was much beyond the age to be accepted by our Board, yet so outstanding were her qualifications that through personal extra gifts of Nova Scotia friends her salary was guaranteed and to Korea she went to work with but not under our Presbyterian Board.

Elizabeth McCully carried to the Korean mission great gifts. She was a highly educated and thoroughly trained teacher, a specialist in both vocal and piano music, of high literary ability, and, greatest of all, a most attractive, gracious personality completely consecrated to Christ her Lord.

Not only did she and Louise give themselves, but they gave large financial gifts. The Martha Wilson Bible Training School was built by them and named for their mother. This was only one feature of the McCully sisters' contribution to Korea.

While in 1925 this mission passed from under the control of our Church, yet we may rejoice that to the Presbyterian Church in Canada belongs the honour of having planted the Canadian Presbyterian Mission there and of sending two such gifted workers as Louise and Elizabeth McCully. They had hoped to spend their eventide of life among their Korean people beloved, but the world tragedy prevented this. Elizabeth McCully died in the Women's Hospital, Toronto, on Monday September 15th. To such as she there is no death. —*Mina A. Read Annand.*

"I Am The Way, The Truth and The Life"

When in the darkness of this mortal night
We grope with faltering hands and go astray
Grant us, O God, the gladdening inward light
Of Christ, Who is Himself the living Way.

While false men forge foul weapons for their fight
And world-wide wrong is wrought with loathsome lie
Grant us the courage now to dare the right
In love of Him Who said "The Truth am I."

Though, mad with greed, Death in his ghastly guise
Takes toll of youth and age on land and sea,
Lo, One Who suffered stands erect and cries
"I am the Life. Mine is the victory."

To us, though weak our faith, grant, Lord, we pray
That we with spirit steadfast in the strife
May find Thy Truth and travel in Thy Way
To triumph here and win Eternal Life.

—Mark Beaufoy in *Life and Work*.

The Council Meeting

THE Annual Meeting of the Council of the Women's Missionary Society, Western Division, was held in Knox Church, Toronto, September 29 to October 3. Mrs. McMurrich was in the chair at all sessions. The representatives of the Provincial Societies were: **British Columbia**—Mrs. W. H. MacInnes, Miss Sybil White, Mrs. Pollock, Vancouver, Mrs. F. R. Moore, Victoria; **Alberta**—Mrs. R. S. Gibson, Calgary; Mrs. E. Gibbs, Edmonton; Mrs. E. King, Medicine Hat; Mrs. J. H. Williamson, Olds; **Saskatchewan**—Miss Helen Horne, Mrs. A. W. Edgar, Regina; Mrs. D. M. Craig, Moose Jaw; Mrs. B. Edwards, Saskatoon; **Manitoba**—Mrs. H. H. Dunwoody, Mrs. F. A. Gemmel, Winnipeg; Mrs. D. W. Yuill, Melita; Mrs. C. LeCocq, Fort William; **Quebec**—Mrs. A. M. Hill, Verdun; Mrs. R. W. Dickie, Montreal; Mrs. C. Johnson, Westmount; Miss Maud Cathcart, St. George; **Ontario**—Mrs. J. Williams, Mrs. K. B. Schroeder, Mrs. C. R. Peckover, Toronto; Mrs. H. W. Morgan, Peterborough; Mrs. C. H. McDougall, Strathroy; Mrs. K. MacLean, Wingham; Mrs. C. Robertson, Kemptville; Mrs. H. L. Bennie, Acton; Miss Janet B. Scott, Paisley; Mrs. W. E. Staath, Windsor; Mrs. N. R. D. Sinclair, Barrie; Mrs. Donald Munro, Hamilton; Mrs. G. Darling, Gananoque; Mrs. W. J. MacKillican, Moose Creek. Members of the Board of Trustees, several overseas missionaries and deaconesses and other workers also attended.

The courtesy of the minister, the Rev. T. Christie Innes, and the session of Knox Church in placing the church at the disposal of the Council was deeply appreciated by the members.

Each morning the session opened with a service of meditation led by the Rev. G. W. Mackay and Mrs. Mackay, of North Formosa. Having read the 40th chapter of Isaiah and the first chapter of St. John's Gospel, Mr. Mackay referred to the testimony of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world." That, he said, is our message of hope to a non-Christian world to-day, the only message we have for a suffering world. To the millions trying to follow the example of Buddha, or obey the teachings of Confucius, believing in many gods but not finding God, the message must be clear and direct: There is one God, our Father, revealed in Jesus Christ, who taketh away the sin of the world. John the Baptist was sent by God to be a witness and, like him, Christians are called to be living witnesses. From the story of Hezekiah (Isaiah 35-40), Mrs. Mackay showed that it is possible for those who have the message not to give it. In the early years of his reign Hezekiah was "whole-hearted in the service of the Lord." He had a message, but when the testing time came he did not give it to the Babylonians. This arrested

message, however, was given: much later the opportunity Hezekiah lost was accepted, Mrs. Mackay said, and gloriously used by Daniel.

On Tuesday afternoon the Council paused in its business, as Mrs. McMurrich led in a short service of remembrance, "to think in love and gratitude" of those connected with the Society and of men in the service of Church and Empire who had passed away during the year. Especially mentioned were Dr. Margaret MacKellar, Miss Helen Patterson, Mrs. Thomas McMillan, and Mrs. D. E. McDonald.

On Thursday evening the Moderator, the Right Rev. J. B. Skene, visited the Council. He was glad to see from the report that the Society had been able to get money enough in 1940 to carry on its work. This is no time for retrenchment, he said, no time for the economy that means cutting down work that should be done, no time for retreat in the work of the Church, or for lessening worth-while endeavour. Mrs. McMurrich assured the Moderator that, far from retrenching, the Society was undertaking new work and planning further expansion.

Mr. Russell Ferguson addressed the Council briefly regarding the Church of Scotland's Hut and Canteen work. In this work, undertaken at the request of the War Department, the Church is ministering to the forces, home and overseas. It is, he considers, a great piece of missionary service. The work the women have done has been one of the great factors in preserving the morale of the forces. The Church has faithfully discharged the duty imposed on it of caring for the physical, mental and spiritual welfare of the troops, and ministering through the canteens to civilians in bombed areas. Already there is a large deficit and the Committee is anxious about the extension of the work. It is therefore appealing to our Presbyterian people here, as to all friends of Scotland in Canada and the United States, to share in this work, either by buying the *Scotsman* Picture Calendar or by direct gift earmarked for the work.

The five days' programme left little time for relaxation but a particularly happy occasion was the dinner on Tuesday evening, when the Council members had the opportunity of meeting with the many missionaries and other workers and with some of those most closely connected with the Society in its administrative work and the training of its missionaries and deaconesses. All were especially glad that four missionaries—Miss McConnell, Miss Stringer, Miss Scott, and Miss Gibbs—who were leaving for overseas could be there, and regretted Miss Sherrick's absence. During the evening two presentations were made. To Mrs. George W. Mackay Mrs. McMurrich presented an address and Mrs. Martin thirty roses, as an expression of the Society's appreciation of her thirty years' service in Formosa. In appreciation of all that Mrs. Strachan had done for the Society and its missionaries in connection with the new pension scheme Mrs. Grant, on behalf of the Women's Missionary Society, Western Division, presented to her an Honorary Membership certificate, which was, she emphasized, the gift of the whole

Society, and also the pin, from the Toronto Young Women's Leaders' Fellowship. The Rev. H. A. MacMillan spoke to the gathering of some things he had found in going through Canadian Colleges as Secretary of the Student Christian Movement, problems students are facing and the struggle of ideas going on among them. There is, he said, a beginning of an interest in religion again, a growing interest in the study of the Bible, and an increased interest in vocation—what they are to do with their lives.

The Rev. W. A. Cameron, D.D., Secretary of the Board of Missions and member ex officio of the Council Executive, took the chair for the election of officers, and conducted the installation service. Those elected to office, he said, should be careful not to let the material things they would have to deal with become for them the big things of life but take time, like Mary, to sit at Jesus' feet and listen to Him. Jesus "ordained twelve, that they should be with him"—and preach, and have power to heal. . . . Those who have been entrusted with the work of administration must commune with Him and from that communion go out to their work.

China and India

Of special interest was the missionary meeting held in Knox Church on Wednesday evening. The Rev. T. Christie Innes conducted the worship service and the Rev. A. M. Hill, D.D., Chairman of the General Board of Missions, introduced the speakers, the Rev. A. A. Lowther, formerly of our Jhansi Mission, and Dr. A. R. Kepler, Executive Secretary of the General Assembly of the Church of Christ in China, representing thirteen Churches—fourteen, Dr. Kepler said, now that the Canadian Presbyterian Church is co-operating.

"China at 4.55"—that is China to-day, as Dr. Kepler sees it. One morning, he explained, he left Hong Kong by plane at 4.30; it was very dark and, as they rose high in the air, it became very cold; then "gradually the whole airscape was transformed into something magnificent . . . and we forgot all the darkness left behind and thought only of the wonderful beauty." That, he thought, was symbolic of China.

Have people become callous to the suffering over in China, he wondered. Their cities are still being constantly bombed—Chungking had been bombed 160 times and most of it destroyed. Racketeering is common over all occupied areas. Famine conditions exist. In Free China living is almost impossible because of the enormous rise in the cost of living. There is plenty of darkness and suffering in China—a great tragedy never before seen in the world. "But it is the darkness of 4.55 in the morning and there is a light shining on it that comes only from the face of Jesus Christ our Saviour."

Missionaries are preaching more eloquently than ever before, in word and deed. People are coming to hear the Gospel in greater numbers than

ever. In Foochow four services have to be held in the morning to accommodate the students that attend. In another town there were 2,000 applicants for baptism. One church received 1,200 communicants in three years, and 800 applicants for baptism. In Chungking the University chapel is filled to the doors. When some of the students were wanted to work in the summer among the aborigines, 500 volunteered, although it meant walking for two weeks, and ninety were chosen.

The Church of Christ in China is now engaged on a larger Christian enterprise. At the request of the Government work was organized to care for wounded soldiers in transit from the battlefield to the base hospitals; over 1000 young men and women were organized into 167 mobile units and last year they "serviced" 300,000 wounded soldiers. Then the Government made the Church "a most challenging offer". There are 12,000,000 aborigines who have never become a part of the national life. The Government had failed, but saw foreign missionaries succeeding and asked; Why not, then, the Chinese Church? It would give \$120,000 for medical, educational and social betterment work if the Church, and the co-operating missions, could provide the personnel and money for the evangelistic work. This year that grant was increased to \$360,000. The Church of Christ in China was asked to undertake this work, it was explained, because it is self-governing, under Chinese control, the only Chinese Church incorporated with the Government, and because in it many churches are united. Thus to the Church has been entrusted, Dr. Kepler said, the bringing of the Gospel message to the aborigines of the mountain tops of China.

Recently work has been begun in Yunnan, the most backward province of China, where there were only a few scattered missionaries. Last year at the annual meeting of the Christian forces there an invitation was sent to the Church of Christ in China to come in and open up work in Yunnan. A survey was made and a plan drawn up for Christian work—evangelistic, educational, medical and social—in six cities and the surrounding districts. This project (known as the KKK project) is, Dr. Kepler said, rather different from any other in China or on the same scale anywhere; in it fourteen missions are working together, building up the Church in Yunnan—the Canadian Presbyterian Church is sending a missionary. Associated with that is the work among the tin miners. On the mountain plain, five or six thousand feet above sea level, are some of the richest tin mines in the world. When Dr. Kepler and some others went up there to make a survey in March, they found Government mines with modern equipment and all necessary provision for the welfare of the miners and 135 privately-owned mines that were everything mines should not be, the miners (mostly boys of an average age of 16, most of whom had been kidnapped) working and living under appalling conditions. He had never seen a place where the need was so great, he said. It was agreed that he should go to Chungking and lay before the Government a scheme for work among these miners, the Church to provide the workers and the programme. The proposal was

accepted. Chinese women are going to have a share in that work, for when he told General and Madame Chiang Kai-shek about the mines and the boys the latter asked him to see the leader in women's work (also a Christian, a member of the Presbyterian Church in China), as she would like the women of China to help.

There is a great opportunity in China at the present time, Dr. Kepler said in conclusion, congratulating the Women's Missionary Society on having a share in the new work. "It is not the darkness of eventide that one sees in China to-day but the darkness of 4.55."

A Growing Church in India

Mr. Lowther said some are asking in these days of war whether missionary work should be carried on as before, but those who know the challenge of the East have no hesitation in answering that question. When Britain withdrew from the continent she did not give up—Dunkirk was not the end but the beginning. Men withdrawn from Dunkirk became instructors of others. Is there not here a lesson for the Church at home? he asked. If we cannot carry on work where we had hoped to, we are not to sit at ease, but must improve our equipment, muster our forces, learn from those who have been in contact with the enemy, and make the Church at home an island fortress from which will issue forth power and forces to lead a great offensive. Everywhere Britain is placing strength in strategic positions. So must the Church put its strength in India.

Every book on missions says we have reached the end of a chapter but, Mr. Lowther emphasized, let no one say—the end of the story. "It is necessary that one chapter end before the new one opens. The greatest chapter of the missionary effort is still to be written. Let us see that we do our part in the writing."

It is important, he said, to turn our attention to India at this time when many other countries are closed; and, because missionary work has been carried on there for so long, there are many lessons to be learned from India. First, it is not enough to found a Church. There is a Church in India founded, it is said, by St. Thomas that has remained almost static, exerting no influence. It is necessary to found a *growing* Church, and for that the first requisite is that we have a growing Church at home.

India teaches us, too, that the work will be long—"Through days of war, through days of peace, the work has gone on and will go on." Of India's 350,000,000 people only eight per cent. can read and write. How can a people be evangelized who cannot read the Gospel? There is great poverty, too—the average man earns only about \$30 a year Canadian money. They are debt-ridden to an extent hard to realize here, enslaved to money lenders from generation to generation.

Yet India teaches us how much has been accomplished. In spite of almost insuperable obstacles the Church of Christ has grown; there are over 6,000,000 Christians and it is growing year by year at the rate of

10,000 new Christians a month; the number of communicants has doubled in ten years. And the influence of the Church goes far beyond its numerical bounds; in many ways Christian influence is having its effect on the lives of non-Christians.

The message is of the need that still remains, the amount of work still to be done if what has already been done is to be held and consolidated. The Christian community is three times as literate as any other; yet, over seventy per cent. of the Christians still cannot read or write. One-third of all the illiterates of the world are in India and it would take 1,000 years, at the present rate, for it to become as literate as Japan now is. There can never be a strong Church in India until the people can read the Gospel for themselves. Then there is the problem of debt within the Church. Everything that hampers the Church and its progress is a problem and must be faced. We must do our part to help her solve her problems and extend her borders.

If we are going to help the Church we must take note of the changes taking place in the country. There has been an upsurge of nationalism in India, as elsewhere. Everything foreign is looked on askance, as an object of suspicion. That affects the missionaries. In future the relation of the missionaries to the Indian Church will be different; more and more they must work through the Church on the field. Another change in the country that cannot be ignored is the mechanical advance. Missionary work cannot be carried on with the methods of the past. The Government is using the radio, broadcasting daily talks on better farming methods, health, &c. "Cannot the Church of Jesus Christ make use of mechanical appliances?" Mr. Lowther asked. There is a great field for the use of the radio, especially with people who cannot read or write; all can understand the spoken word.

There must be a new strategy of missions, too, worked out at headquarters, in an atmosphere of calm and collective thinking. The Council must evolve a strategy for this new day, make an intensive study of the reports from the field and have a knowledge of the field and the strength of the enemy, draw conclusions, and make plans. Then if they have to withdraw men at Dunkirk, they will know how to do it and where to place them.

Every change in the changing circumstances has an effect on the work of the Church. India itself has something to teach us in this connection. The Indians would say: First, check your theology; decide what are the presuppositions and what the foundations; all is based on theology. One cannot put a pint of anything into a half-pint jar. "We often think in terms of stations when we should be thinking of countries."

A worshipping Church is always a missionary Church. There is something those at home can do—they can exalt God in their churches and in their daily lives. "When there is a deeper understanding of the Christian faith, then we shall be able to go forward as we have not in the past.

Every missionary is an evangelist. Let us see in this new day that evangelism is in the very forefront. . . . Let in the light with the preaching of the Gospel. People are ready to listen and some of them, believing, to accept Christ. Are we an evangelizing Church at home and abroad? Let us see that we are."

A great responsibility, Mr. Lowther said in conclusion, rests on the members to make known the needs of the Church abroad and the details of her task to those who are not interested in it. Sir Thomas Browne wrote:

Some have keen wits to know the Truth,
Some have strong hearts to tell the Truth,
But how few know to tell it so
That all men see it is the Truth.

Jesus said: "I am the way, the truth and the life."

Finances

By careful management in every department of the Society's work expenditures for 1940 were less than the estimate, reported Mrs. Strachan in presenting the financial statement. In the Indian work a much larger part of the expenses had been paid from the Government grant, and this year it is covering even more of the cost of running the schools.

Some grants made this year were not included in the estimate. Towards the cost of repairing the new Chinese Church in Montreal \$352 was given; \$100 given for the Chinese kindergarten in Montreal, and \$118 for the Chinese children's work in Toronto; shoes were sent for Biblewomen in Formosa; an extra grant of \$50 was made to the Christian Literature Society, Shanghai; a grant of \$1,377.00 to the Board of Missions for church extension and \$25 to the Bible Society for Testaments for soldiers. In connection with the work in Formosa an adjustment was made, the money the missionaries left there for the carrying on of the work being refunded to them on their return to Canada. For Korean work in Japan \$1,860 was sent. From the balance on the fields in India money is to be given for the relief of Danish missionaries there, and providing radios and a refrigerator for missionaries.

From the trust funds came the \$503.00 given to complete the new church at Fontenelle; \$800 for the Alberta Synod's camp at Sylvan Lake, \$500 for furnishings for the French Church and \$500 for the Italian Church in Montreal; \$500 towards the building of the Ukrainian Church in Toronto; \$250 to the relief of European Churches; a grant to the Ukrainian paper, *Evangelical Truth*, published by the Rev. Mr. Fesenko.

In order to help provide the much needed Christian literature for the Formosans, the Board had said that, if the Rev. G. W. Mackay would write or translate for them, the Society would meet the cost. This work was approved by the Board of Missions. Bibles were sent to Formosa as they could not be got there and were greatly desired.

When the usual grant of \$250 for the relief of European Churches was sent it was suggested that perhaps this year it might be used in Britain for some of the Evangelical ministers from the continent who have had to take refuge there. It was accordingly distributed among four such ministers. For Orphaned Missions \$4,968.74 had been given altogether—in 1940 the Council voted \$4,000 for that purpose and \$400 had been sent earlier. Other special gifts were received for these missions, in some cases representing very sacrificial giving. Except for \$119 sent through the Church, all money for Orphaned Missions has been sent directly to Dr. Paton, and almost all has gone to the French Mission in Barotseland and Basutoland, which has always had a British Committee in London.—We are glad, Mrs. Strachan said, to be thus able to help work in Africa.

Reporting on the trust funds, Mrs. Strachan stated that twenty-eight workers are now connected with the *Pension Fund*, besides those who are already on full pension. Altogether the gold mite-boxes, discontinued at the end of 1940, had brought in \$8,262.79, and it is hoped that that amount, and more, will be added to the givings to the general fund this year. Several legacies had been received for the Pension Fund; and as the 1940 Council instructed, \$2,000 was transferred from the general fund at the end of January. At the beginning of September there was \$43,377.75 in the Pension Fund. At the end of 1940 there was in the *Legacy Fund* \$8,008.45 to be used where needed, for buildings or equipment. From it came the money given for medical equipment at Jobat, the French and Italian Churches in Montreal, the French Church at Fontenelle, and the Sylvan Lake camp. A number of legacies had come in during the year, and at the end of September there was \$10,512.59 in the fund. Of the \$4,211.39 in the Special Account, \$1,756.75 belongs to the Indian Department, having come from the old Cecilia Jeffrey School property. From this account the grant for the Relief of European Churches was paid, and the Society's grant for the Sylvan Lake camp. In the *Sustaining Fund* there was \$31,761.98, including a \$2,000 loan to the Literature Department, half of which was repaid this year, and in the *Formosa Trust Fund* (money left from the Forward Movement fund) \$12,727.15. From the latter fund the Society made grants to Orphaned Missions, for girls' bursaries in Formosa, &c. In all, the Society had in its trust funds a little more than \$102,000, a large part of it in the Pension Fund. Because of the return home of missionaries from three fields and because of its promise to help the Board of Missions, the Society has \$6,790 more in work in Canada this year.

The Council accepted the following recommendations of the Finance Committee: that the name "Formosa Trust Fund" be changed to "Overseas Trust Fund" (it was no longer needed for work in Formosa and there was to be a trust fund for overseas work, so that when the opportunity came the Society would be ready to begin work at once); that the interest,

except on bonds already held, should remain in the Overseas Trust Fund; that in January \$2,000 be transferred from the general fund to the Pension Fund; and that a grant of \$700 be made to Orphaned Missions through Dr. Paton. The Council also voted that, as a gesture of friendship, \$500 should be sent, half to the Presbyterian Church of England and half to the Church of Scotland; a gift of \$100 had also been received for the latter.

To all Provincial Treasurers Mrs. Strachan expressed her thanks for their fine co-operation. For all the sacrifices made by so many of the women she would send back her deepest thanks, and the thought that the sacrifices we have made are as nothing. "Are we withholding the price?" Mrs. Strachan asked, quoting from an article by Dr. James Reid in *The British Weekly*: "Christian discipleship has its price. What Christ means to us will depend on what His fellowship costs us. . . . Why are our prayers not more effective, and our peace in prayer not more profound? Is it because we keep back part of the price? 'Discipleship' and 'discipline' come from the same root. There is no discipleship without the discipline of self-denial. . . . Are we keeping something back? It may be some bit of pride, some cherished prejudice, some antagonism, something we refuse to forgive or to share. He will show us what it is.

Love so amazing, so divine,
Demands my life, my soul, my all.

But are we keeping back part of the price?"

And in conclusion Mrs. Strachan quoted from Canon Roger Lloyd's "Notes on the Way" in *Time and Tide*: "When humanity is on crusade for righteousness—and I at least can make no sense out of this business if I am not to be allowed thus to describe the allied cause—then all things work together for the crusaders' ultimate good, provided that they put their trust in the right weapons, which Mr. Churchill's slogan profoundly indicates—'I have nothing to offer but blood and tears, toil and sweat.'"

The Estimates for the work of 1942, as prepared by the Finance Committee on the basis of the \$145,000 asked for, were presented by the Treasurer and later accepted by the Council. Particularly interesting was the estimate for new work in South Yunnan, China.

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Looking Forward

The Council also had its mind directed to the part the Church and the Church women should play in the new day that is coming after the war, when at the closing session Mrs. Strachan presented the following resolution, which was adopted by a standing vote:

"Looking forward to a new and brighter day when peace shall once more reign, that the Council Executive be authorized to lay some plan for a fitting thanksgiving by our Presbyterian women, and also to devise some plan for a thank-offering."

Provincial Advisory Committees

The **Alberta** Committee, Mrs. Gibson said, appreciating the great work being done by the deaconesses, would like it to be possible for them to do the work without overtaxing their strength, and to have one day's rest in the week. There is work for a deaconess in the Macleod district under the Presbytery of Calgary.

In **British Columbia**, too, a deaconess is needed for work under the Presbytery of Westminster, Mrs. MacInnes reported. The Committee was delighted to have Miss Heighton appointed to the Chinese work in Victoria.

Manitoba was glad to have Miss Burdick for deaconess work in Winnipeg, Mrs. Dunwoody said. They, too, had been concerned about the strenuous work being done by the deaconess. The lack of ministers increased the need for deaconess work. There is work to be done in the northern districts.

Reporting for the **Ontario** Committee, Mrs. Williams told of the need for more and more deaconesses, especially for work in the northern towns and in Greater Toronto where new communities have grown up.

Perhaps the most pressing need in **Quebec**, Mrs. Hill reported, was for a teacher in connection with the French work in Montreal; many children do not yet know enough English to attend the Protestant schools. The Committee was impressed, too, with the difficulty Miss Macarthur at Val d'Or experienced in getting from place to place on the field.

Miss Horne, reporting for Mrs. Sinclair of **Saskatchewan**, expressed appreciation of the splendid service being given by the four deaconesses in that province; they were, she said, filling a great need.

International and Interdenominational

Miss MacMurchy called the members' attention to her printed report. Normally, she said, the International Union would have held its regular quadrennial meeting in Geneva this year. There is little news of the European members. The President, Mrs. McLellan of the Presbyterian Church of England, is now in New Jersey. Referring to the recommendation of the Inter-Board Conference that the Canadian Churches undertake some co-operative work, Miss MacMurchy said that one of the outcomes has been the Society's appointment of Miss Gibbs to work in China. The Canadian Boards, too, had become jointly responsible for the support of Mr. Wilfred Smith in work among the Moslems in India, the Presbyterian Church paying his salary.

Through Christian Literature great assistance can still be given the Churches in countries like Japan and Formosa, as well as in other countries where the need is so great. For the first time in its history the Christian Literature Society, Shanghai, has a Chinese General Secretary, Mr. L. D. Cio. *Evangelical Truth*, the Ukrainian paper published by the Rev. Mr. Fesenko, has been very successful; it includes some articles in English,

especially for young people. A request had come for reprints of the articles on health (written by Dr. Helen MacMurchy). Referring to the World Day of Prayer, Miss MacMurchy said that no movement in Canada had done so much to bring about co-operation among women. In New Zealand Roman Catholic women met with others for the service.

Candidates Department

Mrs. Grant reported the appointments made through the Candidates Department since the printed report was prepared and spoke of the needs of the work and the training offered to candidates. Miss Isabel Taylor, of Formosa and Orillia, was appointed to work among young people and children of the Ukrainian and Hungarian Churches in Toronto, music to have a leading place in the work; Miss Chrissie Diffin of Vancouver, to deaconess work under the Presbytery of Saskatoon; Miss Ruth Heighton of Formosa and Vancouver, to Chinese work in Victoria (her earlier appointment made permanent); Mrs. L. W. Gehman of Manchuria and Galt, to the nursing staff of Rocky Mountain House Hospital, Alberta; Miss Mildred Weir of Formosa and Toronto, to the staff of the Hugh Waddell Hospital, Canora, Saskatchewan; Mrs. C. P. Young, Vancouver, formerly of India, as Superintendent of the School Residence at Saskatoon; Miss Dorothy Douglas, of Formosa and Lucknow, as Superintendent of the School Residence at Huntingdon, Quebec; Miss Laura Reid of Toronto, as Supervisor in the Cecilia Jeffrey Indian School, Kenora; Miss Grace Irvine, Toronto, as deaconess at large in Brantford. Altogether, thirty appointments were made since the last Council meeting—all to national work—six or seven of them transfers. Six of those appointed were missionaries from Formosa, one from Manchuria, and one, Mrs. Young, from India.

Already more deaconesses are being asked for and nurses are needed every year, Mrs. Grant said. For overseas work, three nurses and a teacher are needed in India—and overseas missionaries must have at least one year of missionary preparation.

There were few applicants for national work last year and only two were graduate nurses. In the Training School this year there are seven students, two in the second year, four in the first, and one taking a special course. Five of the seven have senior matriculation—in their provinces equivalent to first year University; one more may have that standing; the other is a nurse with partial senior matriculation and three years' hospital training. Mrs. Grant appealed to the Council members to keep in mind the needs for India and make known the need for national and overseas work and her request that she be sent the names of any nurses or teachers who might be interested. There would be money in the Ewart Fund for the missionary preparation of candidates who might require some financial aid.

At the Training School a good course has been arranged for the students, including lectures by Professor Bryden and Professor Cunningham of Knox College, Dr. Cameron, Mrs. Ralston, the Rev. J. Wasson, Chairman

of the Board, and other Toronto ministers; a Leadership Training Course, under the Rev. E. A. Thomson and Miss Adams; and some lectures at the School of Missions.

Forum on Overseas Work

A FORUM on overseas work gave the members of the Council an opportunity to hear eleven missionaries answer questions on the work of their fields and the outlook for the Church in those countries.

Formosa

Opening the discussion on Formosa, Mrs. Martin reminded the members that it was just seventy years ago that the Rev. George Leslie Mackay went out to North Formosa—he sailed from Canada on October 19th, 1871—and there, with his wife, the pioneer Formosan missionary, established the work of the mission. She recalled, too, the service of the Rev. William Gauld and Mrs. Gauld and their daughters, Mrs. Little and Miss Gauld, Miss Kinney and Miss Connell, pioneers in work among the girls, and Mrs. Koa, Dr. Mackay's daughter, who is still one of our workers there.

Is there a fully organized Church in North Formosa?

Miss Ramsay—Yes, there is a fully organized Formosan Church, Presbyterian in form, with Presbyteries and a Synod. In 1904 the first Presbytery was formed and in 1912 the Synod of Formosa, with the two Presbyteries of North and South Formosa. Since 1939 there have been three Presbyteries in the North and there are now two Synods, one in the North and one in the South, with a General Synod for the whole island. There are women's groups in the congregations.

Do you consider that the Church in Formosa is strong enough to influence the country?

Mrs. MacMillan—One might think it too weak to stand up against overwhelming odds and against the pressure being put upon it, but knowing what God can do with the weak things of the world and of the power that came from the little group of disciples who knew the risen Lord, one can be confident that the Formosan Christians will stand and that "with our prayers and efforts, and their prayers and efforts they will become a strong and worshipping people."

What chance has the Church with the aboriginal tribes?

Mrs. Mackay—There are seven tribes of aborigines in Formosa. The largest has about 60,000 people, who have mixed with the Formosans and speak the Formosan language. Next is the A-mi tribe, living on the plain on the east coast. Mr. Mackay and Mrs. Koa have worked among the people of a third tribe, who live in the mountains; the Formosan Church has two workers there, and there is no finer work being done in all Formosa.

Are Biblewomen still able to carry on evangelistic work? Who directs it?

Mrs. Mackay—When the missionaries left, the Biblewomen were carrying on their work as usual, going into the country and meeting in small groups. Of the nine, seven were field workers, one did full-time work in the hospital, and another worked among the kindergartens, especially in the children's homes—many of the people came to Church because of her visiting. They now work under the direction of a committee.

Pastors' Wives' Conferences? Progress made in Young People's Conferences and Work?

Mrs. MacMillan—It is not known whether the pastors' wives' conferences are still being held. There was one two years ago. The aim was to help the women in the work of the congregations and in their own lives. They were very eager to learn more about the Bible and about church and social work. Part of the grant was used to bring in women from different parts of the island. If it were possible to send them help, she hoped the Society would send it. The last Young People's Conference she knew of was in 1939 at the time of the Amsterdam meeting, and there was the same spirit in both. Groups will be meeting here and there, but not in large conferences. They were sending money to help support a pastor among the students in Yokohama. They will, she feels, be able to carry on.

What part has music in missionary work?

Miss Taylor—Music has a place in every part of missionary work. The foundation of this work was laid by Mrs. Gauld, who gave the Formosans a love for the music of the Church and for western music that they will never lose. There were three principal choirs in Taihoku, and when she last heard they were still carrying on. She taught music in the Theological College—a Formosan minister is expected to play and sing as well as preach. Girls in the Women's School preparing to be Biblewomen have to learn to sing and play; and it is amazing, she said, to see how well they have learned to play the organ and sing. She gave music lessons to Japanese and Formosan Chinese, and to some missionaries' children. The teaching of small children gave her an entrance into homes otherwise closed. Music had a place, too, at funerals, weddings, and conferences.

Are Formosans prepared to direct choirs?

Some are. Any Theological College student could carry on the music of the congregation. The Formosans had a good deal to do with the compiling of their new hymn book.

What type of work does the Formosan Women's Missionary Society do? How are Bible Schools organized?

Mrs. Mackay—The Society sends Biblewomen to new places and opens up new ground; they work in established places only when the work there needs to be revived. A quarterly meeting is held—"a humdrum meeting, but grand things go out of it". There is a great hunger for

literature. Happy Home is under the Formosan Women's Missionary Society, as are the Biblewomen who were formerly under our Society.

The Bible Schools "are entirely Bible-centred", with emphasis on the power to tell the Bible story. The best was one conducted by one of Miss Adams' kindergarten teachers.

Is the Women's School carrying on and is it of benefit?

Miss Adams—It was reorganized two years ago and did very successful work. An attempt was made to provide better training for the Biblewomen. A two-year course was added for kindergarten teachers. The school is still carrying on under the Theological College at Taihoku. It has a very direct effect on Church work—it is there Biblewomen and other women workers are trained.

How far have kindergartens been successful?

They were quite successful. Besides helping the children, they brought the workers into closer contact with the homes; the Biblewoman visited the children's homes. She knows of only one qualified teacher left to take charge of the work but the kindergartens are carrying on, as far as she knows.

The Mackay Memorial Hospital?

Miss Ramsay—It is under a committee. A Formosan doctor who has been there for some years is now superintendent.

The Happy Mount Leprosy Colony?

Miss Taylor—It is going on well, as far as is known, with a fine Formosan doctor in charge. The church is carrying on. When she left, 40 patients were members of the Church.

Christian Literature?

Mrs. Mackay—The Formosan Church uses the Romanized Chinese. It is the most literate of Chinese-speaking Churches. Bibles could hardly be got. Our Society sent an order for some to be sent from Shanghai. Literature is the great need.

Provision made for the work?

Miss Ramsay—With the balance from the Society's estimate and what was got from the sale of furnishings the missionaries distributed funds to make it possible for the work to be carried on for some time.

Koreans in Japan

Miss MacBeth introduced Miss Anderson and Mrs. Rumball of the Mission to the Koreans in Japan.

Has the effort to establish a Korean Christian Church in Japan been successful?

Miss Anderson—It has been successful. Although it is amalgamated with the Christian Church in Japan, there is still a Korean Church in

Japan, continuing to meet separately and having the same status as the Japanese Church. The Churches had to be registered in the name of the pastor or a qualified Biblewoman.

Provision for carrying on the work?

Self-supporting churches are now in the care of Presbyteries under the supervision of a consultation committee. By January all pastors' salaries were to be paid by the congregations. Money for the first two quarters this year was sent out for the Korean women workers. She is confident that the Korean Christians will be true to their faith.

Kindergartens or Nursery Schools?

Mrs. Rumball—They may not be able to carry on, as the mission had to pay the head teachers, but she thought they would go on. Many non-Christians are interested in them and might give to keep them going.

What of the Biblewomen?

Miss Anderson—The twenty-eight Biblewomen were doing a splendid work, preaching, teaching in the Sunday School, leading the Women's Missionary Society, training leaders and teachers, leading daybreak prayer-meetings, visiting the sick and the new Christians, and above all, going out into the highways and byways to preach the Gospel and distribute Gospel tracts.

Korean Students?

Mrs. Rumball—Little was being done for Korean students in Japan; missionaries are few and funds limited. The money sent for the training of Biblewomen was divided among five or six young women. Two churches in Tokyo are definitely working for students.

In answer to a question about Dr. Kim she said he had lived as a boy in Dr. Young's home. He graduated from a Christian College in Korea and the Christian Seminary in Kobe, and then came to the United States, where he obtained the degree of Doctor of Theology. On his return to Japan, he became the first evangelist at large. Then he went to Tokyo, rented a small Japanese church for one service a Sunday, and it is crowded. He has translated many tracts and booklets for distribution, and written *The Heart of the Gospel*, and is working on a commentary on Isaiah.

Manchuria

In Manchuria, Mrs. Ferrier said, with a population of 43,000,000, largely Chinese, there are between 40,000 and 50,000 Christians. Our mission had 52 churches, which exerted a great influence. A trained nurse, Mrs. Gehman had had plans for giving women training—but they had had to return to Canada. She went to the Rocky Mountain House Hospital and Miss Gibbs took a course in Bible study and other work to fit herself

for her new work in South Yunnan, China, in connection with the KKK. co-operative plan of the Church of Christ in China and the Co-operating Missions. Mrs. Ferrier introduced Miss Gibbs.

Is there a Presbyterian Church in Manchuria as a result of missionary work?

Miss Gibbs—Yes, there were 51 churches listed in the spring; 6,199 members had been received since Dr. Goforth began work there; 370 new members last year. Besides, there were 668 enquirers, and over 1,100 Sunday School scholars.

Has our Church any property there now?

Only the three mission houses in Szepingkai, which are rented now and under the supervision of Danish missionaries still there; the rent is used for repairs, &c. The work is carried on by the Chinese pastors and Biblewomen. In the fall of 1939 a Presbytery was formed.

Native Leadership?

There are pastors, evangelists, and Biblewomen. A special three-year Bible study course was prepared for evangelists (and Biblewomen), during the fall and winter as a study course—and in the spring a six-weeks' lecture course. At the end diplomas were given. There was a course for Biblewomen under Mrs. Davis. There were schools which Chinese Christian men and women could attend, and schools to train Chinese pastors and evangelists.

The Mission to Mongolia?

There are many Mongolians in Northern Manchuria. The Chinese Christians thought something should be done for them and some in the north began the work. They cannot now go into Mongolia, but they work among those in Manchuria.

Prospects for the Christian community in Manchuria?

It is facing a new and very critical situation. God will work out His purpose with these Chinese Christians, she believes, so long as they remain faithful; there should be no fear.

India

It was a great disappointment, Mrs. Pae said, that Miss Margaret MacRae could not go to India, and a nurse was needed in her place. Miss Mary Sherrick returned in June from British Guiana, where she had given outstanding service, and was about to leave for India. Miss Simpson is doing deputation work in the West and early in the year will come to Toronto to study. The question was often asked: Why are we sending our missionaries to India this year when we advised against their going last year? The missionaries themselves, Mrs. Pae said, were as anxious to go

last year as now, but the Board, on the advice of those closely in touch with affairs in the Orient, deferred until this year the sailing of missionaries who were ready to go a year ago. The decision to return to the field or take up work there lies with the missionary. With the taking over of the new territory from the American Mission the work of the Jhansi field had been increased and the members were asked to remember that field in prayer, that the foundations may be well laid. Provision has been made for radios for our bungalows, and refrigerators where needed. The grant to St. Christopher's Training College was increased this year.

Mrs. Pae then introduced Miss McConnell of the Jobat Hospital.

How do you feel about returning to India?

Miss McConnell—She was very glad of the opportunity to answer that. So many sympathized with her. "It is the greatest joy I know and one of the greatest privileges the Council Executive has bestowed on me. The Council Executive realizes that we have minds and wills of our own—wills submerged in the Will of God—'Ye shall go forth with joy and peace.'"

Would you tell about the Training School for Nurses at Jobat?

First she would ask the members to put all ideas of Canadian training schools out of their minds. The Jobat school was really just getting started. The girls have no background of home training; they have been trained in our school at Amkhut and been taught to grind meal and cook. They do not know how to use towels, &c. It is necessary, therefore, to begin at the very rudiments, bodily sanitation and the simplest training. Most of them have the equivalent of one year at High School.

Do they make good nurses when trained?

They are eager to learn. The work requires infinite patience and constant review of lessons taught, but they appreciate what is being done for them and are worthy of extra time and money. They are all Christians, and come from Christian homes.

Could they take charge of the training school?

Before Miss MacMurchy returned to the field, Ruth Singh, a graduate of a Scottish hospital, taught hygiene. Their own nurses could be supervisors of wards, but not of a hospital or training school.

When Dr. Quinn goes out to villages for clinics does he take a nurse with him?

It is not proper to take an Indian nurse, unless one of our workers goes too. When there is only one missionary nurse, one cannot go with him. At all clinics one hour is given to evangelistic work; sometimes there is Sunday School, sometimes work by the question-and-answer method.

Do many non-Christians come to the hospital?

Not many. They could get more to come if the nurses could go to the villages. It took five years to get non-Christians into the hospital for confinement. Last year there were 200 more patients than ever before.

Could a motor van, equipped, be used in the district about Jobat?

Yes, it could be used to advantage.

Is the Government doing anything to train midwives?

Yes, a good deal, where it is under British control. In going to the villages the missionary has an opportunity for this work. Such work could be done from Amkhut; there is great scope for work there.

Are you fully staffed in the hospital?

Not fully. A nurse should go out at least by the fall of 1942, with public health and any other training possible. She should be evangelistic.

Mrs. Pae then presented Miss Stringer, Principal of the Helen Macdonald School at Jhansi.

What would be the effect if Government grants were accepted?

Miss Stringer—At least one-third of the staff would be non-Christian, non-Christian holidays would be observed, and there would be just as much Bible study as the Government allowed.

What are the duties of the school principal?

She had to superintend the mixing of cement, teach classes in hygiene in the villages; supervise teachers; look after a school of 300, a hostel of 100, 15 acres of land; go over all work with the office-boy before he could do it; supervise the school on the farm; while the nurse is on tour, take charge of the babies' home. It was very difficult to do any follow-up work. The Indian teachers can work with girls who are near.

There are fifteen Indian teachers in the school—twelve women and three men; two of these have had teacher's training. Only three of the twelve have matriculation.

What training should a new teacher have?

Specialized training is best. She must be able to do evangelistic work as well as teach. The new district means new district schools and it would take two new teachers, at least, to do the work.

Are you glad to be going back?

"Years ago I enlisted in Christ's army and if He sends me to India, it is my place to go. My Captain calls and I must go."

Miss Beatrice Scott who was going out to the Bhil field as a new missionary was introduced and Mrs. Pae called attention to the fact that four new missionaries are needed for India: a nurse for Jhansi to replace Miss MacRae, a teacher for the Helen Macdonald School at Jhansi; a public health nurse for Jobat and a nurse for Amkhut.

Our National Work

Deaconess Work

FOR the Deaconess Department it had been a year of change, Mrs. Mitchell said; only three deaconesses were on the same fields as last year and new work had been begun.

The appointment of an ordained man to the Willowdale field left Miss Todd free, and she was given city work in Regina, Miss Ross going to new work in Montreal. As Winnipeg and Brandon Presbyteries wanted a deaconess to work in the rural districts, Miss Macdonald was transferred to that field, and Miss Burdick appointed to Winnipeg. In answer to a request for a worker at Prince Albert, Miss Booth was transferred to that new field, and as Saskatoon Presbytery needed work done in North Battleford, Rosetown, Coleville, and Biggar, Miss Chrissie



Girls at Service, Crimson Lake School

Diffin, a new deaconess, was sent there. New work was begun at Victoria, too, Miss Isabel Scott going to work there and in outside districts. Never has there been greater need for work, in the crowded cities as in rural districts.

Mrs. Mitchell referred to the marked progress made on the Willowdale field during Miss Todd's time there. In Regina, where she now is, the great need at Eastview is for a building. There is a large Sunday School and Miss Todd hopes to have an adult Bible class. She also does work among the North Side young people. Miss Elizabeth Walker, besides helping with work in Rocky Mountain House, had begun work at several points in the district where no Christian work was carried on. Sunday Schools were started, and pupils have received certificates from the Sabbath School Board. The latest work was at Oras, where contact was made with twenty-three families, mainly Finnish, and a Bible

School started. Two deaconesses are needed in that district. Supplies are *not* needed, except those given locally. Miss Frieda Matthews continues her work in Edmonton and the Beverly Sunday School. Miss Ruby Walker was working in the district around Moose Jaw and would be in Moose Jaw for part of the winter. Miss Booth, besides doing work in Prince Albert, is touching a large field outside—she was going to Carragana for a month. In the Fox Farm district, where the people are almost all half-breeds, she started a Sunday School and had an open-air Bible School. In Winnipeg Miss Burdick is doing splendid work at Elmwood. At the close of Miss Macdonald's time there proof was given of the success of her efforts—in a very gratifying financial statement and the number of young people joining the Church on profession of faith. The latest report was that Miss Macdonald was going to the upper parts of Winnipeg and Brandon Presbyteries. Miss Isabel Scott, part of whose salary is paid by St. Andrew's Church, Victoria, besides working in that city goes out to other parts of the Island. In the summer she took Miss Blyth's place at Esquimalt House. Great things are expected from her work, Mrs. Mitchell said.

In conclusion Mrs. Mitchell paid high tribute to the work of all the deaconesses, referring especially to the camps, where they are giving leadership and getting in touch with girls, many of whom thus get a new outlook on life. Later Mrs. Mitchell reported the closing of the work at Last Lake where, as an experiment, the Society had had two nurses. There had been need for a nurse there and still is, but it is too difficult a field for one young woman doing nursing and deaconess work. Miss Roy was not well, and the work was closed.

In Ontario and Quebec, Mrs. Warren reported, there are seven deaconesses, four doing new work; two more have been asked for. Miss Allan is working not only in the congregations of Knox and Calvin Churches in Hamilton but as a deaconess at large in the Presbytery; especially important is her work among the many strangers coming to the city. At the request of the Home Mission Committee of the Presbytery of Toronto, Miss S. V. Scott is continuing her work at Fairbank, helping in all congregational activities; she also visits the Sanitarium at Weston. Mrs. Steinmetz, as a part-time worker among the Hungarians, assists in the work of the congregation, visiting the people in their homes and in the hospitals, and acting as interpreter. At the end of 1940 Mrs. Gillespie became a full-time hospital visitor; she leads a very busy life, with eleven hospitals and other institutions to visit, but is very happy in her work. Although Miss Murray, the Society's devoted hospital visitor, retired at the end of the year, she did not stop work, but still visits the sick, and former patients in their homes. Mrs. Fesenko, reappointed to part-time work among the Ukrainians in November 1940, works especially among the women and children, visits the homes and acts as interpreter. The work will be extended when their new church is open. Miss Isabel Taylor was

appointed to work with the Hungarian and Ukrainian children and young people, with special attention to work in music; she hoped, too, to have a pre-kindergarten class or nursery school. In answer to a request of the Presbytery of Paris, Miss Grace Irvine was appointed deaconess at large in Brantford, beginning work on October 1st. Miss Iris Munro is continuing work at the Gordon Mission in Montreal; there is almost no port work now. In May Miss Helen Ross went to Montreal to do extension work under the Presbytery; recently she had been doing survey work in Verdun. Miss Lily Macarthur is carrying on her work at Val d'Or and Perron. The women's group at Perron have become very much interested, sent \$40 to Quebec Presbyterial, \$5 to the Red Cross, and \$5 to local work. This year's new venture of a Vacation School in Val d'Or was very successful, as were the two camps, helping the children and interesting the mothers.

All deaconesses are grateful to the Supply Department for Christmas gifts and layettes.

Miss Shirley Scott spoke briefly of the "refresher" course she and Miss Hazel Macdonald had taken. She knew of nothing, she said, that would help the workers more than a course such as they had had at Union Seminary, New York. They both attended the Ministers' Conference, and in the summer session course, two classes in Religious Education. She was particularly struck by the large number of young married people taking the course—As one wife said: "Of course I have to help my husband in the work." A course of study on "Jeremiah and His Times" (so closely related to the present) and one on "The Person and Work of Jesus Christ" she found especially stimulating.

Residences

When Miss Reith left the Saskatoon Residence to become Literature Secretary, Mrs. McLennan reported, Miss Duthie took charge until a new Superintendent was appointed, and for all she and those associated with her had done the Society was very grateful. Mrs. C. P. Young was now in charge. She reported twenty-four in the Residence, and seven more to come. There had been a change at the Huntingdon Residence, too; Mrs. Gouldthorpe resigned, feeling she could not continue the arduous work. To her unselfish, devoted service, Mrs. McLennan paid tribute. Miss Dorothy Douglas, the new Superintendent, was facing many problems. There were nineteen in the Residence—nine boys and ten girls. It must not be forgotten, Mrs. McLennan said, that the Residences are intended to afford an opportunity to those who need help and who may go out as leaders and workers in the churches.

Hospitals

Mrs. McLennan spoke, too, of the Society's hospital work. The Weir-dale Nursing Home, under the wise management of the Superintendent, is providing a service that is appreciated by the people of that district. Miss

Lyons is also taking an active part in the life of church and community, especially among the women and young people. Soon, it is hoped, there will be a church in Weirdale.

On her visit to Rocky Mountain House Mrs. McLennan was greatly impressed by the attractive appearance of the hospital and the good work being done there. In Miss Hermanson they have a very fine Superintendent, a woman of experience and vision. She is already identifying herself with all the good work of the community. Mrs. Gehman joined the staff in July, but unfortunately she would not be able to stay. Miss Foulkes has been on the nursing staff for over a year, and recently her sister has been assisting. The people of the town and the whole district are proud of the hospital and do a great deal for it, the Hospital Aid especially. On Hospital Day, marking the third anniversary of its opening, 91 guests visited the hospital. Mrs. Miller continues to give wonderful service. Many improvements have recently been made. Already the hospital is helping to meet its own expenses; Miss McRae returned \$400 and Miss Hermanson has sent \$400 more.

At the Hugh Waddell Hospital at Canora there is to be a change, Mrs. McLennan reported. On November 14th it will lose its very fine Superintendent. During Miss Cuddy's fourteen years there, the hospital has changed from being a liability to being an asset; she is now able to meet a large part of the cost of maintenance. Miss Mildred Weir, who has been on the nursing staff since the early summer, will succeed Miss Cuddy as Superintendent. During their vacation Miss Sym and Miss Crouse took a course in X-ray. Another serious loss there comes through the resignation of the assistant Superintendent, Miss Cameron. It is, Mrs. McLennan said, a great institution serving a large community, where there are many Ukrainians, some of whom do not speak English; but they all understand kindness and are grateful for the services of the hospital.

At both Canora and Rocky Mountain House many were reading Mr. Fesenko's paper. Miss Hermanson is getting health articles and other helps for the women, in an effort to create a healthier community.

Indians in Canada

To clear up some evident misunderstanding in regard to the connection between the Federal Department of Indian Affairs and the Church in its work among the Indians, Miss Lang briefly explained the arrangement made by the Government in the treaty of 1871 to care for the Indians on the Reserves.

There is a new school on the Mistawasis Reserve. Mr. Moore had written that most of the young men had enlisted and the women were very busy. The school children have their noon meal at his house,

thus having the advantage of a hot meal and training; the Society's grant of \$150 covers the cost of this. Mr. Moore's work is bringing good results and his interest in the welfare of the people of the district is deeply appreciated.

All were saddened by the illness and death of Miss Helen Patterson of the Birtle School staff. Work is going on very well and a good crop was expected. Miss Phoebe Crump of the Waywayseecappo Reserve recently joined the staff. The inspector gave a good report of the school work, and the teachers and pupils were pleased when he asked that a display of handwork be prepared for a school convention in Birtle.

At the Cecilia Jeffrey School at Kenora Miss Robertson had to give up work in the summer. Miss Laura Reid, who was appointed in her place, has already become very much interested in the work on the Reserve. The reports received from the school were very gratifying.

Chinese Work in Canada

"Our Missions have done more than anything else to help the Chinese people fit themselves into Canadian ways", Mrs. Wood said, in reporting on the work among the Chinese in Canada. The appointment of Miss Heighton to the work in Victoria had been a happy one; she has the real deaconess spirit, Mr. Smith had said, and does not confine her work to the kindergarten. Miss Grace Lee continues to be an able assistant. All organizations are thriving. For two years a Vacation School has been held. Miss Lilyan Leung, the minister's daughter, is still in China, organizing nursing services, &c. The largest of our Chinese kindergartens is in Vancouver; it began this term with 42 children, with more to come. Miss Yeandle is in charge, assisted by Miss Susan Yeung, a trained kindergarten teacher. There, too, all groups are flourishing. The Vacation School was very successful, and the Chinese children took a prominent part in the Sunday School rally on September 28th. From Ottawa Miss Reid writes encouragingly of the work there. The work among the Chinese in Montreal continues to advance. The attendance at church and Sunday School is very encouraging and the mission contributes an average of \$65 a month to our Church. All were sorry to lose Miss Elsie Lee, who left to go into munitions work; Miss Helen Chan is now assisting Miss Dickson, to whose devoted service Mrs. Wood paid tribute. On October 2nd the minister, Mr. Paul Chan, was ordained. The work in Toronto is the more difficult in that it has to be carried on in several places—the women's work and the kindergarten in the Y.M.C.I., Sunday School in Cooke's Church and another class in Knox. Workers and people look forward to the day when all will be at one centre. A very active group is the Young Women's Missionary Society, mainly composed of young married women. The Vacation School was well attended. Mrs. Adams continues her faithful work, visiting the women in their homes and going regularly to the hospitals.

The Working of Departments

THIS year an effort was made to have the work of various departments thoroughly discussed with a view to finding out how best they could serve the needs of the present time. After the secretaries had made statements about their work, raising some questions on which they would like an expression of opinion, the members had the opportunity of discussing these and other questions in groups, and later in a committee of the whole when the findings of the groups were presented. Certain recommendations were accepted by the Council. As a result, more effective work should be possible during the next year. For purposes of discussion the members divided into three groups: Education (Lantern Slides, The *Glad Tidings*, and Literature), led by Mrs. Pae; Service (Library, Supplies, Welcome and Welfare, Student), under Mrs. Mitchell; and Organization (all organizations, Home Helpers, and Life Membership), led by Mrs. McLennan.

Lantern Slides

Two new ten-slide sets—"Our Chinese Work in Canada" and "British Guiana"—had been sent out, Mrs. MacEachern reported; and a small set on "Canadian Indians" was being prepared. In future, Manitoba and Saskatchewan would each have its own slides.

After discussion it was recommended that Lantern Slide Secretaries be carefully chosen, and that those showing slides supplement and bring up to date the information given in the lecturette. The Council approved of "story sets" being prepared, and decided that deaconesses should be provided with the necessary equipment to use slides where there is no electricity.

The Glad Tidings

To increase the knowledge of our own and other missionary work the Society's magazine should be more widely read. To date (September 30th), there were 328 fewer subscribers than for 1940; Alberta was the only province so far ahead of last year's record. Was the magazine not meeting the need? the editor asked. Is the *Glad Tidings* Secretary carefully chosen? Is too much left to her and too little responsibility assumed by other members of senior and young women's Auxiliaries? Are magazines received in parcels distributed promptly? Referring to the two-fold nature of the Press Secretary's duties, the editor emphasized the difference between news from the branches for the *Glad Tidings* and that for the local press.

The discussion showed general agreement that the aim should be to have the *Glad Tidings* in all homes in the congregations. It was suggested that individual subscriptions be encouraged; that some changes in form might attract the attention of non-subscribers; that, in many cases, there had been too little effort to interest others.

Literature

The Literature Department wishes to serve the Society by making available missionary books of interest, Miss Reith said. She referred to the types of books the department tried to have, books of information on missionary work, such as **Moving Millions, For the Healing of the Nations, In the Service of Suffering**; books giving the author's opinions on certain questions of missionary interest, such as **Should Missions Go On?** and **Who Claims the World?**; and stories that tell of conditions under which missionaries work. To encourage such reading, it was suggested that a few books, perhaps four, should be specially recommended during the year. These might be bought and circulated among Auxiliary members. Secretaries were asked to stress the quality of the books offered rather than the price; getting more people to read worth-while books is more important than big sales.

The discussion brought out requests for leaflets, especially prayer leaflets, short devotional messages, a leaflet on the South Yunnan field, and short stories suitable for telling children.

Supplies

It has been necessary, Mrs. McClure said, to review the whole question of supplies and make some changes to meet changed conditions. Buying is more difficult than ever before; a large amount of money is spent on freight; and many articles sent are unsuitable. It was recommended that Auxiliaries no longer be asked for supplies for institutions, but be given a money allocation instead; and that the collection and sending out of bales of used clothing be discouraged, unless definitely asked for by the Supply Department. The deaconesses would still need Christmas gifts, layettes, and knitted goods for their work. The Provincial representatives approved of the recommendations.

Library

Changed circumstances necessitated somewhat different methods of work in the Library Department, too, Mrs. McLennan explained. The 1940 Council decided that except in answer to specific requests no more bundles of reading matter were to be sent from Ontario to other provinces; the latter would look after their own needs. There would no longer be a Library Secretary of the Council and the Library estimate was transferred to the estimate of the Literature Department, which will supply Bibles and hymn books when needed. When books, magazines, &c. are sent out, Mrs. McLennan emphasized, Provincial Library Secretaries should make sure that they know what is being sent, where it is going, that it is really needed, and that the person to whom it is addressed is still there.

After discussion, it was agreed that Provincial Library Secretaries should in future report to the Corresponding Secretary of the Council

and apply to her for any information required. A new leaflet for Library Secretaries will be prepared.

Welcome and Welfare

The Welcome and Welfare work was begun about 1910 under a Deaconess Committee of the Women's Home Missionary Society, Mrs. Warren stated, to keep in touch with women and young women who were strangers. In 1914 the Strangers' Department came into being; then Social Service work developed, the aim still being to connect people with the Church; in 1925 it became the Welcome and Welfare Department. She urged that removals be reported promptly—an easy matter if removal forms are used, and every Auxiliary should have the forms on hand, even if it has no Welcome and Welfare Secretary. The need of the work should be stressed in Young Women's groups.

It was agreed that the name and address of the Auxiliary Welcome and Welfare Secretary should be printed in the annual report.

Student

There was no Student Department, Mrs. Calvin said, until 1918 when a Travelling Secretary was appointed to visit the colleges. For many years a grant was given to enable Student Volunteers to attend conferences. Then the Student Volunteers decided to join forces with the Student Christian Movement. The Society contributes to the Missionary Education budget of the Student Christian Movement, whose Secretary, the Rev. H. A. MacMillan, is doing a splendid piece of work for the Church and world missions. Students coming to large centres for further education or special training are listed and their names sent in, so that our Church people can welcome these Presbyterian young people. It must be remembered, Mrs. Calvin said, that they are only visitors, and not ready to settle down to Church work. She asked the members to consider whether it were wise to ask a Welcome and Welfare Secretary to do Student work.

Following the discussion, it was agreed by the Council that in no Provincial or Presbyterian Society should the offices of Welcome and Welfare Secretary and Student Secretary be combined; and that in every educational centre there should be a Student Secretary.

Organizations

Miss Ada Adams, whose training in children's work makes her help invaluable to the Mission Band Department, spoke briefly of some needs of that work and some of the problems to be faced. The great difference in the size and age of children in the groups gives rise to one of the most serious problems of the work—some Bands include members from three to twelve years of age. Something should be done about the age groups. The leaders, she found, were interested in finding out the best methods. She

stressed the need of a really good programme for the children and the importance of visual education—and gave a most interesting demonstration, making a Formosan farmhouse and church as they could be made by a Mission Band. She suggested that an activity programme be tried.

Mission Bands

Mrs. Riddell referred to the serious difficulty in securing leaders, to the character of the programme, and Mission Band camps and asked that these matters be discussed.

After discussion the Council decided that the selection or preparation of a Mission Band book should be left to the Mission Band Secretary and Miss Adams; as the Mission Band is the responsibility of the Senior Auxiliary, that the latter should bear the cost of the Mission Band book; that camps for Mission Bands are not desirable.

Girls' Organizations

The emphasis in the programme for girls' groups should be on character building, Mrs. Beath said. She referred to the leadership training being given in British Columbia and Manitoba. Only thirty-nine per cent. of the groups used the studies. She would like to know the Provincials' plans for camps early, so that the grant might be allocated accordingly. She asked that the Affiliation Service be discussed, and the type of study desired.

Regarding the grant to Provincials for camps, the Council agreed that it would like the Provinces to feel their responsibility in planning the use of the camp allocation, always remembering that it is a contribution from the Women's Missionary Society and therefore should be used in the best interests of the Society in each Province, to further its work in camps.

Young Women

The necessity of making some provision for older girls was referred to by Miss Negoro—girls who leave the girls' group but feel they are not ready to join the Young Women's group—and she asked that the members in their discussion consider the desirability of organizing "grad" groups for such girls.

As the discussion showed, it was a matter of concern that so many older girls were being lost to the Society, between the teen-age groups and the young women's groups. It was agreed that a programme be prepared to interest groups of girls 17 to 21 years old, such groups to report to the Young Women's Secretary.

Senior Auxiliaries

In presenting the statement concerning Senior Auxiliaries, Miss Pelton suggested some points for discussion—methods for increasing the membership of groups; having as an objective a complete missionary family in every congregation; whether it would be better to begin the Senior study in January or in the autumn; the reading of about four selected books as an alternative to the senior study.

After a lengthy discussion it was agreed that a concerted effort be made to increase the membership, and, to this end, that membership committees in Auxiliaries be continued, except where local conditions make it inadvisable. The Council also accepted the recommendation that the slogan for Presbyterials for 1942 be: "The Women's Missionary Society family complete in every congregation"—the aim being not only to complete the groups in the congregation but to have the members of the several groups think of themselves as a family, helping and strengthening one another. This would mean that the Presbyterial make a survey to see where an Auxiliary or other group was missing, and why, and give necessary help in organizing. A committee consisting of a representative of each group would serve to co-ordinate the groups.

It was decided that the senior study should be ready in March, so that it might be presented at the Provincial meetings and information about it passed on to Presbyterials and Auxiliaries. The study would then be begun in September and carried on until June, instead of from January to December, unless in any case it seemed wiser to begin in January, as before.

It was agreed that the plan of having four books read, as explained by Miss Reith and Miss Pelton, should be tried as another means of getting missionary information to Auxiliary members and a possible alternative to the regular study. The books, chosen by a committee, could be read and discussed by the members. It is realized that no one study will suit all Auxiliaries; what is essential is in some way to increase the knowledge and deepen the interest of the members in the work of our Society and Church and of other Churches in the world.

Home Helpers

Mrs. Hilts emphasized the important place the Home Helpers hold in the Society and the valuable contribution they make to its work. There is need, she said, for more emphasis on prayer and for the help every Christian woman can give. In the discussion on this work changes were suggested, but the Council decided to take no action but asked that the matter be discussed in Provincials and Presbyterials during the year.

Life Membership

Mrs. Strachan drew attention to the importance of definite instructions being given by Provincials to Presbyterials and by Presbyterials to Auxiliaries about the sending out of certificates. Payment (except for Junior certificates) should be made at one time. Money for Life Memberships goes into the General Fund and cannot be used for two purposes. If a Branch reaches its allocation before the end of the year it should continue to forward its givings to the General Fund. Money for Life Memberships must be raised *over and above* regular givings. From now on a report is to be sent in of the number of certificates (Life Membership, Junior, In Memoriam) given out and the number left. A new Life Membership leaflet is being prepared.

"Who Lives?"

(From the President's closing message)

"WHO lives?"—the literal translation of the French sentry's "Qui vive?" was the theme of an inspiring address delivered by an eminent educationalist to a University graduating class, many of whom were in uniform. It has remained vividly in my mind and it seems appropriate to centre a few thoughts around these words in concluding this annual meeting of the Council.

"Living" is essentially growth and development and it is with deep thankfulness that we recognize far greater evidences of life in our Women's Missionary Society than there was a year ago. There is life in our plans for new work, and in the variety and scope of our estimates. We have "lived" in our programme with its changed form and different methods. We have "lived" in our outlook and outreach with far less apprehension because our faith is stronger.

Fear and self-satisfaction are two of the greatest hindrances to vital growth. We should be humble in the knowledge that our best effort is unworthy of the great Giver of all who accepts our gifts and will bless and multiply them far beyond our expectations, if they are given in faith. . . But we do need more sunny windows in our house of life! We must learn to smile even if our hearts are aching—the women of the British Isles have shown us the way. That we have developed spiritually is shown in the many evidences of God's goodness and mercy in allowing our plans to go forward. We have waited upon Him and learned what He would have us to do. It has been said that our Saviour chose the vine and its branches as illustrating the relationship between Himself and His followers because its only purpose is to bear fruit. . . We know that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

And so the answer to our question, "Who lives?" is simply that it is those who believe in and strive to follow the One who said, "I am come that they might have life, and that they might have it more abundantly."

Council Executive Report

SINCE our 1940 meeting of the Council we have passed through very anxious days. Encouraged sometimes by seeming successes and at others almost discouraged when the tide seemed to be against us, so has the pendulum swung.

There have been 33 meetings of the Council Executive and 79 committee meetings, many lasting well into the afternoon. Every phase of our work has been carefully considered and the issues left in Higher Hands.

Towards the end of 1940 conditions became so threatening that it was deemed wise to withdraw our workers from Formosa, Manchuria, and Japan.

We were very thankful indeed to welcome safely home the missionaries from those fields.

Our Board has very regretfully accepted the resignations of three members, Mrs. Kelman, Girls' Organizations Secretary, Mrs. Holman, Secretary of the Young Women's Department, and Mrs. Talbot, Library and Life Membership Secretary. We have welcomed to our number Mrs. Beath as Secretary for the Girls' Organizations.

We were very sorry to part with Mrs. Gouldthorpe, who has given such whole-hearted service as Superintendent of the Huntingdon Residence since its opening. Miss Dorothy Douglas, formerly of Formosa, is doing her best to replace her. From Saskatoon Miss Louise Reith was brought to the office to take care of the Literature Department, following the resignation of Miss Margaret Ness after five years of faithful service. We felt that we were fortunate to have Mrs. C. P. Young, formerly of India, ready to accept the position of Superintendent of that Residence.

We were much saddened when Miss Helen Patterson, who had been obliged to give up her position at Birtle Indian School on account of illness, died in the Brantford Sanitarium. Our hearts go out in loving sympathy to her sorrowing parents.

Visitors to the Council Executive meetings throughout the year have been many, among them Dr. A. S. Sai, a Formosan lady doctor, Mr. and Mrs. Dickson, also from Formosa, the Rev. Mr. Fesenko, and many of our national and overseas workers.

In January was held an Inter-Board Conference on Foreign Missions to which quite a large representation was sent from the Council Executive. Members of our Board and some of our missionaries were asked to attend the Ecumenical Conference which took place in Toronto in June—Mrs. Calvin wrote a short account of this conference for the July-August *Glad Tidings*. Later in the month representatives of the Women's Missionary Society and the General Board of Missions had the privilege of attending a Conference on Missionary Education held at Albert College, Belleville, at which Mr. and Mrs. Basil Mathews were the special speakers.

Once more we mourn the loss of a Trustee in the death of Mrs. Thomas McMillan, who was a valiant soldier of Jesus Christ.

A few weeks ago Dr. Margaret MacKellar, for many years a doctor in India, honoured by the King for devoted work at the time of famine, passed from among us. At our last Council meeting we held a memorial service at which Dr. MacKellar spoke so feelingly about Dr. O'Hara. Now she, too, has gone, having given a full life to the service of the Master.

Two of our field secretaries have left our staff—Miss Lamont and Miss Violet Tennant. Miss Tennant, Girls' Work Secretary, has accepted a position as General Secretary of the Y.W.C.A. in Ottawa. Miss Lamont, after having rendered valiant service throughout our Society, both West and East, retired on pension at the end of March. We wish for her much blessing in all the work which she is sure to do.

We are finishing the work of a year when many of our number have come through and are even now facing very anxious days. We pour out our hearts in prayer to our God that each one may feel Him very near in this time of distress and that we all may be given strength to stand fast.

—MARGARET D. GORDON, *Recording Secretary*.

Report of the Board of Trustees

SINCE last presenting its report the Board of Trustees mourns the loss of one of its charter members, Mrs. Thomas McMillan, who died on November 20th, 1940. Possessed of rare gifts, Mrs. McMillan devoted them in unstinted measure to the work of the Church, and the Women's Missionary Society and the Missionary and Deaconess Training Home, of which she was for some years Principal and by whose graduates she will be held in grateful and affectionate remembrance. A lovely, gracious woman, who always gave help to the needy and who brought courage and hope to the hearts of those in distress, she will be long missed by her fellow trustees and by her friends.

No purchases of property have been made during the year. By the will of the late Dr. Margaret O'Hara the final reversion of the copyright of *The Leaf of the Lotus* is left and any benefits accruing therefrom are left to the Trustees of the Society.

The small vacant house at Brownvale owned by the Society, built on Church land, has been sold for \$175.00 and moved off the property.

The Certificate of Title has been completed for the property at Last Lake and it is now for sale.

The trustees' thanks and appreciation are hereby recorded Mr. Hamilton Cassels, K.C., for his untiring and indispensable services on their behalf.

The required number on the Board of Trustees being five, there is now a vacancy which will require to be filled.

BESSIE MACMURCHY, *Chairman*.

Provincial Advisory Committees for 1941-42

Alberta: Mrs. R. S. Gibson (*Convener*), Mrs. J. A. Clark, Mrs. R. L. Freeman, Mrs. C. E. Jamieson, all of Calgary; and Mrs. J. B. Maclellan, Edmonton.

British Columbia: Mrs. W. H. MacInnes (*Convener*), Mrs. W. G. Gourlie, Mrs. R. M. Thomson, Miss Sybil D. White, Mrs. Thomas Wilson, all of Vancouver.

Manitoba: Mrs. H. H. Dunwoody (*Convener*), Mrs. J. P. Duffin, Mrs. R. Finlay, Mrs. H. A. Robson, Mrs. R. F. Rorke, all of Winnipeg.

Ontario: Mrs. John Williams (*Convener*), Mrs. D. A. Mowat, Mrs. K. B. Schroeder, of Toronto; Miss Bertha V. McEwen, Carleton Place, and Mrs. H. W. Morgan, Peterborough.

Quebec: Mrs. A. M. Hill, Verdun (*Convener*), Mrs. R. W. Dickie, Mrs. J. W. Dougherty, Mrs. R. D. Smith, Montreal; Mrs. R. J. Bell, Outremont.

Saskatchewan: Mrs. J. A. Sinclair (*Convener*), Mrs. A. W. Edgar, Mrs. H. R. Horne, Mrs. J. B. Shaw, Mrs. A. S. Sibbald, all of Regina.

Prayer

OUR Heavenly Father, who hast chosen us and called us to Thy service in the task of making Thy name known in all the world through Thy Son Jesus Christ our Lord, give us, we beseech Thee, abundantly of Thy blessed Spirit, choose for us the work we do and the place in which we are to do it. May we have Thy mind and spirit, that we may be the instruments of Thy peace in this war-torn world of to-day. May we love Thee more and serve Thee more faithfully, even where there is hatred, doubt, despair, darkness and sadness in our lives. May Thy Spirit enter our hearts with love, faith, hope, light and joy.

Father, wilt Thou comfort with Thy love our workers in the lonely places of the earth who are striving to uphold the banner of the Cross. Wilt Thou be very near to them and give to them the spirit of hope that they may persevere and be of good courage, knowing that anything done in Thy name is not in vain.

O Lord of love who art not far from any of Thy children, we pray Thee to watch with loving care those who are far from us; be Thou about their path, their defence upon their right hand: give to them power against temptation; let not distance break the bonds of love which bind us one to the other and to Thee, our loving Father.

O God, in whose perfect Kingdom no sword is drawn but the sword of righteousness and no strength known but that of love, we pray that all nations may find security not in armaments, but in that perfect love that casts out fear.

Dear Father, the strength of them that labour, the rest of the weary, grant that when we grow weary in our work we may be reconsecrated by Thy Holy Spirit and that, having been renewed for Thy service, we may continue to serve Thee in freshness of body, mind and spirit.

Be with us to protect us and our Empire which we love, before us to guide us in Thy way, above us to bless us, beneath us to hold us up, for Christ our Redeemer's sake. Amen.

What room is there for troubled fear?
I know my Lord, and He is near;
And He will light my candle, so
That I may see the way I go.

—Amy Carmichael.

Courage

BY THE REV. JOSEPH WASSON

Be strong and of a good courage. Deut. 31: 6.

THERE are three qualities, says Emerson, which attract the wonder and reverence of mankind. The first is disinterestedness, the second is practical power, and the third is courage. One might venture to assert that, of the three, the most attractive quality is courage. Deeds of self-forgetting bravery and daring form a large part in the record of a nation's history and create a memory which grateful people will not willingly let die.

And what is courage? It is simply strength of heart. The power to pursue the course we deem to be right whatever the nature of the road. The flattery of the world it ignores, the threats of the world it despises, its transient crown it disparages.

There are, of course, different forms of courage. You can think of the courage of our sailors, soldiers, and airmen, the courage we associate with the conduct of war. Or you may recall the courage of the scientist and the philosopher, the courage to seek out and proclaim truth regardless of the consequence to oneself. Illustrations of both these forms are abundant. But it should be noted that before it can be highly honoured, courage must be linked to moral acts or be used on behalf of true ideas. But when it is shown on behalf of the weak, in sacrifice for love's sake, in death or endurance for others, for the sake of something on which vast issues for mankind depend—when it is shown in these ways, it shares in the beauty and greatness of these things and is worthily honoured.

We should be far astray, however, did we assume that courage is a virtue for great occasions only. There is no type of character, no sphere of action in which there is not room and need for its exercise. This is worth remembering in these days when in some nations the necessity or, at least, the utility of war as a school of courage is so loudly proclaimed. In time of peace, it is said, people grow soft and spiritless and the breed of heroes dies. But there is a sufficient answer to this hateful doctrine. Let me give it to you in the words of Eliot Crawshay-Williams, written in Egypt during the last war:

Shall courage die
Because man take not from Time's hand
The ruthless scythe, and strew the land
With unripe harvest of humanity?

* * * *

While pangs of death and pangs of birth
Compass existence on this earth,
And every soul that conscious knows
Hourly a strife with inward foes?
While all around us terrors lie,
Can courage die? Can courage die?
I'll not believe it: no, not I.

There is no duty so small, no trial so slight that it does not afford room for courage. It has value for every phase of existence; for the workshop and the battle-field; for the sick-room and the market-place; for the Church and for the home. And never was this virtue more in demand than to-day. One can understand how that, in the circumstances of our time, people should become frightened, peevish, even bitter and resentful. Let us not be too hard on such. What they need is not our contempt but our sympathy. Let us try, by our courageous endurance, to exert a wholesome influence in the community; for one courageous soul kindles the fire of courage in other souls. Let us not be amongst the grumblers, but face whatever comes with courage and resolution. We will feel better ourselves and others will profit by our example.

What is the secret of courage? It is faith—faith in God, the Creator and Ruler of the Universe. His purposes are sure, and His will is sovereign. Well has it been said that faith in God is the grave of care.



At closing of Vacation School, North Side, Regina (See page 447)

Summer Activities in Val d'Or

TO have a Daily Vacation Bible School in Val d'Or was an entirely new venture. The opening morning saw twelve children and two leaders assembled in the Finnish Hall. The next day a few more children arrived, and so it continued until forty or more were enrolled.

Each day's session was opened with a salute to the flag and the repeating of a promise of allegiance to the British Empire, and the truths for which the flag stands. Then followed worship, when the crosses and colours of the flag, symbolic of truth, purity, service and sacrifice, were used to teach the great truths of Christianity. That was the worship theme for the entire three weeks.

For the memorizing of Scripture the "choral speaking" method was tried, and the results were decidedly worthwhile. Also the children dramatized the two stories "The Lost Sheep" and "The Good Samaritan".

The older girls made two baby quilts which will be forwarded to the Red Cross to be sent overseas. The younger girls and the boys outlined Bible verses in wool on cards and coloured pictures, while the little tots played with plasticine and wax. Just before going home games were played.

Parents were invited to the school closing, and to that event mothers came who had never before attended any of the Church activities.

Immediately following the closing of the Vacation School came preparations for the camp at Siscoe Extension. The mine is not now operating, so we were allowed the use of the bunk-house with its two-decker single beds and the cook-house and dining-room with all equipment. We felt greatly indebted to Mr. Joseph Siscoe, who granted us this privilege and in many ways did much to further the enjoyment of all campers.

We had two ten-day camps. The Junior camp came first. Twenty-three girls attended, with three leaders, and a little four-year-old lad, the son of the nurse, who was also head cook. Of the twenty-three girls only six have a British background, other nationalities being Danish, Finnish, Yugo-Slav, Bulgarian, Ukrainian, and Polish. They came from Malartic, Perron, and Val d'Or. The day the junior camp closed Miss Jean MacLeod arrived with the girls of her club. The nurse and the deaconess remained to continue their service with this group. Again several nationalities were represented.

Camp life is most revealing of home life, attitude and character. The deaconess led the Bible study in each camp, and with both groups she endeavoured to lead the girls to a realization that they are now being prepared and trained for the place they are to take and the work they are to do in the "new world" which will come only when Jesus Christ is followed and His way of life practised by individuals and nations. Those who are young people to-day the world over must, in the coming years, unite to bring about in the world a more Christian way of living.

—L. Macarthur.

Camp at St. Andrew's East

THIS year a girls' camp was held at St. Andrew's East from August 8th to 18th, under the direction of Mrs. P. W. Murray and Mrs. L. E. Tranter, assisted by Miss Marion Savage and Miss Mary Stewart. Nine girls attended. Mrs. Tranter, Presbyterian Secretary, reports, "The camp programme included Bible study, campercraft, handcraft, swimming and music appreciation. Both Sundays members of St. Andrew's East Church kindly provided cars so that the girls could attend church. Bible study was enjoyed because it became personal and the girls were able to talk through their own problems." Special events were a visit to

a museum at Carillon, lunch across the Ontario border, and a candle-lighting service. "Our sincere thanks go to Mrs. Charles Johnson for making this camp possible. There was a pathetic lack of co-operation on the part of many. Might we urge that more of our Society members interest themselves in our girls? In days when issues and loyalties are so confusing and life itself so insecure, the need to show youth the Source of all life and truth becomes more apparent." Quoting the campers—"We've really had such a good time that we would like to share it with others."—R. DeP.

Literature Department

BY LOUISE A. REITH

"THE Christian Church is to-day under fire in a hostile world. It is beset behind and before. Rarely, if ever, has it been attacked by so many and such powerful foes."

In one of this year's books, *Under Fire*, A. M. Chirgwin proves this statement by showing us the different kinds of "fire" the Church is facing and must overcome in the various countries of the world. While never attacked by so many and such powerful foes, never has the Church presented such a world-wide front. To-day older and younger Churches together courageously face the fire.

The author considers first the situation of the Church in Japan which, he says, "offers as clear an example as there is in the contemporary world of the inevitable conflict between the claims of the totalitarian state on the one hand and of the Christian Church on the other". Another of the Younger Churches, that of China, is shown as bravely meeting attacks from within and without, "standing to its posts", even in occupied territory, with the result that "Christianity is getting its roots down into the life of the people".

The same words are used to describe the Church in India, for despite the tendency to "identify Hinduism with the national interest and to represent Christianity as an alien faith", Mr. Chirgwin says, "Christianity is not only growing in India, it is getting its roots down into the life of the people."

Coming to Africa, we find the chief problem is the breakdown of tribalism, the result of rapid industrial development, and with this breakdown the structure that held African society together collapsed. The Christian Church offers to Africa a satisfactory solution, because it gives the "detribalized African who becomes a Christian the sense that he belongs somewhere, and is helping to create a new fellowship which may yet take the place of the tribal society that is vanishing".

The Church is also challenged to define decisively its attitude to the negro world. In the words of the author, "In the Christian view there are no necessarily and permanently superior or inferior people"; there-

fore, "the acid test of the reality of the Christian fellowship is the colour bar."

Nations around the world are divided and live amid suspicion and hatred. Fearing the Christian Church, totalitarians in Europe and elsewhere are "determined", says Mr. Chirgwin, "to cut its international communications before they become too strong", but he reminds us the Christian Church is "Universal" not "International" and the World Church is "God's answer to a Divided World".

"The World Church, it will be seen, is not an ineffective dream, but a living community performing a unique function in a war-divided world, reaching across the frontiers and holding together in love and honour those who belong to its fellowship. . . The Church is facing its foes with courage and maintaining its witness with resourcefulness. It is clearly God's will to carry out, through the world-wide church, His purpose of redemption. In that task every Christian has a place."

Under Fire, by A. M. Chirgwin Price \$1.65

The Literature Department is making the following special offer to Young Women's Auxiliaries: Reading Fellowship Packet (**Women of the Bible** by H. V. Morton; **The Seed and the Soil** by Richard T. Baker; and **Life Has No Ceiling**, by Frank T. Cartwright) complete for \$2.75; or the alternative Reading Fellowship Packet (**Women of the Bible**, by H. V. Morton; **We Fight for the Future**, by Basil Mathews; **Wings Over China**, by Basil Mathews) complete for \$2.00.

AUXILIARY PAGE

Miss L. K. Pelton

THIS HAS WORKED

(Miss Lamont who is now President of the Senior Auxiliary, First Church, Regina, has sent the following on request.)

SHORTLY after the election of our Auxiliary officers in December a meeting of the new Executive was held when aims and methods for the coming year were discussed.

It was decided to set as our objective the doubling of our membership, the increasing of our missionary knowledge, and the meeting of our allocation, which owing to western conditions had not been done for some time.

Methods by which these objectives might be reached were discussed and the following recommendations were made:

1. That a programme committee be appointed, to consist of the three vice-presidents and the treasurer.

2. That the personnel of the Auxiliary be divided into four groups so that each member of the programme committee would have a group through which to carry out her programme ideas, each group to be responsible for

the programme for two meetings; that the programmes for the first and last meetings of the year be in charge of the Executive.

3. That all business be discussed by the Executive and the findings brought to the meeting in the form of recommendations, thus keeping tedious, boring discussions out of the meeting and giving time for a worthwhile programme.

4. That, in order to stimulate friendly contacts, light refreshments be provided by a group other than the one preparing the programme. Another group was to be responsible for giving aid to the Mission Band in whatever way the Leader might desire.

5. That a membership committee be appointed, to consist of a representative from each group with the Secretary as convener, these representatives to include the Welcome and Welfare and the Home Helpers Secretaries and the Auxiliary's sick visitor. It was hoped that as each carried on the work of her department she would bear in mind the work of the other departments and report to the other secretaries anything pertaining to their particular departments. Where there were children or young people, the Secretary would report these to the Sunday School or the Young People's Society. It was hoped by this method to strengthen every department of the Women's Missionary Society.

These recommendations were all approved by the Auxiliary and the work carried out through the groups has been most gratifying, each member having responded most readily to the request that she take some part in the work of her group. For programmes the suggestions sent out by the head office were used, after being adapted to meet our particular needs. Each group leader presided during the presentation of the programme which her group had prepared. By the end of June our membership had increased almost fifty per cent.

YOUNG WOMEN

FIRST IMPRESSIONS OF THE COUNCIL

AN Indian proverb, quoted by Mr. Lowther, says, "You cannot put a pint of anything into a half-pint jar." That describes exactly how we felt about the Council meeting. There was such a generous measure of valuable information and inspiration and, not being as wise as the Indian, we tried hopefully to get it all into our half-pint. But the Indian was right. It could not be done. However, we did manage to catch a few impressions.

We did not need to be convinced that the Women's Missionary Society was a great organization and a great success, but our conception of its

importance was considerably broadened. We were impressed with the completeness of its organization. We have been a member of the Society for years and yet the mention of all the Council, Provincial, and Presbyterial offices, departments and committees, with all their respective secretaries "befuddled" us more than slightly. The variety of secretaries and the work they do was amazing. We knew that they existed, but we had not realized the tremendous amount of work done by each until we heard their reports.

We were impressed, too, with the responsibility the Women's Missionary Society, through its Council, has assumed, and with the work it has accomplished. Through one or more of its departments, it has been touching all parts of Canada, as well as India, China, Formosa, Manchuria, Japan, Islands of the Sea, Orphaned Missions in Africa, European Churches, and at this Council meeting voted a special grant to aid bombed churches in England and Scotland. The national secretaries brought gratifying reports of the wonderful work our deaconesses and nurses and other workers are doing and the appreciation expressed by the people they serve. They called attention to the great need for still more workers. We were fortunate in having several missionaries present at the Council meeting. Some of them, having had to return from overseas fields, are for the present placed here at home. They were able to give us first-hand information of their fields as they had left them. All seemed hopeful that these newer Christian Churches were strong to carry on and brave the difficulties and dangers of witnessing in countries controlled by a totalitarian state.

We were impressed also with their vision for the future. They did not underestimate the darkness of the days through which the world is passing, but they believed, as Dr. Kepler expressed it, that it was not the darkness of midnight, but rather the darkness of 4.55 in the morning—the darkness that precedes the dawn. We must be prepared to make a real contribution to the new order that is coming when this dreadful conflict has ceased; this new order, we were reminded, will not just happen, we must *work* to bring it about, and it will involve much of "blood and tears, toil and sweat". In his address Mr. Lowther said that in the new day there must be a new strategy in missions, a strategy worked out at headquarters where there are maps and charts and in an atmosphere removed from the field of action. The Council must evolve the strategy, must study as intensively as any officer to obtain a knowledge of the field and the strength of the enemy.

What a responsibility! But what a vision! And we Young Women have our share in it. It may be a long and arduous task and a task which requires much more knowledge of the work than we now have. Let us dare to face the facts, realizing that the overcoming of what seem to be insurmountable difficulties affords more lasting happiness than the fleeting pleasures at hand.

—B. Stevenson.

GIRLS and LEADERS

Mrs. L. B. Beath, *Secretary*

*(Adapted by permission of the Joint Committee on Work amongst
Older Girls, Church of England in Canada)*

TO "EVERY-GIRL":

HAVE you ever asked yourself what it means to be a Christian? To live in a Christian country, to go to Church and Sunday School regularly, and to be a member of some Church group do not necessarily make you a Christian.

True, you have already been enlisted in Christ's army in your Baptism. You have re-affirmed your allegiance to Him in becoming a member of His Church. Are you witnessing for Him? Are you bringing others under His banner?

It is most urgent that you should face these questions to-day. Why? First, because Jesus needs you now in your youth and strength; and secondly, because your King and Empire needs you.

We see in Europe to-day the awful havoc caused by a nation whose leaders have denied the Lord Jesus and put in His place a man who embodies the spirit of hatred, brutality and greed. Do you want this to happen in Canada? Could YOU serve a man who stands for evil in place of Him who "went about doing good"; in place of the Son of God who gave His life that you might know His love?

Your father or brother may be "over there", risking his life to blot out the forces of Nazism from all the world and to establish freedom and righteousness. But what are YOU doing? You may be knitting socks and buying War Savings stamps. That is good, but it is not enough.

A strong Christian army is needed at home as well as at the battle-front; an army composed of individual Christians, who love the Lord Jesus and who refuse to let His name be dishonoured in Canada; an army which prays daily for God's help for the Empire and for the world. Such an army exists already. It is headed by our King, a true servant of the King of Kings. Will you not take your place in it?

First, you must make your enlistment a reality. You must come very humbly to Jesus and tell Him you want to follow Him; then ask Him to forgive all your past sin, and to help you to be a true Christian. He will be so glad to receive you.

Then you must train in His Army. "Learn of me," He said. How can you learn of Him better than by reading His Word and attending His Church?

Active service will follow your training. Every good soldier is

under the orders of his captain, and your Captain has orders for you if you will listen to His voice. He will want you to live close to Him, by talking with Him daily. He will want you to work with the other members of His army in His Church. He will also want you to bring others to Him. Your sister, your close friend or some shy girl you know would surely join your Sunday School or group if you made the effort to interest her.

Jesus needs YOU in this army. Will you fail Him? He needs every girl in the glorious adventure which will bring victory for Christ's banner.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

MISSIONARY MAIL

Dear Mission Banders:

I WANT to tell you a little about a trip I had when I lived in Formosa. We started up the mountain to Urai on a cute little wagonish car. When we heard a whistle blow we would have to get out of the little car and the man pushing us would have to take it off the track to let the other car by. Now I'm going to tell you the real name of this queer little car. We call it a push-car.

The push-car went across queer bridges with no sides, which was exciting as we could look away down to rivers below. I was afraid the man pushing us would slip off and fall away into the depths, but he seemed to manage all right.

When we reached Urai and got off the car, we saw many savage children going to school across a bridge. It was a long narrow bridge that swung up and down and from side to side as you walked on it, and only ten people were allowed on it at once. I think it must have been hundreds of yards down to the river below.

We crossed the bridge. We saw a little house far in the distance. When we came to the house, the Japanese lady gave us some *geta*, which is a Japanese kind of "rain-shoe", and showed us the way to a little stone house where they had a big bath like a tiny swimming pool, but the water was steaming hot sulphur water. The bath made us feel very good.

After the bath, we went to the opposite side of the bath-house where the grown-ups were resting in the Japanese inn. Our lunch tasted very, very good. After I had a little rest, I got up with my brother Ronald and our parents. As we came to the bridge once more, a man with us who has lived in Formosa a long time started to tell me many stories. This is one of them. Once upon a time he was going across this bridge and one of the boards wasn't strong enough to hold him, and he slipped through

and hung only by his arms. After a struggle he finally got up again, but he still isn't afraid of the bridge!

Soon we came to a waterfall. It was a high waterfall and very pretty. There was a little rest-house nearby, and we were thankful to have a chance to sit down and look at the fall. We soon found a path so that we could go down near to the foot of the waterfall.

It was now late afternoon and we had to start for home. On the way down we had to get off the push-car to let another one go by, and suddenly we heard loud noises like explosions. Some thought somebody was shooting at us—mother thought an aeroplane had dropped a bomb. I hid between three ladies who were rather fat, so I was safe, but Ronald was hit on the back. A stone tore his blouse, and made the blood come. We found out afterwards that they were dynamiting nearby.

We went on farther on the push-car, then we got off and took boats down the river over the rapids. The boat went fast over the rapids and it was great fun. Some of the paper bags left from our lunch we made into paper boats and sailed them down the river. We reached home about seven o'clock.

Lovingly,

MARILYN DICKSON.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—The Presbyterian Executive had a supper meeting on September 22nd with members of the Provincial Board as guests. Receipts were \$45.00 less than by September 1940, but the treasurer felt this would be made up before the next meeting. There was a discussion regarding soldiers' wives and dependents; it is very hard to keep in touch with them and Calgary is a large military centre with new people coming and going every few months. It would help if the church they belonged to would let the Executive know they are coming to Calgary to reside. The Young Women have also discussed this matter. A successful Girls' Stay-at-Home Camp was held in Knox Church; the girls seemed to enjoy every minute of the time. With \$4.38 Mrs. R. Edgar was able to buy milk for the girls every day and the materials for the handcraft work, as well as a copy of St. Luke's Gospel for each girl. Mrs. Burton having gone with Mr. Burton and Rev. R. Sinclair of Innisfail to do some preliminary clearing on the new camp site at Sylvan Lake there was no report of the St. Andrew's Church Camp.

At a congregational social in Grace Church, Calgary, where each

organization furnished one item of the programme, the Auxiliary contributed "a ten-minute trip across Canada", using slides selected from "What our Church is doing at Home and Abroad", featuring in each province one or more types of work supported by the Presbyterian women. This balanced a programme of musical numbers, readings, a short play, and a very enjoyable "Quiz", the latter given by ten members of the Young Women's Auxiliary. The affair was a real success and the very informal talk with the slides well received. The deaconess work at Val d'Or was used for Quebec; for Ontario the Hungarian Church was featured as typical of several parts of our work; for Manitoba the Indian Schools were introduced; for Saskatchewan Presbyterian Residences; and for Alberta, of course, Rocky Mountain House Hospital; and for British Columbia, Chinese work. These particular slides fitted in well with placing our overseas workers now home; to close, two slides on camps and summer schools were shown.

Macleod P.S.—The Medicine Hat Auxiliary, in order to arouse interest and give information, gives to each member a list of questions on subjects to be discussed at the next meeting; these may be questions on the Bible or on missionary work. At the September meeting they welcomed Mrs. J. M. McLean of Suffield, formerly of Rocky Mountain House, as a new member.

Red Deer P.S.—At the September meeting of Red Deer Auxiliary Mrs. Williams conducted a memorial service for the late Mrs. John McVicar, who for more than twenty-five years was Presbyterian Supply Secretary. Mrs. John Hart of Sylvan Lake was the special speaker. After the meeting the annual birthday tea was held; the birthday box contributed \$10 to the Society's funds. Carstairs reported interest and their "Gratitude Basket" adding to their treasury regularly. Penhold Associate Society inaugurated the birthday box, the money thus collected to go to missions. They read and discuss articles from the *Glad Tidings* at their meetings.

Rocky Mountain House was the scene of a historic meeting when the Presbyteries of the Presbyterian and United Churches met together at the old Hudson's Bay Fort to honour the memory of the Rev. Robert Terrill Rundle, the first Protestant missionary in Alberta. A short memorial service was held. In the evening, after a banquet served by the Hospital Ladies' Aid, a mass meeting was held in the Presbyterian Church.

BRITISH COLUMBIA

MRS. A. WHITECROSS, 69 VICTORIA ST., KAMLOOPS, PRESS SECRETARY

VICTORIA P.S.—The Young Women's Missionary Society of Gorge Church sponsored a shower in June in aid of Esquimalt House, the home established by the Presbyterian Church for men on active service and their families. As a result of their activities, the members were able to make a gift of three cartons of food to the Home.

Westminster P.S.—Mount Pleasant Auxiliary, Vancouver, reports an interesting six months. Two of the special speakers were Mrs. C. P. Young and Mrs. Hurst; the former gave an illustrated talk on "Women of India", and the latter told of her work among the Jewish women in Montreal. The July meeting took the form of a luncheon and an enjoyable afternoon was spent in beautiful Stanley Park. Three Home Helpers have become active members of the Auxiliary.

The Richmond Auxiliary also held a picnic in Stanley Park, when Mrs. C. P. Young was the guest of honour. At the Fairview Young Women's picnic in Kitsilano Park on August 15th Miss Lily Simpson of Jhansi, India, Miss Webster-Smith of Japan, and Miss Evelyn Lamb of Kenora, Ontario, were special guests. Miss Simpson showed snapshots which gave a very good idea of the country and the people of India and our work there and told the story of Grace Bai. Miss Lamb told of her work as teacher in the Cecilia Jeffrey Indian School at Kenora. The Robertson Memorial Auxiliary heard encouraging reports at its annual meeting on June 26th.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—The Margaret Hogarth Mission Band of First Church, Fort William, at its opening meeting for the season decided to form an Explorer group for the older girls, with Mrs. W. B. Gray in charge. The fifteen girls at the first meeting were very enthusiastic about the group plans. Mrs. H. Goodfellow and Mrs. D. Rodger will have charge of the Mission Band.

Winnipeg P.S.—The annual Mission Band rally was held in First Church, Winnipeg, with over one hundred enthusiastic Mission Banders and two Explorer groups in attendance. Miss Burdick, Miss Hazel Macdonald, and the Provincial and Presbyterial Presidents spoke briefly. Devotions were conducted by the First Church Band. Missionary songs and recitations were enjoyed. Supper, followed by a sing song led by the Superintendent, Mrs. John Campbell, and the Band leaders brought to a close a very happy afternoon.

At the September meeting of Winnipeg Presbyterial, Dr. Gushue-Taylor, who recently returned from Formosa, gave an illustrated address. He told an inspiring story of the founding of Happy Mount Leprosy Colony and the splendid work carried on to help the people, both physically and spiritually. Afterwards he answered many questions about the work. Those fortunate enough to be there were thrilled, and it was long past the hour for dismissal when the audience reluctantly said good-bye. It is hoped that he may soon return.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

YOUNG Women of Ontario: Two months, and this year will be gone forever. With it goes the work we have given to the Master. Does it merit the "Well done, good and faithful servant," or do we hear, "I gave Myself for thee, what hast thou done for me?" Christ's command, "Go ye" holds in it the true foundation for peace in this war-torn world. Obey it by rededicating your life, your wealth, your labour, a worthy thank-offering. Then

Rejoice that God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour!

Secretaries—See *The Glad Tidings*, November 1940, page 438. —N.McD.

The past still travels with us from afar
And what we have been makes us what we are.

Fifty-five years ago an Auxiliary was formed in Caven Church, Bolton, Toronto Presbyterial, and this anniversary was the cause for a happy gathering in June. "All the way" was the theme chosen. In an interesting history of the Auxiliary Mrs. W. A. Greenwood made special mention of the two charter members, Miss M. Caldwell and Mrs. R. Steele. Mrs. David Ritchie, Toronto, led in an impressive memorial service for faithful members who had passed on to higher service. Mrs. W. M. Hall, Presbyterial President, brought greetings, as did the Presidents of Bolton Young Women's, Nashville, and Knox and St. Paul's, Vaughan, Woodbridge, Maple, Besa (King) Auxiliaries, and representatives of Bolton Anglican and United Churches. Mrs. R. Moynan, daughter of Dr. and Mrs. Goforth, was the special speaker and her address on "Faith" made a deep impression.

St. Andrew's Auxiliary, Mount Brydges, London Presbyterial, at a special meeting on June 10th celebrated the 26th anniversary of its organization. Mrs. C. Veale and Miss M. Campbell led in the worship service. A short memorial service was conducted by Mrs. Wyatt and Mrs. Colvin. A sheaf of flowers was presented in memory of members who had passed on. The Auxiliary was organized in June 1915 by Mrs. McRae of London, with Mrs. Robertson as its first President. A résumé of the work done by faithful members during these years, the foundation upon which the workers of to-day are building, was given by Mrs. W. A. MacWilliam. Mrs. Kidd was the only member of the first Executive present. Greetings were received from Mrs. Davis, district Vice-President, and Tempo, North Caradoc, and Komoka Auxiliaries.

Miss M. E. Anderson spoke at six sectional meetings in London Presbyterial, where she was well received and her addresses were greatly enjoyed. The Presbyterial programme includes Senior and Young Women's Auxiliary and Mission Band rallies in the fall in order that the work may be helped along for greater and better results.

The fifth annual garden party of the Mary McKerroll Young Women's Auxiliary, Victoria Church, Toronto, was opened by the Rev. Clifton MacKay, and Mrs. H. Bond acted as chairman. There was an attractive programme in which the Victoria orchestra took part. The attendance was gratifying, as was the offering.

The Home Helpers took charge of a summer meeting of St. Paul's Auxiliary, Kemptville, Brockville Presbyterial, supplying all the programme.

Orangeville Presbyterial held a sectional meeting in Dundalk, Miss Maude Mitchell presiding. Several members of Auxiliaries took part in an instructive "panel discussion". The Sunbeam Mission Band, in charge of Mrs. George Watson and Mrs. Charles Armstrong, added inspiration to the gathering by their part in the programme and their display of work. The Rev. Forbes Thomson and Dr. Brown greatly assisted.

Huron Presbyterial held its fall rally in First Church, Seaforth, Mrs. H. Jack presiding. The Treasurer announced a slight increase over last year. Suggestions offered by departmental secretaries showed intelligent interest in the work. Answering the roll call, each Auxiliary stated its weakness and what was being done about it. Lack of leaders for younger groups was the chief problem. Miss Pelton, Promotion Secretary, greatly enriched the gathering by her stimulating message, as she reviewed present conditions, national and overseas. "Every member", she said, "has a particular gift. Do not try to make them do what they are not fitted for, and don't be afraid to use those who are capable more than once. A woman with a friendly smile is a great asset." Members were present from Auburn, Blyth, Belgrave, Clinton, Exeter, Hensall, Goderich and Seaforth. Taking part in the programme were Mrs. Albert Taylor, Miss Laura Jeckell and Mrs. G. Macdonald.

In Chatham Presbyterial sectional meetings at Ridgeway, Dover, and Windsor and Young Women's conferences at Chatham and Windsor were held in September, and were characterized by deep spirituality and consecration. Miss L. Pelton, the special speaker at all, in her addresses stressed the fact that now more than ever is there need for Christian missions; the church has the message that can change and save the world; without righteousness there can be no assurance of peace.

Kingston Presbyterial held its annual Mission Band rally at West Huntingdon in June, with Mrs. W. H. V. Walker presiding. Roll call was responded to by Belleville, Burnbrae, Deseronto, Madoc, Roslin, Stirling, and West Huntingdon, all Bands sharing in the programme. A demonstration of the "Honour Member Test" was given by Miss Jean Babcooke, Deseronto, to whom Miss Ramsay presented the special pin. The banner was awarded to Deseronto. Miss Ramsay gave the principal address, speaking of living conditions and customs in Formosa, and of their Sunday Schools, and she charmed the little ones by singing a hymn in the Formosan language. Mrs. Darling, Presbyterial President, and Mrs. Robertson, sent greetings.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL P.S.—“Christ, the Hope of the World—beginning in me” was the arresting theme of the Young Women’s Conference in Montreal on September 25th. All present felt new stimulus had been given for the winter’s work. Mrs. Johnson, Presbyterial President, urged that now as never before members should be mindful of their responsibilities, remembering that this is not a war of military forces alone but a spiritual battle against the powers of evil, in which all must play their part. A clever Quiz on information from the *Glad Tidings* showed many how vague their knowledge of the Society’s work really was and made them determine to read that magazine much more carefully in future. Thought-provoking, too, was the question, “Why am I in a missionary group?”, answered by members from five churches. Miss Isabel McConnell was the speaker of the evening. Beginning with the conference theme, she urged members not to let their war work be done at the expense of their missionary work. This is a world conflict and missions have a world outlook. We must not fail the millions who live in fear and darkness and have never heard of the Light of Christ and His Gospel of love. The Christian way is not the popular way and there are many difficulties and discouragements; therefore, we must put on the whole armour of God and stand fast in His promises if we would further His work. These promises can be ours if we will find them and become familiar with them in the study of our Bibles. Jesus said, “I, if I be lifted up from the earth, will draw all men unto me.” Are we holding high the banner of the Cross that others may be attracted to it? Are we by our lives really lifting up Christ?

Quebec P.S.—The Rev. Dr. Wm. Patterson of Toronto, at present assistant at St. Andrew’s Church, Quebec, spoke at the September meeting of the St. George’s Auxiliary. There was a splendid attendance and a spirit of enthusiasm and good fellowship prevailed. Dr. Patterson spoke on the seeming retrenchment of the overseas work, of the situation in Formosa, Manchuria, and in Japan generally. He stressed the fact that this is a time for much calm, serious thinking as to the future mission work of our Church. He spoke of the open doors in China, and of the necessity to open new fields in countries under British rule. In conclusion, he urged the need for faith, courage, and consecration on the part of all Christians, if we are to look for the promise of a new heaven and a new earth. In the evening Dr. Patterson addressed a public gathering in the interests of the Women’s Missionary Society on the subject “Did you ever pray?”, taking as his text St. Matthew 6:6—the closing of the door, he said, meant both shutting out the world and shutting oneself in with God. The speaker held his audience enthralled and it will be long before the enthusiasm he created wanes.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

REGINA P.S.—A Vacation Bible School for boys and girls was held during the week of August 11th to 16th in Northside Church, Regina, by the deaconess, Miss Todd, and the minister, the Rev. R. H. Williams. Fifty young folks were enrolled. Assistance was given in the story hour by Mrs. E. G. D. MacEachern, and in the handcraft work by Miss Marion Pollock, Miss Marion Watson, and Miss Margaret Ellis. The recess was popular because of cookies and lemonade, and the morning closed with the showing of lantern slides of work and life in the various mission fields across Canada.

The work in Eastview, Regina, under the direction of Miss Todd, opened for the fall term with increased numbers in both the Mission Band and the Girls' Guild. Mrs. A. Hagen, Mission Band leader, had the opening meeting in her home, with 18 present. The Girls' Guild elected Annie Glass president. Eastview activities must be carried on in the homes, except the Sunday School, for which Haultain School is used.

Saskatoon P.S.—St. Andrew's Auxiliary, Saskatoon, welcomed Mrs. C. P. Young, superintendent of the Presbyterian Residence, and Miss Chrissie Diffin, deaconess, to their membership. Mrs. Young spoke of the work in the Bhil field. She told of the older Bhils learning Scripture verses which had been taught to their children in the mission schools; this has been found an effective means of evangelizing. Dr. Buchanan's wonderful work in having a road built to Amkhut to bring relief to the famine sufferers established the work among the Bhils. Mrs. Young cited experiences to show the power of the Gospel story to change lives of men and women. Her use of pictures gave the members a clearer idea of the homes and customs of the Bhils.

The Auxiliary of Knox-St. Andrew's, Battleford, held a very successful summer meeting. Invitations to all *Glad Tidings* subscribers and a special invitation to all ladies of the congregation brought a splendid response. Musical numbers were given and Mr. Willis of St. Paul's Anglican Church gave an address on "Missions" which will be remembered by those who were fortunate enough to hear him.

Miss C. Diffin, deaconess, was working for part of the summer at North Battleford, and her visits have given much pleasure in the homes of the members.

. . . White country churches rising from the sod.
Symbols they stand, of mankind's daily need;
The urgent need to pray, the need to praise.
Without their altars men grow blind indeed,
And grope bewildered down unlighted ways.

—Grace Noll Crowell.

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Ontario

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Vol. XVII

DECEMBER, 1941

No. 12

Mrs. Rees
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THE GLAD TIDINGS



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of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVII

TORONTO, DECEMBER, 1941

No. 12

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day a Saviour, which is Christ the Lord.

Glory to God in the highest, and on earth, peace, good will toward men.

And the shepherds said one to another; Let us now go even unto Bethlehem, and see this thing which is come to pass.

Shepherd Boy's Song

*When I was leading sheep to-day,
I thought I heard
A note of bird
Carolling a springtime lay
This winter day.*

*When I was folding sheep to-night,
A stir of wings
As summer brings
Wheeled to a flame of mystic light
This winter night.*

*I wonder, will the nations hear
This song? See light
This holy night—
'Mid war and pain; through grief and fear—
Christ's song of cheer?
INCARNATE LIGHT?*

Mary Winter Were,
in *The British Weekly*.



Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.



Editorial



Mrs. Fletcher Resigns

IT was with deep regret that on the 21st October the Council Executive accepted the resignation of Mrs. W. H. Fletcher, who for sixteen years has been a highly valued member of the Board. While she has given devoted service in the whole work of the Women's Missionary Society, her special concern has been the Supply Department; from 1925 to 1939 she was Supply Secretary and since then Assistant Supply Secretary.

New Members of the Council Executive

AT its meeting on the 11th November the Council Executive warmly welcomed two new members: Mrs. J. S. Shortt, formerly of Barrie, whose long experience in the work of the Women's Missionary Society, in Provincial, Presbyterial, and Auxiliary, will make her a valuable member of the Board; and Mrs. Hugh A. MacMillan, whose ability and experience in young people's work in Formosa and Canada especially fits her to give leadership to the young women of our Church as Young Women's Secretary, a position she has accepted temporarily as she and Mr. MacMillan expect to return to overseas missionary service when that is possible.

THE Council Executive was very thankful to receive a cable from Miss Gibbs to say that on November 10th she and the four missionaries for India had reached Hong Kong safely.

AFTER a few months on the nursing staff of the Rocky Mountain House Hospital Mrs. Gehman has returned to Toronto and is taking some classes at the Training School and continuing her study of the Chinese language. She hopes before long to return to overseas work.

MISS ETHEL CHISHOLM, who returned from Formosa a year ago, was granted leave of absence this fall to take a course in mothercraft for graduate nurses.

MISS MARGARET KENNEDY of the Bhil field, India, has completed her two years' language study and is doing evangelistic work in the Jobat district. Part of a letter recently received from her is published in this issue.

Report Forms

ONCE more the time for yearly reports draws near. In preparing the 1940 annual report for printing, we noted evidence of greater care on the part of those who made out the reports, and were grateful—not least, because it meant that the annual report of the Society would be more accurate. In the great majority of cases, report forms are carefully and clearly filled in, but we should like to call attention to some points that may not be clear to some who have to send in such reports.

The Secretary should study the form carefully, make sure that she understands what is asked for in each column or section and that the names and figures she has to fill in are quite correct, and then write them very legibly in the right places. The figures in each column should be added and the correct total given. A good many corrections have to be made in Provincial reports because incorrect totals have been carried forward. It is the responsibility of the Presbyterial Secretary to see that she gets reports from all branches and that they are complete and accurate, and then that she sends on a complete, correct report to the Provincial Secretary. If she receives an incomplete report she should have it completed before sending it on. If an officer or a leader of a girls' group or Mission Band is appointed after the report is sent in, her name and address should be sent on promptly, so that it may be included in the annual report.

Would the Secretary in filling in a report form be careful to give only the information asked for? For instance, on the Presbyterial form (1B) on which senior Auxiliaries and Associate or Affiliated Societies are to be reported she should not list also the Young Women's and

Girls' groups and Mission Bands; there are separate forms for these branches. And there is still need to ask for care in writing names and addresses; they must be both correct and legible; in some cases the same name has occurred twice on the same report form with a difference in spelling.

Presbyterial Corresponding and Young Women's Secretaries will note the change in their report forms to allow for reporting the names and addresses of Auxiliary Welcome and Welfare Secretaries, which the Council decided should be printed in the annual report.

An Appreciation

Miss Mary W. Cuddy

FOURTEEN years of service as the Superintendent of the Hugh Waddell Memorial Hospital, Canora, Saskatchewan, is the record of Miss Mary Cuddy, who relinquished her position on November 8th.

In 1927 when the hospital was given over to the Women's Missionary Society of the Presbyterian Church, Miss Cuddy, who had been a successful nurse in the South Porcupine Hospital, was offered the position of Superintendent. Under her management during these years the hospital has become an asset instead of a liability. Her foresight, her good judgment, her business ability and her attention to every detail in and around the hospital have been unexcelled.

The Council Executive had such confidence in her that they asked her to take charge of the opening of the new hospital at Rocky Mountain House.

Her interest in missions is very real and at one time she was accepted as a nurse to Formosa. Family circumstances prevented her going, but she had the great satisfaction later of seeing one of her nurses, Miss H. Hermanson, go in her stead. She has never lost sight of the fact that medical service is one of the greatest evangelistic agencies and so the hospital has stood in the community as a symbol of service by the Presbyterian Church through its Women's Missionary Society.

A tribute to Miss Cuddy would not be complete without referring to the very happy relations that always existed between her and members of her staff. Miss Marjorie Cameron, who has been Assistant Superintendent for fourteen years and to whom Miss Cuddy pays great tribute, as do we all, is retiring also, so to both the Superintendent and Assistant, we offer our sincere appreciation.

B. McL.

To "Glad Tidings" Subscribers

Has your subscription been renewed for 1942. If not, please give it at once to your *Glad Tidings* Secretary. Have you tried to interest a friend who has not been reading our magazine?

The New Superintendent at Canora

MISS MILDRED WEIR, whose home is in Agincourt, Ontario, is one of our missionaries who returned from Formosa about a year ago.

Before training as a nurse she was a teacher with First Class Professional standing. When she graduated from Western Hospital, Toronto, she received a scholarship which enabled her to take a Supervisor's course of one year in Montreal General Hospital. This course included Hospital Administration and Teaching, and she won the silver medal for her year's work.

She spent a year in missionary preparation at the Missionary and Deaconess Training Home and went to Formosa in 1935. For five years she was connected with the Mackay Memorial Hospital, returning to Canada only when it became necessary for the missionaries to leave. Last winter she attended special lectures from Dr. Bryden, and classes at the School of Missions. Before going to Canora last July, she took a special course in X-ray at the Toronto General Hospital.

Because of her marked executive ability it was Miss Cuddy herself who suggested Miss Weir as her successor.

—B. McL.



Miss Mildred Weir

THE season of Advent, with its promise of the victory of God's Kingdom, comes to us in this time of war to comfort us, but also to judge us; and we cannot have the comfort unless we accept the judgment. God will come to the rescue of His world in ways that we know not. "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire."

It is so easy to try to take the comfort, but refuse the purifying fire, and so to settle down into quite sub-Christian thoughts and feelings about the war. The temptation is growing. But the Church of Christ must stand against it. However long the war lasts, we must go through it as Christians. Otherwise we shall certainly be unworthy of the victory when it comes. God's Kingdom will go on, but He will have to use other servants, because we have not been found "worthy to stand before the Son of Man".

Even now God's Kingdom is going forward, and it is a rare tonic to turn sometimes from the tragedies of Europe to the marvellous young Christian churches of the East, where Christianity is being rejuvenated even amid the agonies of war. Many of us are blind to all that, and we become so small-minded and sub-Christian in our own struggle that the missionary enterprise itself seems temporarily irrelevant. But if we come to think

like that, we are simply missing the dawn—the really wonderful new dawn of the Kingdom and Church of Christ which can be seen in newly awakening lands.

If we wish to share the new Day of God's Kingdom, we must be children of the light and of the day, in all our thoughts, even through the darkness of our present troubles. "Abide in Him," says John, "in order that, when He is manifested, we may have boldness, and not be ashamed before Him at His advent." —From *Life and Work*, December 1940.

Twentieth Anniversary of School of Missions

IN recognition of the twentieth anniversary of the inauguration of the Canadian School of Missions a service of thanksgiving was held on November 5th. The Rev. Principal Davidson, Chairman of the Committee on Courses and Instructions, conducted the service. The School, he said, came into existence as a co-operative enterprise—of Church Boards, Women's Boards, Theological Colleges, and Training Schools for Candidates, and from the beginning the Theological Colleges had been associated with it in two ways—their staffs giving a large part of the instruction and missionaries on furlough being directed by the School to the College classes. In the work of the School the staffs of the Colleges had been brought closer together, "to their mutual strengthening".

In an address on "These Twenty Years", Dr. A. E. Armstrong, a former Chairman of the Council, spoke of the School's development. The Edinburgh Conference of 1910 with its emphasis on the need of more thorough training of missionaries led to discussion as to what could be done to equip Canadian missionaries better for their work on the field, and, in time, to the founding of the Canadian School of Missions in Toronto, where all the Mission Boards had their headquarters, the Churches had Theological Colleges, and there was a University. It was not to be a college, he said, but "a headquarters with a director to give guidance and direction to missionaries and those in training". With Dr. J. Lovell Murray as Director, the School opened in rooms offered by the Upper Canada Tract Society at 14 College Street, moving later to the corner of College and Beverly Streets, and then to the present building at 97 St. George Street. It has been more than a School for candidates and missionaries on furlough, Dr. Armstrong said,—really a club for the latter and missionaries who have retired. There they have the finest missionary library in Canada. As a School of Missions it is unique, he thinks, and "the most completely co-operative Christian enterprise" he knows of. To all who have helped, the lecturers, many institutions in Toronto (colleges, hospitals, the Conservatory of Music, etc.) and organizations, the School is greatly indebted; and, above all, to Dr. Murray and Mrs. Murray, and to

the Rev. H. C. Priest, who has been Secretary of the School from the beginning.

What the School means to the missionary was told by the Rev. Victor Spencer of Japan. It provides special opportunities for candidates, through its courses, equipping them for certain problems of the mission field that are outside the work of the Theological College. Then missionaries coming back from the field find wonderful opportunities put at their disposal to learn of new emphasis in theology, new developments in educational and medical work, in nursing, etc., new methods, new books. Thus for them it is a school where they can acquire knowledge—"and knowledge is needed in Christ's service". There they can gather together and learn from one another and pray together. There is the library, too, and from time to time special lectures bring messages that stimulate and give new vision. Back on the field they do not forget the School and are encouraged to find that the School does not forget them.

The meeting closed with a service of prayer led by Mr. Priest.

Hospital News

WHAT busy places the Women's Missionary Society hospitals are! At the Hugh Waddell Hospital at Canora, Saskatchewan, Miss Cuddy's last weeks were busy indeed. Early in the fall, with cases in the isolation hospital there were fewer nurses for the regular work. Then she was doing all she could to initiate Miss Weir into the many duties that would fall to her as Superintendent. At the end of September she wrote: "We are still packed to overflowing. Last Friday we had to turn away seven tonsil cases because of lack of beds . . . However, the tonsil season here will shortly be over . . . We have had four and five girls living in town and been using our sun-room and sitting-room here." Then a month later: "We have moved into our new ward on the third floor (as this had been used as a store-room, supplies had to be moved into a smaller room) and to-day are as full as ever . . . We got the extra beds in about seven last evening, and this morning they were all filled up."

August was a busy month at Rocky Mountain House, especially with some of the nurses on holiday, but the next two months were quieter with thirty-five admissions in September and thirty-eight in October. With fewer patients they were able to get some painting finished in the wards. "The wards look ever so nice," Miss Hermanson wrote, "the pale cream beds look well against the pale green walls." Everybody gave very generously to the hospital on Pound Day; they received all kinds of vegetables and fruit, as well as groceries. As usual Mrs. Miller was very busy. At the beginning of September she had already canned over 400 quarts of fruit and vegetables—80 quarts of peas and beans from the hospital garden. For next year they bought

some raspberry vines and red currant bushes, with other small shrubs and a few peony plants.

Of October at the Weirdale Nursing Home Miss Lyons wrote: "We did not have a busy month as far as patients go, but I went out with Dr. McKay to help inoculate four schools for diphtheria. At one school we did 146 persons, and about seventy-five at each of the others required immunization." (There were three cases of diphtheria at Snowden.) In nursing home and community Miss Lyons finds plenty to do. "We are hoping", she said, "to get settled to a winter of study. We have a St. John's Ambulance class organized in Weirdale with at least sixteen members . . . Dr. McKay is teaching the First Aid. When his course is finished, I am to take the Home Nursing course."

Letters From India

Nurses in Training

From Jobat Miss MacMurchy writes of the nurses in training:

THERE are three nurses in the second-year class and in the first year five who were here last year and six new students. The six new ones are hopeful. One of them only is qualified to try Mid-India Board examinations, if the special permission we've asked for is granted. She should be 9th class C.P., instead of 8th class, which is as far as she got. As other hospitals are taking in 8th class students there should be no difficulty. She belongs to the Friends' Mission of Itarsi. Feeling that she might be dissatisfied in a jungly place like Jobat I wrote to tell her how isolated we are, and that she would have to eat corn bread once a day. (Corn bread is a specialty of the Bhils, not liked too well by other people.) But she wanted to come. The first week she was very unhappy. Before making complete arrangements about her I talked to her to find out whether or not she intended to stay. Her reply was surprising and encouraging. She said she had been most unhappy until Sunday. In Sunday School something in the lesson touched her and made her realize that by remaining sad, not eating, and talking of leaving she was maybe having a bad influence on the others. From then things had been quite different for her. Dr. Quinn, Mr. Wood and I have been impressed with her manner during the past month. As she had some training in a maternity hospital in Jubbulpore she isn't "all thumbs". Another girl we're quite taken with is Mercy from Jhansi. A happier, more willing youngster you couldn't imagine. The other girls have taken her right in, as if she were born a Bhil. Chandra Lela, from Dohad, is a nice girl, but I think she hasn't quite found herself yet. Her language is Gujarati, of course, and that makes the Hindi setting strange. She understands Hindi quite well and writes it fairly well. It is good for her that one of last year's students is from Dohad. The other three first-year girls came in at the beginning

of the hot weather. Irene is from Rasalpura; Ruth and Kupa are our own girls, who got up to 5th class. Ruth is one of the children Miss Robson had in the bungalow in Amkhut; she has a sister in the second-year class. Our refusal to take Ruth for training when she first wanted to come in has helped to make her take her work seriously. Irene is quick and smart; her knowledge of English will mean that she'll go ahead faster than some of the others in some of the nursing work.

In July we advanced a step when we put the second-year girls in charge of the wards. They have to have a lot of supervision, but I find they are taking hold remarkably well. Formerly all supervision had to be done by the Miss Sahib and the one graduate, with help from the doctor. Now Ruth Singh, the graduate, goes around every morning to check up on the girls. She reports to me as necessary. In this way I am saved from a lot of detail. Assuming responsibility isn't a natural characteristic of people here, so we are very happy that our girls are doing so well. Gradually, gradually, we work up. Ruth Singh is a great help to us.

This month we're giving some small prizes to those who obtain over eighty per cent. in practical work. Faithfulness, punctuality, economy of supplies, care of patients, cheerfulness, co-operation, cleanliness, etc., count in the marking. It has been most interesting to watch the efforts being put forth. One of the second-year girls came to me one day to ask if we could get a container for garbage to put outside her wards. The patients throw paper, fruit skins and seeds, etc., on the ground and she thought a garbage tin would take care of that. The other morning the doctor called me to see the nurses digging ground for flowers outside the McConachie Building. . . . Now we have zinnias, marigolds, and baby papiya trees all around the hospital, even outside the operating room. The grounds around the hospital haven't been kept so clean in my memory of the years spent here.

A point being emphasized now is the actual meaning of bedside care. The presence of so many relatives retards us in this. Also until we can have night nurses the full meaning can't be realized. But, as Dr. Quinn says, we mustn't try to go too fast. Most of the people we're training are only a step from mud huts and we can't leap from them to Western hospitals in one or two years, nor in ten years, nor perhaps in twenty years. It is surely worth while being here and watching the progress of these girls and boys spiritually and mentally. Surely they'll have a place in leading the Bhil country into the Kingdom.

Three New Schoolrooms

From Miss Ellen Douglas at Amkhut:

Our work goes on very much as usual. All the teachers are the same this year as last and as we go on from year to year we understand each other and the work, too, better and better. By tearing down an old house that was falling down and gathering up old doors and windows from here

and there, our general manageress, Miss Williamson, managed to provide us with three new rooms for the beginning of the term. Stephan, Miss Williamson's driver, superintended the building operations, and my driver, Daniel, did all the carpentry work. The school children made their contribution by carrying earth for the floor and foundation, so that practically everybody had a hand in it. The floor is "leped", which means that every so often the school children occupying the room (and they are the very littlest ones) gather cow dung and earth and water, mix it all up nicely, and apply it with their hands. It makes a good surface and will be much warmer in the cold weather than a pukka cement floor. One day I was enthusing about the rooms to some visitor and turned to one of the teachers for confirmation of my remarks, but she just smiled a little and said, "No two doors are the same and *not one* will shut." However, when the rain pours down and the wind blows into the verandahs where the children used to sit, I feel so happy that the children are warm and dry inside. (And now the doors *do* stay shut.) At present we have only two classes on the verandahs of the church, and there is much less disturbance in the classes. In Amkhut and Jobat there is an increase in the attendance of pupils and the other schools are about the same.

For the first time since I first went there in 1935, I missed going to Kashmir for my holiday this year and went to Landour instead. Bess (Miss MacMurchy) and I shared a room in Mrs. Quinn's apartment and had a very happy and profitable holiday. . . . We came down the last week in June. The rain had not started and it was pretty hot, but the very day or rather night after the children got back for school, the rain poured down. We were glad the children had all got here safely when they did. We have had a very good monsoon season thus far and are so happy and thankful to see the fields looking so prosperous.

New Experiences

From Miss Margaret Kennedy as she was about to return to Jobat from the Language School at Landour:

I'll be back in Jobat this time next week and I'm looking forward to going down so much. I've been up here since the beginning of April. I'm glad I had the opportunity of taking the two months of Gujerati and do hope it will be helpful in learning the Bhili. My second-year Hindi oral exam. is over, and I just have the written one to take in October, down on the field. Oral exams. are the most nerve-racking affairs—I thought my legs weren't going to hold me up when I went in before four examiners to give my ten-minute sermon. However, it is all over now and to my great surprise I got a better mark than last year.

The cost of living is gradually going up here and foreign goods are harder and harder to get. I have heard that petrol rationing is quite a disturbing factor down on the plains, and if it is true that we are only allowed 12 gallons a month, I can see how it is going to affect the work.

Think I'll have to get a bicycle! Such a lot of missionaries use bicycles, but unfortunately our jungly place is not very suitable for them. I'm looking forward to this winter so much, and keep planning out what I'll be able to do.

I've enjoyed the Language School as much as ever this year, and Landour is such a meeting-place. Bessie and Ellen both spent their holidays up here, which made it very nice, though I really didn't see a great deal of them, there is always so much going on. I was chairman of the school's social committee, and that took up a lot of time, especially in May and June. It was really quite an education for me, as I'd never had to plan things for a hundred odd people before. We put on two concerts, had a picnic (Hindustani food at that), a formal party, then a smaller informal one towards the end of the season. There were 45 denominations represented in the school and some seven or eight nationalities, but on the whole they mix very well and the contacts were most interesting. A couple of weeks ago, a group of us arranged to go sight-seeing in Mussoorie with one of the Hindu pundits, and we had a very profitable time. We went to the Hindu temple first, and were allowed half way in so that we could see the people worshipping before the idols. We were told that if we had a *little* faith in the gods, they would let us right in, but as



Miss Kennedy and Jobat Biblewomen

we were only regarding it as a museum we couldn't go in! Then we went to the Arya Samaj temple, where they have no idols, their worship consisting in the reading and expounding of the ancient Vedic writings. They invited us to come to a service, which is in Hindi and Sanscrit, so another girl and I are going to-morrow morning at eight o'clock. The other and most interesting place we saw was the Sikh temple. We took our shoes off and they let us go right in. The altar (just a long table) was covered with very ornate satin cloths, under one of which was their holy book, the Grunth Sahib, which was about three or four feet wide when open. There were pictures around the walls showing scenes in the lives of their various *gurus*, and a large picture of the first *guru*, the founder of Sikhism, Guru Nanuk, above the altar. Besides various texts written on the walls, in Punjabi, I

think, there were a number of framed texts in English, which were quite surprising, something like—"In the path of service is the way of life", and "If we turn away from the Lord to follow another way, there will be no salvation." Some people came in while we were there, put down some money or flowers before the altar, stood and muttered something, then knelt down and touched the ground with their foreheads. The priest then read from the Grunth in a sing-song voice, and it was translated for us into English as he read. Sikhism is much higher than Hinduism in many ways; the Sikhs have no caste and their standard of morals, etc., is much better. Nanuk had no intention of founding a separate religion when he started; he tried to combine the Muslim and Hindu religions, taking the best out of each, but, as so often happens, just another sect was formed. On the whole, Sikhs are physically fine-looking tall men—they must always wear a turban, a sword, and an iron bracelet, and never cut their hair, or their beards. The old men look like ancient patriarchs.

Cholera is raging in different parts of India just now, and I was so sorry to hear that a little Christian girl from Alirajpur died from it. The mortality is so very high. I went to the hospital here yesterday and got a shot against it before going down. Halfway through this season, some of us were down in the hospital holding the weekly service in the Hindustani wards. We spent quite a while in the men's ward, as the attention was good. Two mornings after that, word came that those of us taking part in the service should go down to the hospital; one of the men we had been beside was taken away with smallpox the next day, and we all had to be vaccinated. However, we were all all right.

I've been on two three-day hikes back into the mountains this year, and, of course, it was glorious. We walked fifteen miles to a place called Denaulty, where there is a Dak bungalow, but as this was reserved for a Government hunting party—which never did turn up—we made use of the Hindustani bungalow. Except for an odd table and chair, the place was quite bare, but we had brought our dishes, pans, cooking stove, and bedrolls anyway. The cement floor was a bit hard on the bones when one turned over, and the first night a rat tried to get chummy, but apart from that we slept very well, and you can imagine how it felt to waken up to the rustling of deodar trees outside the door and the sight of mountain peaks keeping sentinel on all sides. When we were out trekking around, we met a party of mountain people going along beating a drum and singing. They told us they were going to the top of one of the mountains to sacrifice the goat they had with them as it was full moon time. The next day they passed us coming down with the poor goat strung up on poles, minus the head. We talked to the people down in the village a little and sang some Hindi choruses, but they didn't show much interest, but just sat there and kept passing their pipes from one to the other. Most of the hill people near here, and all the coolies who work here during the season, live in the Tehri State, which is ruled over by a Raja who is quite anti-Christian.

All of three people in the whole state have become Christian, and they were promptly put out of the state and all their land and goods confiscated. Books and tracts can be given to the people, but they are forbidden to buy them and, of course, preaching is far from encouraged.

I have met one young Indian from these parts who has a most interesting history. His father was helped by a woman missionary doctor near here and when he was having treatment, his little five-year-old son became very much attached to the doctor and she to him. As a token of gratitude the father allowed the boy to stay with the missionary, on condition that he should not be allowed to break caste, or induced to become a Christian. So the little fellow faithfully made his own food, ate by himself, got his own water, etc., and kept caste, but joined in the services held in the house. On his father's death soon after, the boy was left in trust to the missionary, and it was added that if he should one day want to become a Christian, he could do so. When he was about ten years old, he wanted to accept Christ as his Saviour, so he broke caste by accepting a glass of milk from the hand of a missionary and was baptized. Shortly after this when he was returning from school he got fever and stayed at a *dharmshalla* (free rest house) for the night. A friend of his father recognized him and carried him off to Delhi, after which there was quite a commotion to get him back, as his own people were determined to keep him. He now has his B.Sc. and is going to Cawnpore this winter to take a law course. His whole aim in life is to help these hill people and he spends his summers up here in Landour, working amongst and helping the coolies as he couldn't do in Tehri State proper. Up here he forgets all his education and western clothes, etc., pulls rickshas, and lives with the coolies. He is agitating for decent living quarters for them and trying to get up night classes to teach them to read and write. He seems a fine young man and it is encouraging to hear about such a one.

We are all hoping so much that the missionaries will get out this fall as our numbers seem to be getting smaller and smaller. Even the tiny glimpse of the work I had this last winter gave me an idea of the great amount of work that could and should be done, but there just are not the people to do it.

Landour, Mussoorie, U.P., August 30th, 1941.

God calls by His Angels
God guides by His Star,
That the voice and the vision
May reach afar,
By the beauty of music,
The glory of light,
He speaketh to all men
Through sound and sight;
By His Heart of Compassion,
His Gifts from above,
He draweth the nations
With cords of love. —A.R.G.

The Girl Who Went in Quest of God

BY MISS LILY SIMPSON

(The story of Sophy Bai, Miss Whalling's nurse and Biblewoman, who has also been helping Miss Simpson in the dispensary work and Bible teaching at Jhansi.)

WHEN Sophy was just a small girl her mother and father died, and she went to live with her aunt and uncle far away in a little village in India.

The little girl often saw her aunt and uncle go to worship different stone idols on festival days, and sometimes she was allowed to go along. She gazed at the idols in wonder and curiosity. "What are these images", she wondered, "and why do our people worship them?" But she could find no answer.

Not far from her home was a temple in which was one of these stone idols. Needless to say, this place was an object of curiosity and interest to Sophy and her three girl friends from the same village. Whenever they could get away from baking the bread or looking after the younger children, they would go to the temple. One day after gazing silently at the stone god for some time, Sophy turned to her friends and said: "How can this image answer the prayers of our people? It has ears, but it cannot hear our prayers. It has a mouth, but it cannot eat the food that our people bring. It is only a piece of stone, and cannot help us any more than that rock you see buried over yonder."

The other three girls looked at Sophy in astonishment, but she continued: "Somehow I am sure there must be a God somewhere who can hear us and answer our prayers. Let us go and look for Him." The little girls listened but they could not be persuaded. They argued: "We cannot leave our homes and go in search of God. We have never heard of Him; perhaps there is no God. How are we to know?"

But day after day the girls talked, and finally the strength of Sophy's conviction won them over. They set the day on which they would go in quest of God and began to make preparations. They baked some extra bread and hid it away with other food they felt they could carry.

The sun was hot and blistering the day they set out, but the heat did not weaken the girls' determination. In the afternoon, when all the cooking for the day was done and they knew they would not be missed for some time, the four girls slipped silently out of the village.

They walked and walked for hours. Sophy kept them laughing and talking to keep their spirits up. But finally even her jokes failed to make them laugh. One of the girls lost heart and decided she would not go any further, and she turned back to the village. After patient coaxing, the other two agreed to go on with Sophy.

Night came. They lay down like animals on the ground and slept.

They were used to it; beds in India are a luxury. The jungle noises did not frighten them; they slept well and rose in the morning greatly refreshed, and started off again as soon as the sun rose above the trees to light their way. Their food was getting low, and when they next stopped to eat they found there was only enough left for that meal. They finished it and went on again.

They passed through some small villages but dared not stop for fear they would be questioned and sent back. The shadows lengthened as the afternoon wore on and the little group began to feel very hungry and discouraged.

Soon they saw in the distance ahead the tall buildings of a city. Inquiring from natives, they learned that the city was Jubblepore. But even the sight of the city did not encourage them. They began to wonder if they had been wrong in leaving home in the first place. "Surely," they said, "we are no nearer to finding God than we were yesterday. And now we have nothing to eat and are far from home."

Still Sophy would not give in, and after walking a bit farther they met a boy who had some bread. When they asked him for some, he gave it to them freely. It seemed then that God had sent this boy to them when they needed him most. When they had told him their story, they found out that this boy was a Christian. He told the little girls about God and how they could find Him. He said he would take them to a place where the people all knew about the true God and where they would be able to truly find Him.

They hesitated at first, but the kindly look on this Christian's face banished their fears. He was different from any man they had ever known. Suddenly they knew they could trust him. He took them to a Christian girls' school and told the missionary in charge the whole story. The girls looked around in wonder. They were surprised to see the other girls in the school dressed in clean clothes and with their hair neatly done. These Christian girls talked to them with such friendly voices and answered their questions so intelligently. They seemed to know about God and never mentioned a thing about Ram, Krishna or Lakshmi or any of the many gods they had heard about before.

The missionary lady came out and gathered the three strange little girls together and talked to them. She told them they had come to the right place if they wanted to find God. She touched the unkempt little girls lovingly and talked to them in such a kindly manner that they loved her at once. They had never known anyone to talk to them like that before. It was a strange, new experience.

The little village girls were certainly not very pretty to look at with their dirty, ragged clothes and their untidy hair. They had not washed since they left home, and probably not for a long time before that. The missionary lady noticed this at once and decided that something should be done about it without delay. So they were taken and bathed and given

clean dresses like those the other children were wearing. Their hair was combed out and done up neatly. Sophy was not sure she liked all this. Taking a bath and having to wear clean clothes was too much to be expected, even if you were a Christian. But, she said to herself, she would not turn back now.

But washing and clean clothes was not all. She learned that they must go to school. Never having studied before, this was entirely new and very hard. But after a while they began to get used to it, and soon they were learning the lessons more easily. Several times, though, the girls were inclined to run away and go back home where they could do as they pleased. But they always agreed to stay one day more.

They began to learn to read and write, and the missionary told them wonderful stories about Jesus and what He had done for them. The school work began to be interesting. In fact, Sophy found to her surprise that she was actually enjoying it. Best of all, the little girls liked the Bible stories and the stories of Jesus. Soon Sophy came to realize that she had found God. She wanted to learn all about Him, so that when she grew up she would serve Him by spreading His Word. She wanted to spend her life teaching other little girls about the Christian life.

After she finished school, Sophy went into a hospital to train as a nurse. And, always in the back of her mind, she planned to go back and teach the Word of God in her native village, to her aunt and uncle and cousins, etc.

In time she was to realize this ambition, and to this day Sophy, who had left home a little ragged girl with a little bundle of bread and walked out into the jungle in search of God, is a loyal and faithful servant. Every day she puts into her work all of her love for Him who indeed brought her out of darkness into His marvellous Light.

Honorary Members

Mrs. Daniel Strachan, Presbyterian Women's Missionary Society, W.D.

Quebec

Mrs. Chas. A. Smart, through Melville Auxiliary, Westmount, Quebec.

Ontario

Mrs. James Playfair, through Midland Auxiliary, Midland.

Mrs. John Marshall, through Knox Auxiliary, Normanby.

Mrs. John Wallace, through Barrie Presbyterial.

Miss Emma Parsons, through Knox Auxiliary, Toronto.

Mrs. James McNeill, through Sloan Auxiliary, Parkdale Church, Toronto.

Mrs. M. V. Ellis, through Janet Geggie Auxiliary, Parkdale Church, Toronto.

Miss Estelle Catharine MacBeth, through Fidelis Auxiliary, Dovercourt Road Church, Toronto.

Mrs. A. S. Kirkland, through Dovercourt Auxiliary, Toronto.



Praying and Giving

THE OBSERVANCE OF THE WORLD DAY OF PRAYER

February 28th, 1941

Theme: "Thy Kingdom Come"

WE know that "throughout the whole wide earth" the prayers of Christian women are daily and hourly ascending to the Throne of Grace but this is the story of *the day* that is set apart for women to pray together, when from a given theme and using the same programme printed in many languages and adapted to meet the particular need of each country an ever-growing multitude sends forth as with one voice its prayers and supplications to the Father of us all. Then out of the fulness of the heart and in deep thankfulness gifts are offered so that the knowledge and love of our Lord Jesus Christ may spread through the medium of Christian literature to those who know it not, and have not yet learned to pray. Since its beginning there has been no ebb in this tide. Steadily and surely it has deepened and widened, more meetings have been held with larger attendance and offerings, more translations have been made, greater numbers of programmes ordered, new projects have been included in the allocations and rich have been the resultant blessings. In Canada the amount of the gifts in 1941 totalled \$10,374.29, this being an increase over 1940 of \$1,855.39. The number of letters received with donations was 1,771, an increase of 183.

Again a nation-wide broadcast explained the meaning and purpose of the day. This time the voice was that of Mrs. R. E. Wodehouse, Dominion President of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, and her earnest presentation aroused much new interest and prepared the way. Other countries, including England, Australia and New Zealand, made the same use of radio and many messages received tell that through it groups were started in new centres. "So the day grows and becomes a day of days filled with the power of the Holy Spirit."

A few extracts concerning the observance in Canada and abroad are of great interest.

A notice headed "Our Unity in Christ" says,—"The World Day of Prayer meeting was held in the United Church in Ethelbert, Man., a Ukrainian community, with women from the Greek Orthodox, Greek Catholic and Roman Catholic churches taking part along with the Protestant women."

"Indian women from the Anglican Indian Reserve joined at that Anglican home—with all the white farm women of their neighbourhood."

"Our attendance was the best on record and the meeting was permeated with a desire for Divine Guidance and help to face the future

and its tasks with courage and fortitude. Also we are pleased to report this is the largest collection we have been able to send you."

From "a wee town on the bald prairie"—"We are thankful we were able to gather once more in the little Presbyterian church to join with women all around the world in prayer. Forty-one women and four girls were present and I believe homes are better homes to-night because we gathered for that brief hour together."

"We asked two High School teachers to take charge of the 'Youth Programme'. There were girls from C.G.I.T., the Friends' Church Club and St. Andrew's Church Club. The leaders conducted the service beautifully and girls from each group took part."

A fine report comes from Greater Winnipeg. At the big central meeting in Knox Church 850 women were present, with all denominations taking part. Many other meetings, including those of young women's and girls' organizations, were held throughout the city and suburbs with a total attendance of over 2,000.

Montreal reports that additional centres held meetings, there were increases in attendance, offerings, and effort on the part of leaders. Italian and French-speaking women of Mission churches joined with Anglican, Baptist, United Church, Presbyterian, Salvation Army and Pentecostals. The Church of All Nations held a Youth service in which Boy Scouts joined. A sub-committee of French ladies worked hard to promote the greater use of the programme in French, having made the translation. *L'Aurore*, a French Protestant religious paper with a wide circulation, published the programme in their issue of February 28th, the cost involved having been met by arrangement with the French sub-committee.

From "The Eternal Stars Shine Out", the beautiful story of observance from Great Britain, we glean that the gravity of the world situation makes the Day of Prayer of special significance. Also that, "It seems right to lay stress on prayer for those conditions which will inevitably bring about a righteous and lasting peace, forgiveness of national sins, cleansing from graft, greed and dishonesty and a new spirit of love, unselfishness and co-operation throughout the world." England also conveys the information that although so much has been happening they had a very satisfactory "observance" in 1941. A larger number of services were held in parish churches—the clergy were much more interested, realizing the value of "fathering" the movement. There were many new centres of prayer, some because of the constant movement of the population owing to war. The Salvation Army alone arranged 362 new meetings in England and Wales and there must be many others not recounted. Australia and New Zealand write of many new gatherings for united prayer and fellowship and of rich blessing and inspiration received. In New Zealand, at the request of the Day of Prayer Committee, the Roman Catholic Archbishop instructed the

women of his church to hold meetings using the same programme. Many girls' services were held out of doors in the early morning. Some districts report having doubled the number in attendance.

From a New Zealand missionary in China comes word of the Day there. "February 28th—At mid-day we held a special service for the Day of Prayer and invited the few refugee Christians from the village below. There were just about 21 of us present. The room where we worshipped was decorated with the flags of the nations, symbolic of the fact that all women were united in this act of intercession. One of the Chinese students led the service. As our service ended, the women of Canton were gathering, one of our graduates having organized in that centre. In a Christian home nearby another tiny group had met early in the morning." So the sad heart of suffering China finds comfort in the "consciousness of God's Fatherhood, and of world fellowship!"

From Dondi, Africa, comes a letter saying, "The African women at the coast made a collection during the Day of Universal Prayer which amounted to 83 angolares (about \$4.00). They themselves designated this amount for the relief of stricken victims of bombing in England. They thought the need must be very great." The British Consul received this donation with much appreciation.

From Holland comes the sad news that as the Day of Prayer does not "fit in" with the present scheme of things in the so-called "new order" it is not possible to observe it except *in spirit*. This deplorable state of affairs must also exist in many European countries. May God comfort and bring hope to the sore hearts of silenced Christians everywhere!

And now a few of the acknowledgments—

From *The Christian Farmer*, China: "This is a generous gift and undoubtedly an answer to our earnest prayer, helping us to be confident in the guidance of God for this badly needed Christian service to this country . . . The paper has increased miraculously in circulation—from 6,000 to 32,000 in one year's time."

From the Christian Literature Society of Korea—"Thank you for the interest in the *Story of the Bible*, which has gone into a third printing. It fills a need for Christian nurture in the home. We are glad that funds from the prayer offerings have helped make it possible to put out the book so well and sell it so cheaply."

From the Christian Literature Society of Japan—*Little Children of Light* is going out to small children throughout the country. We wish to express our sincere thanks for your continued support in which we have a concrete manifestation of Christian brotherhood and trust."

With what thankful hearts we of the Inter-Board Committee met for the apportioning of the offerings when having a larger amount we were able to increase allocations and make a few new ones. We have asked that a part of the additional grant to the Christian Literature Committee for Women and Children on Mission Fields, New York, be

used for Latin America and this will be a new contact. A recent speaker from South America was heard to say to a Canadian audience, "The only way we people have been able to arouse your interest is by staging a revolution!" And when there is a League of Christian Women comprising all denominations, *Missionary Torch* and an annual devotional book used as we do our study books,—when the women of the Argentine print a Christian magazine, *Guide of the Home*, and Chile publishes a very excellent religious paper for young people, *The Friend of Youth*, surely it is timely that the Christian women of this other America should show our interest and appreciation by a small measure of support. For the second time on our list appears the name "Orphaned Missions". One could centre a whole article around this vast theme but need only say here that it is a privilege to have a share in what a continental missionary gratefully acknowledging help calls "all this stream of love"—and to quote from the Rev. G. E. Phillips (*International Review of Missions*), "When peoples far separated by geography and race in a time of common suffering feel for each other 'in the love of the Lord Jesus Christ' we see the beginning of that universal Church, the Body of Christ, for which the Christian mission labours and prays."

New Canadians are remembered in our gifts for Russian, Hungarian and Ukrainian literature. Our increased grant to the latter means that illustrated copies of the Gospel of St. John in Ukrainian, translated by the Rev. M. Fesenko, are available for free distribution and that his magazine *Evangelical Truth* (mostly in Ukrainian but with some articles in English), circulating in Canada and the United States, can widen its scope.

This "story" is in no sense complete, but if it gives some impression of the unity of spirit in which Christian women of all races and every denomination meet together in communion and intercession it will have served its purpose.

As a former member of the Inter-Board Programme Committee whose duty it was to adapt the programme (which in 1941 was prepared by women of eight nationalities in Shanghai, China) for Canadian use, may I bespeak your greater interest in that programme? Much time, thought and prayer is spent in its preparation. Does it mean to you just an order of service to be used for an hour and then left behind in the seat? Surely it is far too valuable to find its way so soon into the waste paper receptacle! It is all suitable for use again and again. Could it not be taken home and studied for the information and sacred material it contains, and used as a help in arranging other meetings, or form part of services or private devotions? Next year's programme, from the theme "I am the Way", is one of the most beautiful and satisfying that has ever been distributed. It was prepared by four returned missionaries of the Anglican, United, Baptist and Presbyterian churches and the hope is that it may be used with gratitude and discernment, not just for convenience.

The World Day of Prayer is always observed on the first Friday of Lent and in 1942 this will be on February 20th.

Prayer is so wonderful, I love to think
That I, so feeble in myself, can bless
By prayer unnumbered souls, and be a link
Between All Power and needy nothingness.
No spot too distant and no depth too deep
To feel the touch of that Almighty Hand
Pledged to supply all need, to guide, to keep
And strengthen with a might none can withstand.

—Santer.

Prepared for the Inter-Board Committee of the Women's Missionary Societies of Canada by

MURIEL L. McMURRICH.

ALLOCATION OF MONEY FROM 1941 OFFERTORY

Christian Literature Society, China	\$ 600.00
Canadian Mission Press, Chengtu, Szechuan, West China	300.00
<i>Christian Farmer</i> , China	150.00
Christian Literature Society for Women and Children, Japan..	250.00
National Christian Council of Japan, <i>Kingdom of God Weekly</i>	250.00
Christian Literature Society, Korea	250.00
British Christian Literature Society for Moslems	200.00
Christian Literature, India	400.00
Mass Movement Literature and Literacy Campaign, India	350.00
Christian Literature, Missionary Medical College for Women, Vellore	200.00
Women's Christian Medical College, Ludhiana, India	100.00
Henry Martyn School for Islamics, Lahore, India	350.00
African Christian Literature	700.00
Christian Literature, Missao de Dondi, Angola, Portuguese West Africa	100.00
Christian Literature Committee for Women and Children, New York	700.00
Jewish Christian Literature, New York	700.00
International Missionary Council, for "Orphaned Missions"....	1,500.00
Christian Medical Council for Overseas Work, New York	100.00
Canadian School of Missions, Toronto	500.00
International Leper Mission, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	700.00
Upper Canada Tract Society	200.00
Religious Education Council of Canada	200.00
Ukrainian Christian Literature, Canada	200.00
The Canadian Ranok	100.00
Hungarian Papers (Baptist and United Church)	100.00
National Girls' Work Board	50.00
Economic and Missionary Research, by Dr. Merle Davis, New York	100.00
	\$9,550.00

O Lord God, when Thou givest to Thy servants to endeavour any great matter, grant us to know that it is not the beginning but the continuing of the same until it be thoroughly finished which yieldeth the true glory; through Him Who for the finishing of Thy work laid down His life, our Redeemer, Jesus Christ. Amen.—Prayer of Sir Francis Drake, 1587.

Meditation

DOWN through the ages generations waited for the Messiah. The blessing and hope was passed on from Abraham to Isaac, from Jacob to the children of Joseph. Poets sang of it; prophets foretold it more accurately than they realized. And when the fulness of time was come the Babe was born, just as had been prophesied, sent by the Heavenly Father to fulfil the promise, to open the way, to bring us "nigh" through the shedding of His blood on the Cross.

Since this is true, should we be fearful at the thought of what is before us through the coming years? This same Saviour is alive now praying for us and willing to guide us. Think of George Müller, through whom God cared for thousands of orphans; of Hudson Taylor, who was led to found a mission which now has some 1200 missionaries working in the interior of China; and of our own Jonathan Goforth, who was inspired to move on, although aged and nearly blind, to start a new work in Manchuria; and countless others of our time who have been enabled to bless people far more exceedingly than they had ever dreamed.

Do you belong to Him? Do you want to serve Him? Then you need not fear. He loves you with an unlimited love. You are "in His hand" and will be used in touching other lives for Him. Look to Him for the plan of service, depend upon Him for the supply of power; listen to His promises:

I will instruct thee.
Fear not, I will help thee.
I will be with him in trouble.
I will heal their backsliding.
Whatsoever ye shall ask in my name, that will I do.
I will never leave thee nor forsake thee.

Pressing forward with these promises becomes venturing in faith, expecting and receiving. It is as Dr. F. B. Meyer has said: "If you can believe for the blessings you ask they are certainly yours. The goods are consigned, though not delivered; the blessing is labelled with your name but not sent. The vision is yet for an appointed time; it will come and will not tarry. . . . His step may linger; but His watchful interest never falters. There is not a fluttering pulse which He does not feel, noticing its tremulous anxiety. He sits as a refiner of silver. He knows our sorrows, He is acquainted with our grief. He slumbers not nor sleeps." And when He comes He does more than was ever expected.

For he is faithful that promised.

—Alma Burdick.



Prayer

OUR loving Father in heaven, we thank Thee for the gift of Thy Son Jesus Christ, our Saviour. Bring us quietly, reverently, and joyously into the spirit of Christmastide. Lead us, as Thou didst lead the shepherds of old, that we may faithfully follow in their steps to the feet of Christ. With the wise men of the East, we rejoice in exceeding great gladness and would pour out our treasures before Him.

Grant that we may make room for Thee in our national life and in our personal life, and that the rulers of the earth may worship at the manger of the Christ-Child who revealed the love of the Father for the children of men. O Thou who didst send the glorious company of the heavenly host to proclaim the birth of Thy blessed Son, spread, we entreat Thee, knowledge of His Name through all the world. Bless the missionaries of the Cross; grant Thy comfort to the sad and the sorrowing, and Christmas joy to the downcast and depressed.

O God, the King of nations, who didst send with Thy Son the promise of peace, look in mercy upon a world at war. May righteousness triumph speedily. Prepare Thy people for any sacrifice they may be called upon to make. Vouchsafe to them patient endurance in bearing their many burdens; and do Thou crown their efforts with success. Bless our King and Queen, their counsellors and all who guide our Empire's affairs and all who fight our battles on the sea, on land, or in the air. We pray that Thou wilt use them for the fulfilment of Thy purposes. Comfort the bereaved and anxious; keep our people strong in faith and devotion.

May the Prince of Peace, the King of Kings, be born anew in our hearts, making our souls lovely with His presence and strong in His grace. Amen.

Two thousand years ago at Bethlehem

God lit a candle: to its radiant light

Came men from near and far.

It still lights up the darkness of the world,

Still in the hearts of men who come to seek

It is the guiding star.

—F. G. Goddard.

Ordination of the Rev. Paul Chan

ON October 2nd a most interesting ceremony took place at the Chinese Church, Montreal, when Mr. Paul Chan was licensed and, with the laying on of hands, ordained by the Presbytery of Montreal to the office of the holy ministry.

The service was in charge of the Rev. H. R. Pickup, Moderator of the Presbytery. Dr. A. S. Reid, Clerk of Presbytery, spoke briefly of the work now carried on at the Mission-church on Chenneville street and also outlined the steps taken by the church leading to the ordination. The Rev. G. R. Taylor of St. Giles Church, Ottawa, conducted the devotional exercises, while the Rev. David A. Smith of Vancouver, Superintendent of Chinese Missions, addressed the newly ordained minister and the Chinese people. Mr. Taylor and Mr. Smith spoke in Chinese.

The church was filled with interested Chinese and their Canadian friends. It was a most impressive and unique service. An interesting circumstance was the attendance of the Rev. J. A. Smith of the French Mission St. Luc, the Rev. De Pierro of the Italian Mission, and the Rev. H. A. Pritchard of the Welsh-speaking Church, with the new Chinese minister, Mr. Chan, and other ministers of the Presbytery, giving the service a truly international atmosphere.

At the close of the service the Chinese National Anthem was sung as well as our own. Immediately after the pronouncing of the benediction by the new minister, short speeches were delivered, as gifts were presented to him by the Chinese community, the women of the congregation, and the Sabbath School. There were also several floral tributes presented by interested Chinese. On this occasion, too, a communion set was presented to the congregation by the True Light Girls' Club. (This set was used when Mr. Chan conducted his first communion service on the Sabbath following his ordination.) Chinese tea and cake were served by the Chinese ladies.

Mr. Paul Chan, who is a son of the manse (his father was the first missionary to the Chinese in Montreal some forty-five years ago), was educated in China and is a graduate of the Canton Union Theological College.

—D. A. Smith.

Boys at Camp

CAPTAIN Thomas F. Baxter of First Victoria Company, The Boys' Brigade, sending an account of their camp writes: "I see Camp notes in your October issue for C.G.I.T., etc., and thought the account of our camp might be of interest to you and the mothers of our boys."

The First Victoria Company, The Boys' Brigade, connected with St. Andrew's Presbyterian Church, Victoria, B.C., held a camp at Allbay Point, Sidney, B.C., July 7th to 14th, under the direction of Captain Baxter and

Lieutenant Hinde. Fifteen boys between the ages of 12 and 16 attended, five boys to each tent, including the N.C.O. in charge. The meals were served under a large awning within a few feet of the sea. After breakfast an inspection was held followed by Scripture reading and prayer. Cocoa and biscuits were served at 9.30 p.m., followed by a short religious service before lights out. This is the second summer camp for this Company. At the first camp penny dreadfuls were thoroughly digested—even when stirring the porridge. The Captain remarked what a wonderful world it would be if boys took as much interest in the Book of Books. This year Bibles and not penny dreadfuls were in evidence. Boating, swimming, and picnics were popular but hiking seemed doubtful, likewise dishwashing. A two-hour trip to Deep Cove on a hired motor boat was enjoyed, with a watermelon for refreshments. On Sunday morning an open-air service was held and a church parade to a country church in the evening. Visitors were entertained in the afternoon.

A Gift and a Prayer

(From the Foreign Mission Committee News in *The Missionary Chronicle*, Victoria, Australia.)

WHILE the work of our missionaries in the New Hebrides and among the Aborigines and the Chinese in Australia continues—indeed the Church is being called on to expand our enterprises in the Islands and in the Aborigines stations in three States—we have had the testing experience, after 50 years of marvellous growth, of having to call a halt in Korea. We hope that before long, when peace has come to the Far East, we shall be able to send back some of the valued workers who were obliged to come to Australia. In the meantime we are endeavouring to keep a small staff on the field, so that the spiritual connection between the East and Christian Australia shall not be broken.

If and when it is possible for us to resume in Korea something like full-scale operations, it may well be that the nature of the work will be different from that of former years. That need not cause us concern. Our responsibility will be to have a band of workers ready to go, possibly at short notice—workers willing and able to fit into new conditions where they can contribute their personalities and truly represent Jesus Christ. We shall need also to be assured of support for the continuance of the work.

A few days ago an unknown friend sent £5 for "Work in Korea". In the covering letter he (or she) said that the money was to be set aside to be used as soon as work was recommenced. The wish was expressed that others would follow this plan so that on the financial side at least there would be no obstacle to quick action. At the end of the letter was a prayer for a blessing on the work, that we might be guided to right decisions and to a full use of the opportunities.

Letters like this are very heartening. We do thank God and take courage as we look out from this time of waiting and of comparative inactivity to a future day when we shall see new triumphs.

News from Miss Wrong

IN the course of the summer I have attended two conferences on African questions. The first was a conference of officials and others with knowledge of African questions convened by Nuffield College, recently founded in Oxford for research into social and economic questions. Two Africans who have just taken their degrees at Oxford and Cambridge made outstanding contributions. Both are to do some work in connection with Nuffield. It was stimulating to meet Belgian, French, and Dutch officials there. I was specially interested in an account of the literature work done by the government of the Netherlands Indies, including publication of vernacular literature on a large scale and distribution through mobile libraries. The second conference was called by the Colonial Bureau of the Fabian Society and was attended by people with various political affiliations. In speaking at it, I emphasized the importance of religion in education, and was interested to find that no one denied this and some spoke strongly of the danger of a purely materialistic approach. . . .

During the past year a number of distinctions have been gained by Africans in the universities and hospitals of this country. Several Africans who have taken a high standing in the Medical School in Edinburgh are returning to Africa, some in the Government medical service. Among them is Dr. Hastings Banda who qualified as a doctor in the United States and has now taken a degree and certain additional work in Scotland. He is returning to Nyasaland, the first Nyasalander with a medical degree. A senior medical man from Nigeria, Dr. A. K. Abayomi, has been successful in getting the diploma in eye surgery at Moorfields Hospital. He will be able to give treatment and perform operations on the eye in Nigeria for which in the past people have had to travel to Europe. The Rhodes Trust has given him a special grant. . . .

For over a year I have been dividing my time between the work of the literature committee and supplying material for broadcasting from local stations in East and West Africa, a service of the B.B.C. At the present time we are despatching six or seven short programmes weekly, to from six to eight African stations. The Gold Coast, for instance, broadcasts in six African in addition to European languages. A number of Africans in this country are helping with this. . . .

We are fortunate in being able to get a small house belonging to one of the women's colleges here for part of each school holiday, and so we can have children with us whom we think it unwise to take to

London. As I write an occasional plane and the chirping of birds are the only sounds. The river winds between meadows bathed in sunlight, edged with silver grey willows. Women students are growing vegetables in the college gardens, directed by a woman geologist who adds gardening to her knowledge of the geology of Palestine, Arabia, and Africa. A guest at the moment is a Frenchwoman attached to the headquarters of the Free French, who is an expert on Chinese textiles, has been attached to museums both in Paris and Washington, and has also been a lady-in-waiting to an India Maharani.

The lull in the bombing has made possible extensive repairs in London. Houses in our road, damaged last autumn, are now being attended to. We look forward to a less draughty bathroom, for a dust sheet has served as a ceiling in it since last October. . . .

The other day a man who was in the last war and now has four sons in the forces, speaking of the incurable illness of a mutual friend, said, "There is one thing this war is doing for us, it is putting death and life in perspective." The words came back to me when I travelled to Oxford from London with a young Oxford graduate who is doing research connected with Africa. One seldom gets seats on the fast trains now, so we stood in the corridor watching the green meadows and shining stretches of the Thames slide past under a clear evening sky, and talked of many things. I asked him if he was going to Africa. He replied, "Yes, if I survive the war, but I have asked to be de-reserved as I am not satisfied that I am justified in carrying on with my research under existing conditions." He continued, "I am too young to remember the last war for I was only a small child then, but even so, I have come to see that that war and the 20 years between and this war are all one. I'm beginning to realize that life moves in great cycles, and that there are spiritual values and spiritual forces by which we must live and die."

Oxford, 31st August.

—Margaret Wrong.

Literature Department

BY LOUISE A. REITH

"... and on earth peace, good will toward men." St. Luke 2:14.

CHRISTMAS 1941 will soon be here and still it seems that "man at war with man" hears not the message of the Angels' song.

Much has been spoken and written in recent days about a "New World Order" which, it is felt, must be established. Almost two thousand years ago God sent His Son into the world to show by His life and teaching the pattern for a new world order and that pattern still stands as the ideal to-day. In the lectures given by Basil Mathews at the Interdenominational Conference on Missionary Education in Belle-

ville last July and now published in a little book *The Pattern and the Power for a New World Order* we find that pattern explained clearly and simply.

"Can any more startling contrast be discovered," Mr. Mathews asks, "than that between this world at war and the pattern of human relations that Christ shows us to be in the will of God?" Having stated that to him it seems that "Christianity has a pattern for a world order", he shows how rival claimants for world order, whether ancient or modern, can be proved inadequate in comparison. However, it is not enough for us to acknowledge the adequacy of Christianity; as members of the Christian Church that realization places grave responsibility upon us. In the second, third and fourth chapters of the book we learn what Christianity is meaning and can mean to the peoples of Africa, India and the Far East. Are we sufficiently concerned about this?

"The heart of Christianity in its teaching about man is not simply the priceless value of the individual. It is even more the realizing of his sonship. Because of his sonship he is a member in the national and world family . . . We must build up youth in this sense of a world community in Christ."

Because he believes in "God, the Father Almighty, and in Jesus Christ His Only Son", Mr. Mathews believes in a World Commonwealth. In his closing chapter he surveys the world community and concludes that indeed "We share in the greatest hour of change that mankind has witnessed since the dawn of history. It is the hour of hours in the history of man, and in the fight for the Kingdom of God on earth . . . Now is the day to lift up our hearts and be wholly dedicated to God and His world purpose, which is a world community plastic in His Will."

When that "world purpose" is realized, then the whole world will give back the song which was sung so many centuries ago by the angels to the shepherds on the Judaeian hills.

The Pattern and the Power for a New World Order, Basil Mathews, 25c.

Christian World Facts. Published yearly by the Foreign Missions Conference of North America, it "provides glimpses into the Life of the Church Universal," 25c.

We regret that we were unable to include in many of the first copies of the Story Book, *Tales From Overseas*, the sheet of Chinese characters which it was suggested might be shown at the January Mission Band meeting. This sample of Chinese writing is now available and any leader desiring it may have it free from the Literature Department.

"We who are illiterate are half-blind," a Chinese factory worker once commented bitterly.

—*Christian World Facts*.

Senior and Young Women's Auxiliaries

CHRISTMAS SERVICE

(PREPARED BY MISS L. K. PELTON)

AND she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—St. Luke 2: 7-11.

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing,
That made a woman cry.

—George Macdonald.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul's forlorn.

O Father, who hast declared thy love to men by the birth of the Holy Child at Bethlehem; help us to welcome him with gladness and to make room for him in our common days; so that we may live at peace with one another and in good-will with all thy family; through the same thy Son, Jesus Christ our Lord.

—Dr. J. H. Oldham.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.

Hymn 167—The race that long in darkness pined.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"Only through Me!" . . . The clear, high call comes pealing,
Above the thunders of the battle-plain;—
"Only through Me can Life's red wounds find healing;
Only through Me shall Earth have peace again.

Only through Me shall Victory be sounded;
Only through Me can Right wield righteous sword;
Only through Me shall Peace be surely founded;
Only through Me! . . . *Then bid Me to the Board!*

—*John Oxenham.*

Almighty God, we give Thee thanks for the mighty yearning of the human heart for the coming of a Saviour, and the constant promise of Thy Word that He was to come. In our own souls we repeat the humble sighs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without faith in Him Who comes to bring God to man and man to God. We bless Thee for the tribute that we can pay to Him from our very sense of need and dependence, and that our own hearts can so answer from their wilderness the cry, "Prepare ye the way of the Lord." In us the rough places are to be made smooth, the crooked straight, the mountains of pride brought low, and the valleys of despondency lifted up. O God, prepare Thou the way in us now, and may we welcome anew Thy Holy Child. Hosanna! blessed be he who cometh in the name of the Lord.—Amen.

—*Samuel Osgood, 1862.*

Only if our hearts are open to receive Him can we be the channels through which God can transform a world which is sadly in need of a Redeemer.

—*Helen I. Tomer.*

Closing Hymn, No. 176—Jesus! name of wondrous love!



GIRLS AND LEADERS



Mrs. L. B. Beath, *Secretary*

CHRISTMAS DAY

LIFT up yourselves to the great meaning of the day, and dare to think of your humanity as something so divinely precious that it is worthy of being an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been born anew into His divinity, as He was born into our humanity on Christmas Day.

—*Phillips Brooks.*

More than nineteen hundred years ago the birth of Jesus was announced by the Angel song, "Glory to God in the highest, and on earth peace, good-will toward men." Peace has always belonged to the followers of Jesus; even in suffering they have peace of mind and a sense of contentment that the things of the world cannot give. Good-will

toward men and a desire to do good to others has always been manifested in the life of a true Christian.

As we plan for our Christmas festivities may we not forget that but for the coming of Jesus much of the real joy of living would be lacking in our lives and the happiness that we have in our Christian faith. We will be planning Christmas-tree entertainments, family parties and the giving of gifts to our loved ones and to those who need the cheer that we can give. Let us not forget the Babe whose birthday we celebrate.

Among the lovely traditions of the Canadian Girls in Training movement is the Christmas vesper service. We remember the quiet church, the familiar carols, the reading of the story of the first Christmas. Last year the National Girls' Work Board prepared a Vesper service to be used throughout Canada. This was so successful that another has been prepared for this year. Every C.G.I.T. group will want to take part in it and we hope other groups of girls and their families and friends will join in the beautiful service. Full particulars are given in the November number of *The Torch*. We hope that every Canadian Girls in Training group has registered with the Provincial C.G.I.T. Secretary. The leaders will then have received *The Torch*. Be sure to order the service early and send in the offering promptly. The copies of the service are free and the offerings are used to promote the work of the National Girls' Work Secretary.

On or before December 31st your group will be sending in a report to the Presbyterian Girls' Organizations Secretary. Please see that your report is correct and sent in promptly.

A Merry Christmas to you all.

"God bless us every one."



MISSION BANDS

Mrs. A. R. Riddell, Secretary

THE GIFT



IN a little village the people were all making ready for Christmas Day for it was the custom that every year each should bring to the church on Christmas Day some gift for the Christ-child.

Some brought gifts of food and clothing that were given away afterwards to the poorest people in the village, for had He not said, "Inasmuch as ye have done it unto the least of these ye have done it unto me"? Some brought gifts to make the church beautiful. The shepherd would set apart a lamb, whose wool would later be a gift. The farmer would store some grain or apples, the shoemaker make a pair of little shoes, the smith beat out a candlestick for the church, the carpenter make a foot-stool, and

the weaver weave material for a curtain. The wise scholar in the big house on the hill would write a hymn of praise, and the fiddler would set it to music. The artist in the little cottage in the valley would paint a picture of our Lord as He lay in the stable the first Christmas night, with the shepherds looking on, or as He sat on His mother's knee when the Wise Men came bringing their gifts. The old women knitted warm scarves and shawls; the younger ones embroidered the weaver's curtain. The children brought gifts, too—nuts and berries they had gathered in October, holly and evergreens gathered from many a thorny hedge and difficult place; and the older ones brought a few bright pennies saved from their earnings.

Now one man in the village had made ready no gift. This was Ithar, a gypsy—a queer sort of man, who did odd jobs for the farmers, or for anyone who would give him food and shelter for his work. He was so poor he never had a penny to spend. No one loved him very much, for he was a surly man, who spoke little. But as Christmas drew near and Ithar saw the people making ready their gifts, he began to be ashamed that he had nothing to give.

On Christmas Eve, on his way back from a farm where he had been working, Ithar went into the little church and knelt down in the quiet and prayed. When he looked up he saw the people had made a little stable in one part of the church and in it had put little figures of Mary and Joseph and the Babe. On one side were the shepherds offering their lambs and on the other the Wise Men offering their gifts.

Then Ithar said, "Lord, I am sorry I have nothing to give."

And it seemed to him a voice said, "Ithar, give Me your heart."

"How shall I give my heart, Lord?" he asked.

Again the voice seemed to come to him, "When your heart is kind you will know that you have given it to Me."

Then Ithar rose up quickly and went out into the night. He had not gone far when he heard a sound of crying, and he saw a little child who had lost his way. "Tell me where you live and I will take you," said Ithar. At first the child was frightened at Ithar's gypsy face, but the voice was kind, so he let himself be lifted on his shoulder and carried home.

"A blessing on your kind heart this night," said the mother when she saw Ithar and her little lost son.

Going on towards his home, he saw an old woman carrying a big bundle of wood for a Christmas fire. "Let me carry that for you," he said. The old woman was a little frightened, but when she looked in his eyes and saw they were kind, she handed the bundle to him. When they reached her home, she thanked him, saying, "May joy come to your kind heart this Holy Night."

Next day the church was filled with people all singing their Christmas praises. The shepherds were there, and the farmers, the shoemaker, the carpenter, the weaver, the smith, the scholar, the artist, the old men and women, and young boys and girls, and little children—all had brought

their gifts and all were happy. A little boy smiled at Ithar, and an old woman nodded to him in the porch.

And Ithar, kneeling there in his pew, was happier than any of them, for he, too, had brought his gift. He knew that he had given his heart.

—Adapted.

The Guest at the Inn

I was the last one who could find a place
In that small, crowded inn at Bethlehem,
And when they came, as twilight grew apace,
The keeper said there was no room for them.

I saw her standing by the cattle shed,
Her hour drawing near. Perhaps I might
Have told the landlord she could have my bed—
The stable was no place for her that night.

But I was weary. I had hurried so.
On heavy roads I'd travelled all the day.
The bed was mine, I could not let it go
And so I slept those wondrous hours away.

And, as I lay in heavy, dreamless rest
Upon the couch that was so rightly mine,
The wise men reached the ending of their quest
Led, through the darkness, by a star ashine.

Yet blame me not unless you know no part
Of vain regret as Christmas carols ring
Because you have not listened to *your* heart
That prompted *you* to do the kindly thing.

—Mabel Freer Loveridge, in *Saturday Night*.



PROVINCIAL NEWS



ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

AT the October meeting of the Presbyterian Executive members of the Young Women's Missionary Society led in the devotions. Miss Marion McKay of St. Andrew's read the Scripture, taking Psalm 92 and St. Luke 17: 11-18. In commenting on these passages she stressed the giving of thanks. Miss Hazel Armstrong, Young Women's Secretary, outlined the year's work. All groups are very much pleased about the coming visit of Miss L. Simpson.

Red Deer P.S.—The Rev. Mr. Bray and Mrs. Bray visited the Penhold Associate Society and Willowdale with their African curios and spoke on their missionary work and the customs of the African people among whom they had worked.

BRITISH COLUMBIA

MRS. A. WHITECROSS, 69 VICTORIA ST., KAMLOOPS, PRESS SECRETARY

KAMLOOPS-OKANAGAN P.S.—One of the highlights of the life of Kamloops Auxiliary was the very instructive and interesting travelogue on "A trip to and through South Africa" given on October 13th at the Auxiliary Thank-offering meeting by the Rev. G. Sidney Barber, Moderator of Kamloops Presbytery. The joint choirs of St. Andrew's Church rendered a sacred Cantata, "A Joyful Thanksgiving". The Rev. James Dunn was in the chair.

The Mission Band of St. Andrew's Church has seventeen members enrolled, under the leadership of Mrs. A. Campbell. The best wishes of the Band go with their former leader, Miss Rita Sinclair, who has entered the Royal Columbian Hospital Training School for Nurses. The C.G.I.T. group has also lost its leader, as Mrs. Harry Durwood has gone to Vancouver to live.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—Mrs. F. A. Gemmel, Provincial Corresponding Secretary, was the guest speaker at the Auxiliary Thank-offering meetings of St. Andrew's, Fort William, and First Church, Port Arthur. Following a brief account of her impressions of the Council meeting, which she had attended, she spoke of the work of the Mission Band and Home Helpers Departments, and the *Glad Tidings*, giving much valuable information. Mrs. C. LeCocq, Presbyterial President, who also attended the Council meeting, spoke briefly.

Winnipeg P.S.—The Thank-offering meeting of Knox Auxiliary, Stonewall, was held at Mrs. A. Toshack's home. Miss A. Burdick, the guest speaker, took as her subject "In everything give thanks", emphasizing the work of the Women's Missionary Society. Miss Burdick also spoke of the work in Formosa, illustrating the language difficulties. This talk was very interesting and inspiring and the members hope to have Miss Burdick visit them again as first-hand information on the Society's work is so very helpful.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

Girls' Organizations—A girl in her teens specially requires worthwhile guidance. She is entering a new world. Physically, her body is changing. Mentally, she is advancing from public to high school studies. Spiritually? That is where we as church and missionary women can help her. This we are trying to do in our Canadian Girls in Training groups and other girls' organizations. We ask for your warm, friendly interest in

our teen-age girls, and your kindly co-operation and encouragement for the leaders. Let us surround our girls with the strong, steadying influence of our Presbyterian Women's Missionary Society women and young women.

—B.F.A.

Every Presbyterial and department was represented at the Provincial Board meeting in Calvin Church, Toronto, October 8-10, Mrs. John Williams presiding. The worship service each session was led by Mrs. A. Leggett, Norval, who spoke simply, reverently, impressively, on the theme "The Face of Christ". A message was sent to Mrs. C. H. Thorburn, O.B.E., Treasurer extraordinary from 1925 till she resigned from office this year, who could not be present. The new treasurer, Mrs. H. W. Morgan, Peterborough, who was warmly welcomed, announced an increase in givings, \$1000 more than at that time last year. The Finance Secretary appealed to all to meet allocations, and presented suggestions from the committee concerning expenses of speakers going to meetings. New Mission Bands were reported, and camps for teen-age girls stressed. Margaret Ma and Mildred Quan told of Normandale Camp. Steady work in Young Women's Auxiliaries was urged, and Senior Auxiliaries were reminded of their responsibilities. Changes in several departments, as decided by the Council, were noted; information about these is being sent to each Auxiliary. A special prayer service was held for Miss Isabel McConnell, Miss Mary Sherrick, Miss Irene Stringer, Miss Beatrice Scott, and Miss Helena Gibbs, who were on the high seas. On Thursday evening the Board members were the guests of the Toronto Presbyterial Executive at supper and for the evening meeting.

Barrie P.S.—On September 23rd Knox Auxiliary, Midland, looked back over fifty golden years, and forward with renewed faith and confidence. Greetings were received from Presbytery, presented by the Rev. J. A. MacInnis, Orillia, the session by the Rev. A. C. Stewart, from the Council Executive, Ontario Provincial Board, Barrie Presbyterial, by Mrs. N. R. D. Sinclair, and from sister societies. The Auxiliary was formed in 1891 by Mrs. R. N. Grant, Orillia, and present were Miss Nellie James, Paris, a charter member, and Mrs. J. J. Elliott, who joined the first year. Mrs. Douglas Grant presided over this eventful gathering, assisted by Mrs. A. C. Stewart. Mrs. J. M. Wallace read an outline of the Auxiliary's history. The candle-lighting service was colourful—Miss J. J. Jamieson officiating at the blue candle for the church, Mrs. James Playfair, the gold for the Auxiliary, Mrs. W. Parliament, for the Evening Auxiliary and Miss Mildred Steer, for the Paton Mission Band. Honorary membership certificates were presented to Mrs. J. M. Wallace, Supply Secretary through two decades, and to Mrs. James Playfair. Miss L. Pelton, the guest speaker, threw out a mighty challenge that gripped the audience. "Everywhere societies are wondering whether to forgo their missionary work for some more tangible war work—that would be the worst thing possible." Mrs. Stewart conducted an impressive "In Memoriam" service.

Hamilton P.S.—At a fine Presbyterian fall rally, convened by Mrs. D. A. Wilson in Erskine Church, Hamilton, many Auxiliaries were represented. Miss G. Pringle, Miss M. Allan, Mrs. Duncan Allan, Mrs. M. Weaver and C.G.I.T. members led in devotions. Mrs. D. Munro, who presided, gave a message on Re-dedication. Mrs. D. Strachan's direct and illuminating address added to the impressiveness of the meeting.

The Home Helpers of Knox Auxiliary, Dundas, had charge of their annual meeting, "shut-ins" choosing hymns and scripture readings. The Rev. F. Allan, Winnipeg, based his helpful talk on Isaiah 30: 15. Mrs. F. Boughner, St. Catharines, also spoke. Two former members, Mrs. Ida Laydon and Mrs. Wm. Graham, were honoured "in remembrance".

Huron P.S.—There was a strong note of confidence and faith at the joint meeting of Bayfield and Clinton Auxiliaries. The theme, "Fear Not", was emphasized in devotional, study and business periods. Mrs. T. Hudson, Home Helpers Secretary, Hensall, has been able to report an increase in members and contributions for twelve consecutive years—this in spite of a two-year illness. In October, the Hensall Auxiliary entertained the Home Helpers.

Orangeville P.S.—Highlights of a sectional meeting held in Grand Valley were—a paper by Mrs. Wilfred Gamble, Waldemar, on "Dullness in our meetings, a Disease and a Cure", and a Question Box led by Mrs. W. J. McCullough, Orangeville. Mrs. L. J. Reith presided and Miss M. Mitchell, Presbyterian President, brought a message. Devotions were led by Mrs. Fraser, Dundalk, Mrs. E. Park and Mrs. Wm. Willmott, South Luther.

Miss Elva Corbet, a "shut-in" Mission Bander, welcomed the Sunshine Band, Swinton Park, at a recent meeting. Mrs. R. Hardy told about the Koreans in Japan. Miss Betty McKay reported the Orangeville rally. A poem, "Huri San", was recited by Shirley Hardy in Japanese costume.

Toronto P.S.—At Eversley more than fifty Mission Banders from Newmarket, Aurora, Willowdale and Eversley held their annual rally in September. On the same day, in the same church, fifty years before, the first Mission Band and the first Auxiliary were organized by Mrs. Ferguson. At this year's rally Miss A. Ferguson, leader of the Eversley Band, presided and told of her mother's organization of a half century before.

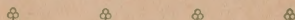
At Toronto Presbyterian fall rally in High Park Church, Toronto, Mrs. W. A. McLennan spoke on Deaconess and Hospital work in the West. Mrs. A. R. McMurrich brought greetings from the Council and Mrs. J. Williams, from Ontario Provincial. Rev. Dr. J. McNeill gave an address on "The Mission Obligation". At the evening session, in charge of the Young Women's Auxiliary, Mrs. Paul Rumball (Jean MacLean) spoke on kindergarten work among the Koreans in Japan.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY
ONCE again our Heavenly Father has seen fit in His loving wisdom to call home one of our able and devoted fellow workers in the person of Mrs. W. R. Price of Sherbrooke.

For many years her keen interest in the work of the Women's Missionary Society has been an inspiration to those with whom she was associated. . . . For some years she gave able guidance to the work of the Quebec Presbyterial, in the office of President, and at the time of her death was an Honorary President, much loved by all among whom she laboured. We of the Quebec Provincial Board . . . were always helped by her calm and steadfast faith, in the work to which we are all called.

May her life prove to be a very real inspiration to all who knew her to live near to Him who gave His life a ransom for many and to seek to follow His last command, "Go ye into all the world, and preach the gospel."



The Quebec Provincial Board held its semi-annual meeting in Montreal on October 21st, with a record attendance. Miss I. Munro spoke of her work at the Gordon Mission, Miss Helen Ross of her survey work, Miss Agnes Dickson of the Chinese Church, Miss Dorothy Douglas of her new work at the Huntingdon Residence, and Miss H. Harvie of Tyndale House. The Literature Secretary stressed the importance of all Literature purchases being reported to the Presbyterial Literature Secretary, so that the total value of sales might be reported. The Mission Band Secretary appealed for more leaders and an increased interest on the part of the Senior Auxiliaries and the parents. The Treasurer reported a decrease in givings over the same period last year; \$6,450.00 had been forwarded to the General Treasurer. At the afternoon session Mrs. Owen Rede Campbell spoke of the French work in the province, and told of the great need of more French Bibles and hymn books. The Board was greatly honoured by the presence of the Moderator, the Right Rev. J. B. Skene, who thanked the women for the great contribution they were making to the life and work of our Church and urged them to even greater effort. He felt that this was no time for retrenchment, for never had there been greater need for the teaching of the Church. "This is a time for renewed interest, renewed consecration and a deeper devotion to the work of our Church," he said. Full accounts of the Council meeting given by Mrs. Johnson, Miss Cathcart, Mrs. R. W. Dickie, and Mrs. A. M. Hill made the members realize the difficulties and problems to be faced. Yet, though there be war, opposition and indifference, there is the way on. We must plan not for contraction but for expansion, not for mere perpetuation of the past but for something that will conserve all the good of the past and yet go on to something greater. "Build On." "Cling to God."

Quebec P.S.—At the Inverness sectional meeting in Lemesurier on August 20th each Auxiliary was well represented. Miss M. Mackinnon of Montreal gave an address on "Climbing", Mrs. Wm. Reynolds presided.

The Scotstown-Milan sectional met on October 1st in Milan, Mrs. D. Macarthur presiding. The Rev. J. W. Smith of Scotstown, the guest speaker, took as his subject "The Supporters of Jesus during his years of Public Ministry", referring to the women who had supported Jesus as angels ministering to Him. If our hearts were in His cause, he said, we were bound to support His work; therefore we must go forward and in every way tell the Glad Tidings.

Sherbrooke sectional meeting was held in Melbourne on October 8th, Mrs. E. Gilson presiding. Flodden could not send a representative, but it was felt that this small Auxiliary was a real example of Christian devotion; although illness has prevented three of its five members from attending the meetings, the group sent in its allocation and carried out the programme for the World Day of Prayer. Mrs. W. R. Northridge spoke on "Giving", Rev. W. R. Northridge and the Rev. J. L. Hughes took part, the latter giving the closing message.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW P.S.—At the close of the morning service at St. Andrew's Church, Swift Current, a very pleasing event took place. The minister, the Rev. C. Younger-Lewis, called attention to the fact that Miss Jean Shaw was leaving for Toronto to enter upon her training as a deaconess at Westminster House, the third young lady from this church who had dedicated herself to the service of the Kingdom of Christ. An address and a gift were presented to Miss Shaw by the congregation.

Prince Albert P.S.—At the Thank-offering meeting of the James Nisbet Auxiliary of St. Paul's Church, Prince Albert, Mr. J. L. Cheshire, on furlough from Jhansi, India, gave an excellent account of the evangelistic work on the field, pointing out the encouraging features and stressing the need of more workers and more prayers for India. When Miss L. Simpson of Jhansi visited this Presbyterial, a meeting of special interest was held at Shipman; the teacher and pupils from the neighbouring school attended, and had their first opportunity of hearing a missionary speak. At Weirdale representatives from the several mission points gathered in the school and Miss Simpson gave a survey of the missionary enterprise in India. The people also had the opportunity of saying farewell to the student, Mr. K. McKenzie, who had been on the field during the summer. Mrs. J. L. Cheshire addressed a meeting at Norden in the Kinistino field where it is hoped to have a Mission Band organized. The Presbyterial President attended all the meetings.

Saskatoon P.S.—At the Presbyterial sub-Executive fall meeting, Mrs. McTavish reported that rules for winning the Mission Band banner

would be sent out so that all Bands might be ready to start for the fall term. A letter was sent to the Presbytery, giving definite reasons for asking that a worker be sent into the Meadow Lake district.

North Battleford enjoyed a visit from Miss Simpson; the public schools were dismissed so that the children might hear Miss Simpson's address and see the many costumes and curios she had with her. The children were interested, as could be seen by their rapt attention.

The Rosetown ladies were fortunate in having Miss Simpson address their Thank-offering meeting on October 2nd. She emphasized the immensity of the task of Christianizing India with its vast population and the great number of different castes and beliefs. On the Jhansi field there are 300,000 people and only six missionaries. Fear was the greatest evil and the missionary's task was to fight this fear, not fear of flesh and blood but spiritual fear, from which Christ alone could free them. In medical work facilities were altogether inadequate for the need.

Regina P.S.—Mrs. G. W. Stewart of Heward, Young Women's and Girls' Organizations Secretary, reports the organization of three new groups. Barvas has a Young Women's Auxiliary, with Mrs. Allen Morrison of Barvas as president and Miss Annie Doherty of Saltecoats, secretary. In Moosomin a C.G.I.T. group is at work with Mrs. Rothburn as leader and a Young Women's Auxiliary, to be called the Ruby Walker Auxiliary, has Miss Helen Simpson as president and Miss Christine Sangster as secretary. A Presbyterian sectional meeting was held on October 9th at Stoughton, with Mrs. J. B. Shaw presiding. Miss Simpson addressed the gathering on her work in India; Miss M. Todd told the story of her work in the Peace River country, and Miss Ruby Walker contributed a solo. About thirty-five attended. The guests were entertained to dinner at the manse, and to afternoon tea after the meeting.

Make the Report Blank Live

Cultivate your report blank
Like a garden fair!
Tend the seeds of knowledge,
Plant them in with care.

Leave no empty spaces
Where a plant should grow;
Place the latest fact-seeds
In every single row.

Let no weeds of guessing
Creep in any space;
Search until you find them—
Plants for every place.

Then a fruitful harvest
May be gleaned some day—
One that tells the story
In the fullest way.

—Mrs. Charles N. Moore, in *Women and Missions*.

Treasurer's Statement

October 31st, 1941

RECEIPTS:

Miss Marjorie Wilson, Col- lingwood, "Gifts for Children at Jobat, India"	\$ 5.00
Government Grant for Cecilia Jeffrey School..	5,517.11
PROVINCIAL GIVINGS:	
Alberta	280.55
British Columbia	350.00
Ontario	11,850.00
Quebec	1,360.00
Saskatchewan	48.10

\$19,410.76

DISBURSEMENTS:

Hospitals:	
Canora	\$ 366.41
Rocky Mountain House .	108.00
Weirdale	123.33
Chinese in Canada	685.33
Cecilia Jeffrey Indian School, Government Grant	2,759.66
Birtle Indian School, Gov- ernment Grant	2,566.65
Mistawasis	45.00

Presbyterian Residences:

Saskatoon	75.00
Huntingdon	233.10
India:	
Bhil Field	282.84
Jhansi Field	331.99
Overseas Missionaries ...	276.82
New Missionaries	201.53
Organization	516.66
Literature	670.60
Deaconesses	1,769.21
Miscellaneous	91.20
Supplies	15.16
Council Expense	34.90
China	1,696.90
Orphaned Missions	750.00
Bombed Churches in Scot- land	100.00
Candidate	25.00
Lantern Slides	1.00
Insurance	32.00
Deputation	2.05
Exchange	94.72
Administration	507.14

\$14,362.20

RESERVE FUNDS:

RECEIPTS:

Pension Fund—

Interest	\$ 28.00
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Legacy Fund—

Interest	165.98
Estate of Jessie Allan, Toronto	215.00
Estate of Mrs. Helen McEwen, through Carleton Place Aux- iliary	50.00
Estate of Mrs. Gilbert Leckie, through Bear Creek Auxiliary, "Equipment for Miss Whatling's Bungalow, India" ...	100.00

Special Fund—

Payment on McCrear House	47.50
Payment on Prince Albert Residence	33.25

\$639.73

DISBURSEMENTS:

Pension Fund—

Missionaries' and W.M.S. rates for Annuities \$1,086.82

Sustaining Fund—

Bombed Churches in Scotland 250.00

Bombed Churches in England 250.00

Ukrainian Church in Toronto 1,000.00

Legacy Fund—

Church of Christ in China for Work in Yunnan Province ... 1,000.00

\$3,586.82

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

WOMEN'S MISSIONARY SOCIETY STAFF

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